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This Week

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Holiday Food Ideas

Symbolic foods add meaning to your holidays. *Page 19*

Fall Fashion

Special 12-page supplement. *Page 31*

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Former actor casts performers in movies. *Page 65*

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Abella appointed to the Supreme Court

Rosalie Abella

Ontario judge known for human rights, equity activism

By RON CSILLAG
Staff Reporter

Anyone who has ever listened to Madam Justice Rosalie Abella – named last week to the Supreme Court of Canada – address a Jewish audience has heard the otherwise cheerful yet steely jurist choke up at the precise point that she mentions her father.

Jacob (Jack) Silberman was a brilliant young lawyer in his native Poland, having won a scholarship to study law at Jagiellonian University in Warsaw – one of four Jews permitted to attend under quotas. It was a long way from the shtetl of Sienno where he was born, and from Radom, where he went to high school.

But he was only able to practise law for one year. Nazi Germany invaded Poland on Sept. 1, 1939, just two days before Jack married his beloved Fanny. The invasion sparked a conflagration that would see the newlyweds dodge deportation until 1941 but then spend the next four years shunted to various labour and concentration camps, including Buchenwald.

Continued on page 43

Gold medal for Israel!

Gal Fridman, a 28-year-old windsurfer, is surrounded by well-wishers and supporters after winning Israel's first ever Olympic gold medal last week in Athens. "It's tremendous joy" Fridman said after the event. ***Please see related story on page 70.*** ***[Isranet photo]***

New Israeli envoy arrives next week

By JENNY HAZAN
CJN Israel Bureau

JERUSALEM — Alan Baker, the current legal adviser and deputy director-general of Israel's Ministry of Foreign Affairs, replaces Haim Divon as the Israel's ambassador to Canada on Sept. 5.

From his office in Jerusalem a week before leaving for Ottawa, Baker said that Canada is a country that he has always felt close to. "So when the opportunity came up to become ambassador, I grasped it. I'm looking forward to the challenges of working with the Canadian government, the Canadian public and the Canadian Jewish community."

Although his new position marks a departure from his roles as senior legal officer in the international law branch of the Military Advocate General's Unit (1974-79), as legal adviser for the Foreign Ministry (since 1979), and as a negotiator for the peace treaties between Israel and Egypt, Jordan, Lebanon and the Palestinians, Baker said he is well positioned for the new post.

"The position in Canada will be a big change in direction. But I think one of the reasons that I was appointed is because of my experience in actually negotiating," he said. "I speak from a position where I can offer the most detailed reasoning and argumentation as to what lies behind Israel's various decisions."

Continued on page 56

Alan Baker

Shabbat: Ki Tavo
Candlelighting: 7:30
Havdallah: 8:35

Greater Toronto Area

Pentagon official probed for AIPAC, Israel links — please see page 55

News in Brief

CANADA

Fonz to Open Campaign

VANCOUVER — Actor and director Henry Winkler, who played the Fonz on the sitcom *Happy Days*, will be the keynote speaker at the Jewish Federation of Greater Vancouver's Combined Jewish Appeal campaign launch Sept. 8. Quoting Zionist leader Theodor Herzl, he told the *Western Jewish Bulletin* that he'll speak to the theme, "If you will it, it is not a dream," which he called "the cornerstone" of his life.

WORLD

Security Increased

PARIS — Paris Mayor Bertrand Delanoe said security will be increased at the city's Jewish institutions after the arson of a Jewish social centre last month. Delanoe said additional video cameras would be installed at buildings frequented by Jews and he will ask city council to increase security spending by a third to protect Jewish institutions. Security will also be improved at Jewish nurseries, schools, synagogues and old age homes, he said. In addition, a campaign to sensitize citizens to fight anti-Semitism, racism and discrimination will be launched this month.

Vandal Arrested

PARIS — French police arrested a man last Tuesday after seeing him draw a swastika and a Magen David on an Interior Ministry building. The man, described as of Romanian origin, also shouted, "Long live Germany," police said. Israeli Foreign Minister Silvan Shalom was to meet his French counterpart Dominique de Villepin that day at the ministry.

Just Hamas Tourists?

BALTIMORE — A Hamas operative was arrested last week after his wife videotaped the Chesapeake Bay Bridge in Maryland while the couple and their family were driving on it, authorities said. Ismael Selim Elbarasse was detained Aug. 20 by two off-duty police officers and held as a material witness in connection with a terror case in Chicago that charged another Hamas operative with laundering thousands of dollars to the terror group. Elbarasse – who said he was coming back from a trip to the beach, though no one in the car could say which beach when asked by police – was not charged in the videotaping incident.

Hate Hoax Conviction

LOS ANGELES —A psychology professor was convicted last month of perpetrating a hate crime hoax by vandalizing her own car with racist and anti-Semitic graffiti. Kerri Dunn, an assistant visiting professor at Claremont McKenna College, was found guilty of filing a false police report and attempted insurance fraud, which is punishable by up to 3½ years in jail. When the incident was first reported last March, the campus and Jewish communities staged sit-ins, forums and rallies in protest. Dunn said her car was vandalized after she gave a lecture on racism, but witnesses testified she vandalized it herself.

Controversial Memorial

TALLINN, Estonia — A controversial memorial has been dedicated to Estonian soldiers who fought alongside the German SS in World War II. The memorial, a statue of a soldier in a Nazi uniform, was unveiled Aug. 20 in the western region of Lihula before about 2,000 people. The inscription dedicates it "to the Estonians who fought against Bolshevism and for Estonian independence from 1940 to 1941." Regional Mayor Tiit Madisson said the statue was dedicated to people who chose the lesser of two evils. "They had experienced Soviet occupation and did not want to return to it," he said.

Day of Prayer for Israel

CHICAGO — The International Fellowship of Christians will hold its annual day of solidarity with Israel on Oct. 17, when churches will be asked to focus their services on Israel. Five million people took part last year, organizers said.

Lula Opposes Hate

BRASILIA — Brazilian president Luiz Inacio Lula da Silva has signed a petition against anti-Semitism and said Brazil would support such a resolution at the United Nations. He made the pledge at a meeting last month with a delegation led by World Jewish Congress president, Rabbi Israel Singer.

E-mail Scam Uses Holocaust Story

OMAHA — A new scam that uses the Holocaust to try to defraud unsuspecting responders arrived in e-mail in-boxes last month, the *Omaha Jewish Press* reported.

It came from a "Mr. George Graham" who falsely claims to be a member of Independent Committee of Eminent Persons (ICEP), a body with representatives from Swiss banks and the Jewish community established in 1996 to investigate dormant accounts and other assets of Nazi victims deposited in Swiss banks during or before World War II.

The e-mail states that "a dormant account of 'ORDNER ADELE' with a credit balance of 50,000,000 U.S. dollar plus accumulated interest was discovered by me. The beneficiary was murdered during the holocaust [sic] era, leaving no will and no possible records for trace of heirs."

The e-mail continues: "Being a member of ICEP, I have all secret details and necessary contacts for claim of the funds without any hitch. The funds will be banked in any country of your choice outside Switzerland or a tax free country, where we can safely withdraw the funds and… share the funds and use it for investment of our choice. Due to the sensitive nature of my job, I need a foreigner to help claim the funds."

It then asks for the recipient's name, bank account information and phone number for "further explanation."

The ICEP has released a warning about the scam, as has Arizona Attorney General Terry Goddard, who said it looked like a new version of a similar "advance fee" scam that originated in Nigeria. Goddard advised Arizonians to remember that, "If an offer sounds too good to be true – it is."

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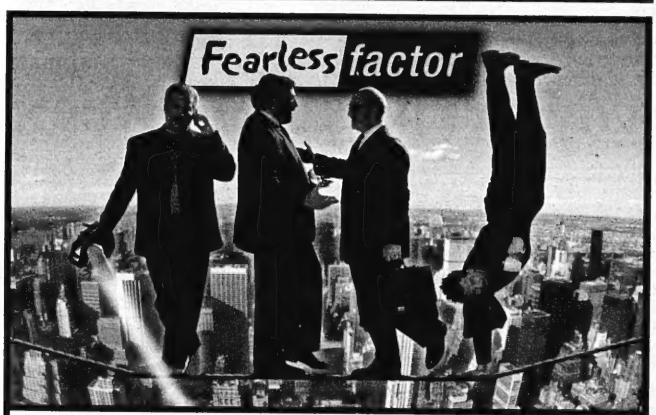

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Legends mix with politics in Ethiopia

By ANNA MORGAN
Staff Reporter

According to legend, the Queen of Sheba decided to visit the wise King Solomon in his holy city of Jerusalem in order to consult with him about issues of governance. She returned to her palace in Aksum, a little bit wiser and a little bit pregnant with King Solomon's child, whom she later named Dawit.

When Dawit grew older, he decided to visit his father in Jerusalem and learn the ways of the Israelites. As time went on, he grew restless for his home in Aksum, then one of the most powerful kingdoms in the ancient world, and left the Holy Land, absconding with the Ark of the Covenant among his possessions.

Since then, it is believed that the Ark was secreted away in various hiding places, until it came to rest in the old St. Mary of Zion Church sometime in the sixth century.

It is so common to relive old world legends in Ethiopia that it doesn't seem at all odd when Thomas, the local guide, knocks on the door at four in the morning and says it's time to see the Ark.

A tapestry in St. Mary of Zion Church depicts King Solomon, the Queen of Sheba and the Temple priests looking on as Dawit leaves Jerusalem for Ethiopia with the Ark and the priests' eldest sons. [Anna Morgan photo]

"The curtain is open," says the guide, who spends his days proudly showing off the tombs and temples of Aksum, an ancient city in the northern Ethiopian highlands, while stealthily steering the steady trickle of intrepid tourists away from the bat-filled caves that still conceal unopened artifacts.

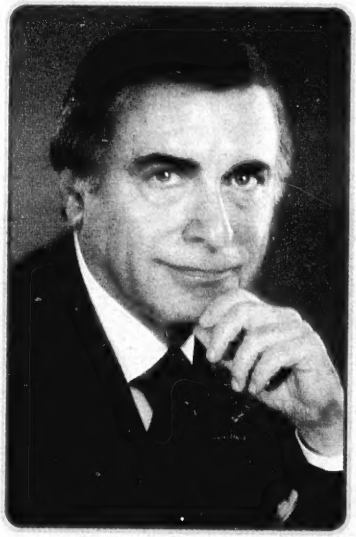
And now, he indicates that it is time to join the worshippers, draped from head to foot in white, tallit-like shawls, as they make their way from the surrounding hills, trancelike, toward the rhythmic beating of a drum and the monotonous chanting of the priests that seem to get louder as we draw closer to the centre of town and the St. Mary of Zion Church or, more accurately, churches.

The new St. Mary of Zion Church, which is open to the public, stands next to the ancient St. Mary of Zion Church, where it is believed that the original Ark of the Covenant has been protected for centuries.

Besides the single monk entrusted with the care of the Ark, no one is allowed near. In fact, our Lonely Planet guidebook says that "many are the unfortunate onlookers who have 'burst into fire' just for getting close."

"Not to worry," Thomas promises. In a new church, behind red velvet drapes, lies an exact replica of the Ark of the Covenant, the original of which rests in the church next door. Replica

Continued on page 45



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Ronald Appleby Q.C. is a prominent lawyer, known for his wisdom, judgment and intellect. As well as being an active member of the legal profession, he holds a number of corporate directorships, has been published and has been involved with academic legal training. He is currently senior partner of the law firm Robins, Appleby & Taub.

In addition, Ronnie has played a leadership role in many major civic, philanthropic and cultural organizations. He has served as Chairman of the United Jewish Appeal, President of The Jewish Federation of Greater Toronto, President of the Canadian Friends of Hebrew University, Chairman of the Board of Overseers of the Jewish Theological Seminary; and has chaired major fundraising campaigns and dinners for Prostate Cancer Research at Princess Margaret Hospital and the Weizmann Institute, Mount Sinai Hospital, Jewish National Fund, Reena Foundation, the Hartman Institute, and the Asper Centre (at the) School Of Business of the Hebrew University.

He has served with distinction as a Board Member and as Honourary Legal Counsel to JNF Toronto and has chaired two previous Negev Dinners.

Ronnie was brought up to cherish his Judaism, tzedakah and Israel by his parents Moishe and Jennie Appleby. He and his wife Bunnie have passed those values on to their children Dawn and Todd, Corry and Neil, Kyle, Marni and four grandchildren. We all benefit from Ronnie's devotion and commitment to these ideals. Please join the Toronto community in recognizing an inspiring leader at this year's Negev Dinner.

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Greater Toronto Area

Suspicious spy allegations

From the editor's desk

The allegations against a Pentagon official of spying on behalf of Israel that erupted in the press on the weekend struck like a cold knife into the heart.

What began as an obviously deliberate leak of a news story to a preferred, specific media outlet last Friday became a torrent of rumour, innuendo and aspersion coursing through all the media.

CBS broke the story.

The network reported that the FBI has been conducting an ongoing investigation into the behaviour of a Pentagon official, who it alleges had conveyed highly sensitive information said to be draft presidential directives on Iran to the Israeli government via two representatives of the American Israel Public Affairs Committee (AIPAC), the highly celebrated lobby group on behalf of Israel based in Washington.

Charges were imminent, the CBS report said. Although, as of this writing, most officials are saying the probe would not likely become an espionage case but, rather, would result in lesser charges such as improper release of classified information or mishandling of government documents.

As other news agencies picked up the story, the person under investigation was identified as U.S. Air Force Reserve Col. Lawrence Franklin who worked with Douglas J. Feith, the undersecretary of defence for policy. Franklin had once served as an attaché in the U.S. embassy in Tel Aviv, which the stories made certain to disclose, thus confirming his "guilt" in the minds of the purveyors of the story.

Feith, it must be remembered, was responsible for a special U.S. intelligence unit before the start of the war in Iraq that searched for evidence of links between Saddam and Al Qaeda. The intelligence reporting of his unit has since been severely criticized.

Despite the fact that accusations against Franklin relate to disclosure of information concerning Iran, the CBS report also alleged – and here is the essential gravamen of the matter – that FBI investigators are concerned that Israel may have used the spy to try to influence U.S. policy on the war in Iraq.

Israeli Prime Minister Ariel Sharon's office categorically denied any Israeli espionage. "Israel has no connection to this matter," his office said. "The United States is Israel's greatest ally. Israel is not engaged in intelligence activities in the United States and denies reports to the contrary."

AIPAC, too, immediately issued a denial. "We would not condone or tolerate, for a second, any violation of U.S. law or interests. We are fully cooperating with the governmental authorities and will continue to do so."

Though no one had been charged, nothing had been proved and even though Israel and AIPAC have categorically denied the accusations against them as false, the harm to Franklin, the Jewish state and to the American lobby group has already been enormous.

The mere suggestion of an AIPAC-Israel espionage connection will confirm the vivid imaginings of the vocal anti-Israel, anti-Iraq war activists who have long charged that the military ouster of Saddam was the result of a sinister, neo-conservative (read Jewish) cabal of control over the White House.

We trust the truth of the matter will emerge quickly. But one cannot help but be troubled by both the fact of the leak and its curious timing merely days before the Republican party convention in New York.

Who would share such information with a major news network even before any charges were laid? Are charges even warranted? It seems so transparent an attempt to embarrass the White House, to influence the outcome of the elections, to harm Israel and to implant a wedge of distrust – at least for the short term, if not longer – between U.S. President George W. Bush and the government of Israel.

The allegations against AIPAC and the unsubtle innuendo against the administration's influential Jewish advisers (the neo-conservatives) also, of course, raise the age-old anti-Jewish canard of dual loyalty.

At a number of levels, these developments are very troubling. We must pay close attention to them. The consequences may be ominous.

* * *

Changes.

Barbara Balfour, our campus columnist in Calgary for these past two years has completed her studies. She thus, moves on from her regular monthly column with the paper.

Fortunately, she has agreed to become a stringer for *The CJN*, reporting on the news from Calgary.

Joining Joanna Grossman as a monthly campus columnist is Jessica Apter, a student at Simon Fraser University in Vancouver.

The monthly campus columnists have been a regular component of the paper for almost 10 years. Their campus voices are a vital part of the sometimes harmonic, sometimes cacophonic, but always widely diverse, inclusive community chorus that is reflected in *The CJN*.

We extend our gratitude and wish to convey our gratitude to Barbara even as we welcome Jessica to the pages of the paper.

—*MBD*

SeeJN

SHE'ARIM GALA CELEBRATION: Dr. Abraham Shore She'arim Hebrew Day School, Sara and Sam Hennick Education Centre recently honoured Keith M. Landy at its Annual Gala Dinner. Pictured from left are Janice Landy, keynote speaker Bob Rae, Arlene Perley Rae, Moshe Ronen, Keith Landy and dinner co-chair Julia Koschitzky.

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The Holocaust Memorial at Earl Bales Park in Toronto, was built by the Canadian Society for Yad Vashem to immortalize the Six Million precious souls murdered by the Nazis and their collaborators.

Members of the Jewish community are urged to provide names of Holocaust Victims to be carved on the eight black granite Walls which surround the 40-ft bronze Monument.

Survivors of the Holocaust, who have since passed away, are memorialized on Walls in a separate section.

An historical timeline, chronicling the tragic events that transpired in Europe from 1933 to 1945, is etched on the back panels of the Walls.

This Memorial serves as a permanent symbol for future generations that the lessons of the past must never be forgotten.

Please remember the Six Million Jewish Martyrs by donating to our Yiskor Appeal.

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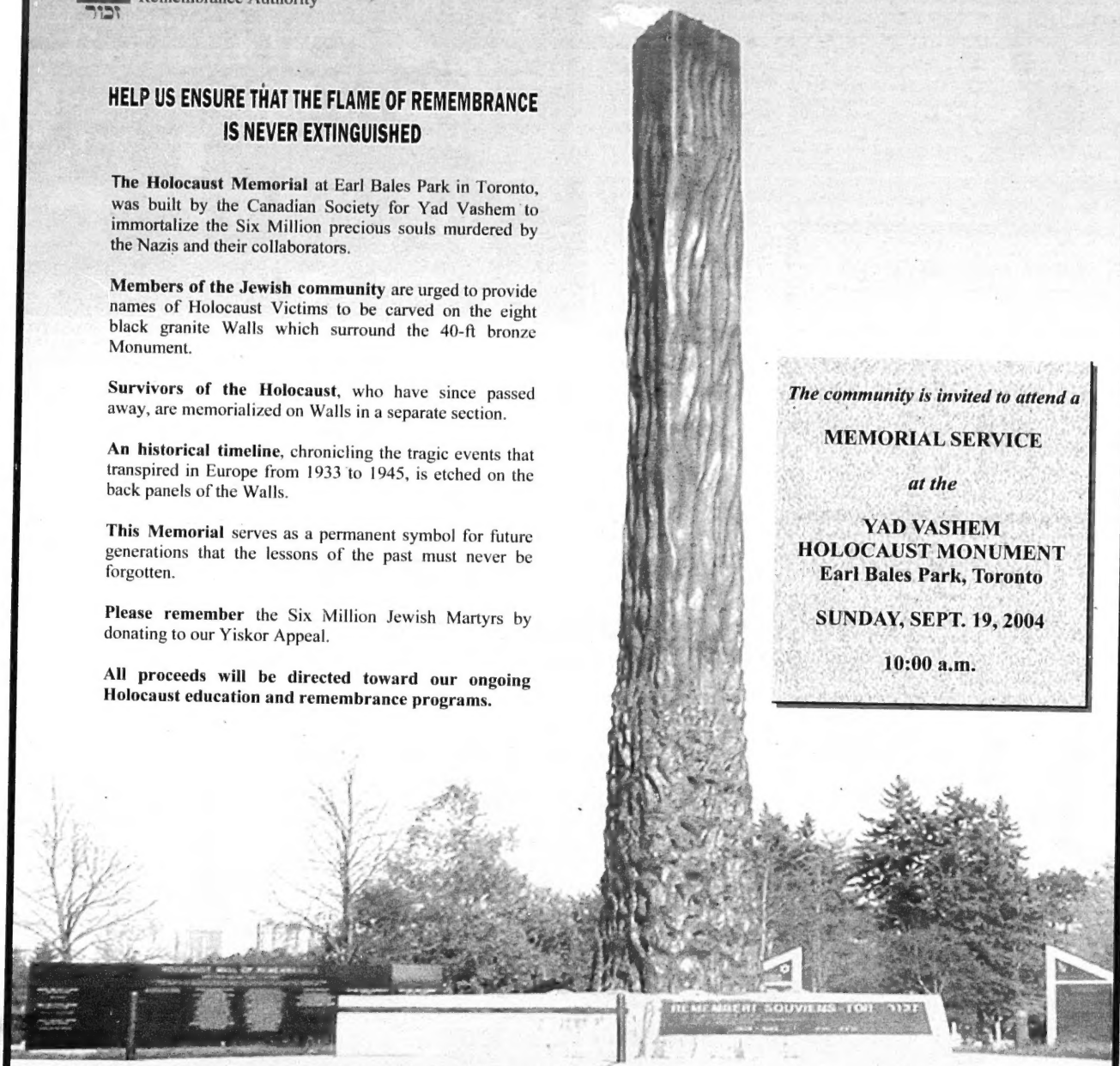

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A smorgasbord of Jewish interest films

By SHELDON KIRSHNER
Staff Reporter

This year's 29th annual Toronto International Film Festival, which runs from Sept. 9 to Sept. 18, features a smorgasbord of films from Israel and around the world with themes and characters of interest to Jewish viewers.

The celebrated Italian Jewish painter, Amedeo Modigliani, whose works will be exhibited at the Royal Ontario Museum in October, is the subject of Mick Davis' biopic, *Modigliani*, which will have its world premiere at the festival.

Andy Garcia stars as Modigliani, the tortured artist who battled drug addiction, and Elsa Zylberstein portrays Jeanne Hebuterne, his Catholic lover.

Unfolding in Paris just after the end of World War I, the film revolves around three themes: Modigliani's troubled childhood, his relationship with Hebuterne–which her bigoted partents opposed – and his volatile rivalry with Pablo Picasso (played by Omid Djalili).

Invoking lush period details and featuring Emmanuell Kadosh's sumptuous cinematography, *Modigliani* is charged with emotion.

Andy Garcia as Modigliani, the Jewish artist from Italy in Mick Davis's biopic of the same name.

Al Pacino plays the Jewish moneylender Shylock in *The Merchant of Venice*, based on William Shakespeare's classic play of religious intolerance, misunderstanding, hypocrisy and entrapment.

Directed by Michael Radford, the film stars Jeremy Irons as the Christian merchant Antonio and Lynn Collins as his love interest, Portia.

Israel is represented by two films – *Walk on Water* and *Promised Land*.

Walk on Water, directed by Eytan Fox and written by Gal Uchovsky, is about an experienced Mossad agent (Lior Ashkenazi) assigned to track down Pia and Axel Himmelman, the grandchildren of a Nazi war criminal still at large.

One (Caroline Peters) lives on a kibbutz and the other (Knut Berger) works with the children of immigrants in Berlin.

Continued on page 52

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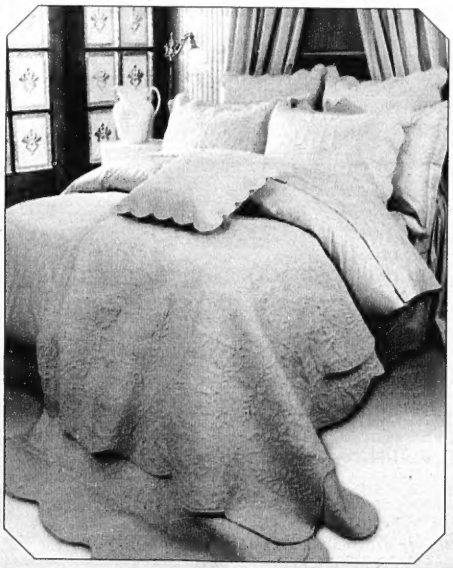

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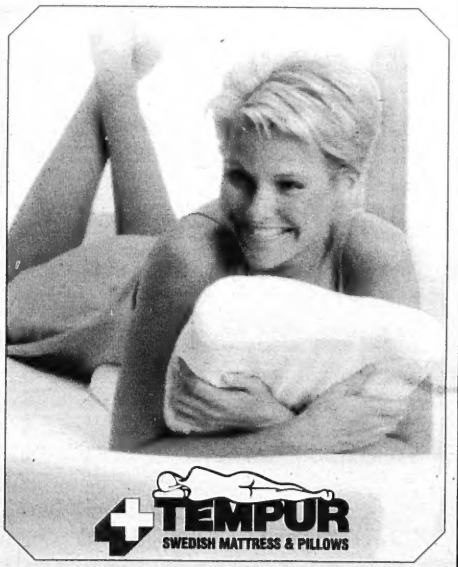

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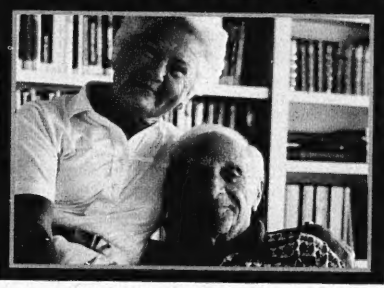

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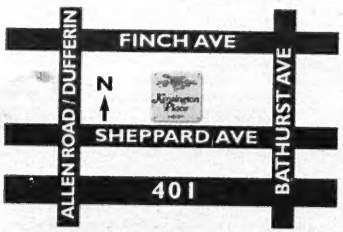

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WHAT DO YOU MEAN "JUST"?!!
NEWS

'A dream come true'

Apparently, it was not only the wafting breezes of the salty wind that propelled Gal Fridman to his gold medal last week as he steered and angled his craft between the swells and whitecaps of the sparkling blue ocean. "I felt like the whole country was watching me and pushing me from behind," the exuberant 28-year-old windsurfer enthused to a news conference after the final, victorious race.

Indeed all of Israel was watching him, as were countless others, Jews and non-Jews, from all around the world, urging the wind to bend his sail felicitously toward the shore.

At the end of the day, young Gal Fridman was the first Israeli ever to win a gold medal at the Olympics. And it was more than a grateful country that felt the spine-tingling chill of that historic moment. It was an entire fellowship of jubilant followers who understood the miracle, the courage and the goodness of the Jewish state's participation in the Games.

Mere moments after Fridman was awarded his gold medal, the video of the ceremony was being relayed through the far reaches of space and back to computer screens in every corner of the globe. The spontaneous singing of *Hatikvah* by the handfuls of Fridman's – and Israel's – supporters after the bestowing of the medal sent shivers up the spine. They sang for us all.

The happy, smiling athlete wearing the gold medalist's laurel wreath joyfully represented his country on the winners' podium. It is, as we know, a tiny country that fits head to toe between Toronto and Montreal, reviled within its own Middle Eastern neighbourhood and isolated within the halls of the United Nations and its constituent committees.

Herb Keinon, the veteran commentator at the *Jerusalem Post*, aptly expressed the poignancy of Fridman's victory. "At a time when Jews in France are afraid to walk out their doors displaying any sign of their Jewishness, when the Foreign Ministry tells Israelis going abroad not to wear T-shirts with Hebrew writing, there was something deeply moving about watching Fridman proudly wrap himself in an Israeli flag.

"What crossed my mind while watching the race… was how this achievement speaks volumes about this country's vast reserves of resiliency. Thirty-two years after the Munich massacre, the Israeli flag was raised at the Olympics in victory, not lowered to half-mast in mourning. Four years after the current war that has sapped so much time, energy and treasure, the country retains trappings of normality – and nothing is more normal than sporting events and a preoccupation with them – and that itself is a partial victory."

"It's a dream come true," Fridman told the news conference after the race.

Inevitably, though, we stir from our dreams. The exigencies of life "awaken" us. But the dream that came true for Fridman, in a certain sense, came true for us as well.

Kol hakavod, all honour, to Gal Fridman.

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Where is everybody?

Norman Epstein (*CJN*, July 29, "Dr. Norman Epstein: Jewish hero," by Avrum Rosensweig) is one of those rare individuals who takes feelings, thoughts, and ideas and turns them into actionable strategies to help repair the world, to partake in the Jewish ideal of tikkun olam. What's more, his courage in stepping outside of his comfort zone brought more attention to the genocide in Sudan and inspired other Jews to act.

Epstein asks an appropriate question: "Where is everybody?"

I and others asked this question in November 2001, when the first rally against global terrorism was held following 9/11. We asked again in June 2002 and in June 2003, when Canadians marched against anti-Semitism following an unbelievable increase in anti-Semitic incidents.

Interestingly, the question didn't come up when 50,000 Canadians protested the recent closure of CHOI radio by the federal broadcast regulator. Could it have something to do with how Ontarians feel about justice and freedom compared to Quebecers?

Whatever the answer, it seems the majority of Ontario Jews can't be bothered to act or move out of their comfort zones.

One of these days, we may not have a choice. Then the question will be, "Is it too late?"

Sandra Stern
Wellington, Ont.

* * *

Rosalind Franklin finally being credited

I was both pleased and disappointed to read Lawrence Hart's column about the story behind the discovery of the structure of DNA (*CJN*, Aug. 19). I was pleased, because at long last the name of Rosalind Franklin has been publicly affiliated with this important discovery, and disappointed, because he omitted an aspect of the story that left a stain on the character of this great scientist.

In his popular book *The Double Helix*, read by millions, James Watson filled the public mind with the picture of a difficult scientist called "Rosy" whose appearance, personality and scientific acumen left much to be desired. He falsely accused her of rejecting the helical structure of DNA and failing to understand the meaning of her own results. But he was well aware that the Nobel Prize he shared with the late Francis Crick and Maurice Wilkins rested heavily on the foundation of Franklin's photos, data and calculations, and that they obtained them without her knowledge.

The truth is that Franklin was a brilliant scientist and X-ray crystallographer, having written numerous papers on the nature of viruses, coal and DNA, while Watson and Crick were model-builders who depended for experimental data entirely on the work of others like Franklin, whose enormous contributions they failed to acknowledge. Indeed, it is doubtful that they could have come up with their structure of DNA ahead of her without access to her work.

As to her character and personality, contrary to Watson's fictitious Rosy, the wonderful book by the late Anne Sayre, *Rosalind Franklin and DNA*, described Franklin in positive terms as a warm, generous and exciting person.

Sayre knew Franklin personally, and later, in preparation for her book, carried out in depth interviews with her colleagues, friends and family members. On the subject of Franklin's part in discovering the structure of DNA, Sayre's earlier thoughtful account was corroborated by that of Brenda Maddox, whom Hart cited.

Lynne Osman Elkin, a professor of biological sciences at California State University at Hayward, has proposed that the official name of the molecule should be "The Watson, Crick, and Franklin structure of DNA." Her article in *Physics Today* can be seen on the Internet at www.physicstoday.org/vol-56/iss-3/p42.html.

Samuel Levy
Cote St. Luc, Que.

* * *

More sounds of silence

I read and agreed with the editorial on the shame perpetrated by those attending the Olympic opening ceremonies and the deafening silence from both the International Judo Federation and the International Olympic Committee regarding an Iranian judoka's refusal to compete against an Israeli. Perhaps it was a wise move on the Iranian's part, because if he had lost to the Israeli, he would likely have been stoned to death upon returning home.

I think we can safely say that more "sounds of silence," as your headline put it, are emanating from our government on the Olympic issue.

The world holds Israel to a higher moral standard, yet excuses terrorists and now poor sportsmanship, too. Can you imagine the hue and cry if the Israeli had refused to compete against the Iranian?

If our government bellied up to the bar and voiced support for Israel, "sounds of silence" would be an apt description for my comatose state.

JoAnn Gold
Toronto

* * *

Seeking Dilefsky

I am searching for any members of the Dilefsky family who lived on St. Cuthbert Street in Montreal in the 1910's.

As the result of a random purchase in an antique shop, I have researched the World War I military record of Morris Dilefsky, who died in Toronto on April 15, 1924. I would be happy to pass along the research to any surviving family members, if they're interested.

I can be e-mailed at trustsap@fiduciary-trust.com.

Sarah Phillips
Belmont, Mass.

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When we welcome Romania's president...remember

By BARUCH COHEN

Romanian President Ion Iliescu is to visit Montreal on Sept. 17, *The Canadian Jewish News* reported in its Montreal edition of June 17.

Those welcoming him should recall a few aspects of the history of Romanian anti-Semitism and the destruction of Romanian Jewry.

Romania must come to terms with its history of anti-Semitism in order to be accepted among the family of nations.

According to *Shvut: Jewish Problems in Eastern Europe* (Diaspora Research Institute), the Union of Land Jews wrote in a manifesto to the Romanian parliament that "Romanian nationalism views us as a foreign element that prevents the Romanians from forming a purely Romanian middle class and concentrates in its hands huge sources of fortune. It believes that we are too numerous and don't leave enough room for the natural element to flourish in every domain of the economy and culture.

"A deadly war is being waged against us. They sow hatred against us... in towns, boroughs, villages... they openly incite violence against us."

This indictment, with its revelation of deep hostility toward Jews, was not made in December 1937, on the eve of the formation of the Goga-Cuza government, the second anti-Semitic government in Europe. The manifesto was sent to the Romanian parliament in February 1910, as a protest against the official anti-semitic policies of all Romanian governments from 1864 onward.

Anti-Semitic movements in Romania, as in other Christian countries, did not create the negative image of the Jew. It stems from church traditions and folk literature influenced by the church. In Romania, it emerged even though religiously based anti-Jewish persecution, such as the Inquisition, was virtually unknown, unlike other European – particularly Catholic – countries.

Another major contribution to the creation of the stereotype of the Romanian Jew came from the younger generation of intellectuals and the ideological currents prevalent in the last half of the 19th century.

The poet Mihail Eminescu (1850-1889) often used offensive descriptions of Jews and their traditions to justify rejection of any formula that might have granted any rights to Jews. "A nation gaining rights with no sacrifices and effort is the Jewish one... " he wrote. "The Jew disregards any work, exploits the local population, is a symptom of social disease... The Jews turned European journalism into what they have turned our alcoholic beverages – poison."

Many Romanian men of letters or representatives of the Romanian Orthodox clergy contributed to the creation of a negative image of Jews.

By the beginning of his rule in November 1940, war criminal and pro-Nazi Romanian leader Ion Antonescu had elaborated his policies toward Jews from what he had learned about Jews in school, in the army, from literature and from the Christian religion.

Greater Romania (PRM) party and extreme nationalist leader Corneliu Vadim Tudor gestures in front of the statue of the slain Israeli Prime Minister Yitzhak Rabin, in Brasov (185km north of Bucharest) January 15, 2004. Tudor unveiled the statue despite an outcry from Israel and Rabin's family, who said the man who denies the Holocaust took place in Romania, was exploiting Rabin's memory to further his political career. Tudor said the statue was a testament to his change of heart. [RNS/Reuters photo]

"The Yids are guilty of most of the misfortunes of this country," he said.

A year later, in July 1941, Antonescu declared, "You should be merciless... I do not know when, after how many centuries, the Romanian nation will enjoy again this total freedom of action, with the possibility for ethnic purification. This is the hour when we are masters on our territory. Let us use it! I do not mind if the world judges us as barbarians. The Roman Empire carried out a series of barbaric acts against its contemporaries and it was nevertheless the gratest [sic] political institution.

"If need be, shoot with the machine guns, and I say there is no law. We shall draft special laws, but don't give up in any way thinking that the legal provisions could be introduced today and that we could be the first to infringe them tomorrow. Therefore, without any formalities and in full freedom, I take the whole responsibility and I declare, there is no law."

More than 60 years later, anti-Semitism is alive and well in Romania. It is present among old Iron Guardists and among the revived extreme right in post-dictator Nicolae Ceausescu, contemporary Romania. President Iliescu is a former member of the Ceausescu apparatus.

In Romania, there is an old saying that anti-Semitism there starts with sucking milk at the mother's breast. Anti-Semitism remains an essential and integral component of the political and socio-economic plans and platforms of the extreme right and its supporters and members.

Contemporary anti-Semitism is a peril for Romania's democrats. There is an urgent need for instituting a curriculum about the history of anti-Semitism and racial discrimination in Romania at all levels of the school system.

Today, Romanian television shows the green-shirted Iron Guard in a favourable light, and the press praises the Iron Guard and the teachings of its leader, Cornelin Zelec Codreanu, while there are no textbooks that include the history of Romanian anti-Semitism.

It should be noted that recently the Associated Press reported from Bucharest that "Romania denies [the] wartime massacre of Jews" and "firmly claim[s] that within the borders of Romania between 1940 and 1945, there was no Holocaust."

Yet, as Emil Dorian wrote of the January 1941, Bucharest "Kristallnacht" in *The Quality of Witness: A Romanian Diary 1937-1944*: "What happened in Vacaresti, Dudesti and the surrounding neighbourhoods is indescribable... "

"The madness of destruction and crime descended on the homes in the ghettos as well. A synagogue burned down. Another one. The majestic Sephardic synagogue has been completely destroyed... "

"More corpses at Baneasa. The list of beaten and tortured people is endless, and crimes cover the complete range of demented imagination: Jews forced to drink gasoline with Epsom salts – crosses cut on the skin of their backs – torture and killing, on and on... "

Another account of the Romanian Holocaust can be found in Adrian Cernea's *The Yassi Pogrom: A Witness Testimony*.

"The Yassi pogrom [June and July 1941] was not a one-day spontaneous eruption but a continuous preparation campaign for the last 20 years of anti-Semitic indoctrination.

"The Yassi death trains, a precise execution of mass murder, using trains as weapons, hermetically closed, proved the crude, cruel intention, inhuman, diabolic intention to kill.

"The Yassi massacre must be considered the first act in the history of the Holocaust [in Romania]."

And let us not forget the death marches toward the Transnistria killing fields. More than 300,000 Jewish women, men and children were barbarically murdered. About half of Romania's prewar Jewish population of 800,000 died during the war.

Emil Constantinescu, president of Romania from 1996 to 2000, made numerous promises to implement the teaching of the history of the Holocaust, but did not follow through.

Finally, there is reportedly some progress at the University Napoca-Cluj, where a couple of lectures on the Holocaust are being offered.

The Romanian ambassador, in Ottawa, said that "Romania started late, but I'm sure we can catch up from behind," speaking about Romania's official recognition of its role in the Holocaust, as well as the inclusion of the Holocaust as a subject in Romanian textbooks. (*The CJN*, June 17)

However, it remains to be seen if the western world should accept and believe this promise. Only when the promise is realized will we believe it.

In order for Romania to be accepted into the European Union – expected by 2007 – and into NATO, it must prove to the world its sincere intention to totally expunge the venom of anti-Semitism, and begin officially and effectively teaching the history of the Holocaust in Romania's schools and universities.

Jews slaughtered by Romanian and German soldiers in Yassi, June 29, 1941. Courtesy Yad Vahem Archives, Jerusalem.

Baruch Cohen is the research chair of the Canadian Institute for Jewish Research.

Don't blame Israel for anti-Semitism

I am returning to the theme of my previous column – contemporary anti-Semitism – to suggest that practising Jews are less likely to be demoralized by it than those on the margin of Jewish life. Religious groups rarely put anti-Semitism at the top of their agendas, even though they and their institutions are usually the first to be attacked. Faith and lifestyle, not enemies, determine their Jewish identity.

Rabbi Dow Marmur in Toronto

It is different with assimilated Jews. They seem to be preoccupied with anti-Semitism because they surmise that the more it is in the open, the less likely will they be accepted by gentiles. As David Mamet (whom I cited last time) put it, assimilated Jews "are like the office assistant raised to executive status who immediately forgets how to use the fax machine."

Hence their ambiguity toward Israel. On the one hand, the Jewish state has demonstrated that Jews can be like other nations. This has strengthened the hand of those seeking approval from non-Jews. On the other hand, much of contemporary anti-Semitism manifests itself as hostility to Israel. Thus, there are Jews today who have been duped by the contention that, had there been no Israel, there would be no anti-Semitism.

This is a preposterous idea. Had there been no Israel, all Jews would have become potential victims of persecution, as was the case in the Holocaust, not just targets of prejudice, as is the case now. Hitler would have had the posthumous victory that the late Emil Fackenheim warned against.

In her latest book, *After Such Knowledge*, Eva Hoffman writes: "People associated with other nations whose political behaviour we deem objectionable are not routinely attacked abroad because they belong to the same national group as those countries' governments." Those who attack us in this way now use an expedient excuse for hating Jews.

Jews must inoculate themselves against such poison. For to collude with the argument that implicates Israel in anti-Semitism is to exonerate the perpetrators. It is to be blind to the truth that our enemies will only be satisfied if we disappear from the face of the earth, not by assimilation but by extermination. Israel makes sure that will not happen: Never again!

There are overwhelming reasons why Jews should play a full part in the cultural and political life of the countries they live in. But integration is very different from assimilation. There is also much justification for being critical of policies of this or any other Israeli government. However, neither the legitimate claim to our rights as citizens here nor the legitimate right to express our views about politics there can obscure the stark truth about anti-Semitism or question the centrality of Israel in Jewish life.

Far from home, but closer to Judaism

When I first moved from Toronto to Burnaby, B.C., two years ago to attend Simon Fraser University, my winter jacket wasn't the only thing I left behind. Home held the comforts of family and friends, and a routine developed over 13 years of attending Jewish day schools and summer camps. And, like two years ago, this school year means seven more months of eating grocery store bagels.

Jessica Apter in Vancouver

I knew of only a handful of other Jewish students in all of SFU's residences, and the demands of school and learning my way around a new city kept me from making the 1½-hour trek to the nearest Hillel House at the University of British Columbia until my second semester. But most jarring for a Thornhillnik like me was that for the first time in my life, many of the people around me had never met a Jew before.

Having been so immersed in a vibrant Jewish community my entire life, I had never consciously felt the need to contemplate what being Jewish really meant to me. I was able to feel Jewish despite living a very secular life. Ironically, it took the religious isolation of living on a mountain in suburban Vancouver to finally push me to truly value my religion and embark on the personal journey of discovering what Judaism means to me and what role I could play in the Jewish community.

Bar and bat mitzvahs aside, I had never been to synagogue in my entire life, so I was more interested in making new friends and exploring my newfound independence than finding High Holy Day services to attend. When the cute boy in front of me in line for drinks at the campus pub recognized the Magen David on my necklace and invited me for dinner and services the next week with his family, it had been the furthest thing from my mind. But I accepted, despite a lack of confidence about my place in the shul scene.

Although I had made new best friends of varying ethnic, religious, and national backgrounds, there was something very special about the connection I made with another Jewish student. His family's hospitality taught me that I would have a home to celebrate in whenever I was near a Jewish community. Of course, my grandparents were thrilled to hear that I had met a nice Jewish boy, even one in faraway Vancouver.

The experience only made me want to explore more, and the curiosity of my friends in residence made me realize not only how little I knew, but also how much I had to share. When I gave up being vegetarian after nine years and decided I would try to keep kosher, I found I couldn't always answer my friends' questions about why I couldn't mix milk and meat, or eat bacon. The interest of those around me always amazed me and forced me to question things that I had simply taken for granted at home and made me want to learn even more. And so I turned to the Vancouver Hillel Foundation for Jewish Campus Life for answers.

As winter break rolled around, people began to ask me why Jewish kids got eight days of "Christmas presents" instead of just one. So I invited my floormates to light Chanukah candles with me in our common room. Although I had celebrated Chanukah as a child, the novelty of the experience for my Australian, Irish Catholic and Egyptian Muslim friends and the sincerity of their interest made the holiday that much more special.

These moments, among many more, brought me closer to my Judaism. Diversity of experience and the novelty of surroundings shouldn't be a cause for fear of isolation or assimilation. Rather, stepping away from the comforts of my community has meant, and will continue to mean, challenging myself to find my own place, both at my school in a new city, and within my own religion and traditions.

Breaking through Israel's prickly surface

Fresh off the plane from Tel Aviv, I find it hard to believe that summer has come to an end. Thoughts of falafel and the beach are giving way to school and "the real world."

As I begin my final year of undergraduate life, my attention is quickly focusing on graduate school applications and the all-important decisions that await me after I graduate.

Joanna Grossman in Halifax

Since I would rather reminisce about a summer in Israel than contemplate the decisions that lie ahead in the coming year, I have chosen to write about the former rather than the latter this month.

The day of my departure, as I sat on the beach in Tel Aviv, my thoughts turned to Israel and the many paradoxes of Israeli life.

Native Israelis are nicknamed sabras, a local fruit that is prickly on the outside and sweet on the inside. As well-known as this description may be, I am forever amazed at how complex the Israeli mentality really is.

Amid the chaos of a government in shambles, a complex debate on Prime Minister Ariel Sharon's Gaza disengagement plan, and harsh international criticisms of the state in light of the recent International Court of Justice decision and subsequent UN General Assembly resolution against Israel's security barrier, it was nice to see Israelis rejoicing over Arik Ze'evi's Olympic bronze medal in judo.

As the Olympics began, Israeli newspapers were filled with athlete profiles and discussions of medal hopes, not at all unlike the way Canadian media were obsessed with our athletes' prospects.

But Israel, being Israel, could not even participate in the Olympics without intrusions from the political arena.

One of the Israeli judokas, Ehud Yaks, was set to fight an Iranian opponent in the first round of the Olympic Judo tournament, but the Iranian reportedly said he was unwilling to fight an opponent who represented Israel. He wanted to stand in solidarity with the Palestinian people. The Iranian showed up for the match overweight and was promptly disqualified.

When it came time for the International Judo Federation to rule on the propriety of the Iranian's conduct, it determined that he could not be penalized for his weight gain. Supposedly, there was no proof that he withdrew from the match for political reasons.

Yaks consequently received a bye to the next round, where he lost to his opponent. His teammate Ze'evi, a fellow judoka in a different weight class, went on to win the bronze and bask in the pride of the tiny nation standing behind him. The lack of sportsmanship that marked the beginning of the Judo tournament gave way to jubilation and celebration.

It seems this about the only way to for Israelis to cope.

And so the prickly façade of the sabra comes to make a bit of sense. Sometimes, your guard has to go up to shield you from the constant onslaught of criticism, and to escape the self-doubt that comes with trying to hold your ground in a precarious political environment.

> ***The beauty of being in Israel for any amount of time is watching that guard come down***

The beauty of being in Israel for any amount of time, though, is watching that guard come down and seeing the pride on the faces of everyone from cab drivers to storekeepers who, after a few words to break the ice, will tell you how happy they are to see you visiting and experiencing what Israel has to offer.

And that's what the world ought to know about but doesn't. Political debates aren't going to end any time soon, nor does it seem that Israel will escape incidents like the one in the Olympic judo competition any time soon.

In the meantime, we need to cut through Israel's prickly outer surface to find, and cherish, the sweet inner core.

The Kirshner File

Libya is emerging from its pariah status

Moammar Gadhafi, the leader of Libya and the bad boy of the Middle East, has mellowed in a remarkable transformation that has surprised the region.

Gadhafi, who seized power in a bloodless coup d'état 35 years ago on Sept. 1, has shifted course in a concerted attempt to end Libya's long isolation, modernize its economy, buff up its image as a law-abiding nation opposed to terrorism and improve its frayed relations with the West, particularly the United States and the European Union.

Sheldon Kirshner in Toronto

Gadhafi's gradual metamorphosis, from a fiery revolutionary who funded and encouraged a wide spectrum of terrorists into a pragmatic and seemingly respectable statesman who brands Al Qaeda as "a common enemy," has been one of the most startling conversions in the annals of the modern Middle East.

Gadhafi has renounced nuclear, chemical and biological weapons and promised to eliminate them from Libya's arsenal. He has also floated a trial balloon hinting he may be ready to establish diplomatic relations with his arch nemesis, Israel, and invited Libyan Jews back to their former homes.

Last January, in his State of the Union address to Congress, U.S. President George W. Bush suggested that his war on terrorism since Sept. 11, 2001, as well as his subsequent overthrow of Saddam Hussein of Iraq, lay at the heart of Gadhafi's strategic decision to dismantle his stock of weapons of mass destruction and seek better ties with the West.

It is a seductive theory, but it's not really true. The process that is bringing Gadhafi closer to his goal of attaining international respectability began in the late 1990s, a good four years before the United States' invasion of Iraq. It was then that he correctly concluded that Libya stood no chance of breaking its pariah status and shaking off United Nations economic sanctions unless it normalized its adversarial relationship with the United States.

With these objectives in mind, Libya initiated secret talks with the United States. But Libyan negotiators were told in no uncertain terms by the Clinton administration that Libya could not come out of the cold until it acknowledged its role in the downing of Pan Am Flight 103 over Lockerbie, Scotland, in December 1988, with a loss of 280 lives. By all accounts, Gadhafi regarded this incident as revenge for the U.S. bombing raids of Tripoli and Benghazi in April 1986, which claimed the life of his adopted daughter.

According to Flynt Leverett, the senior director for Middle Eastern affairs at the U.S. National Security Council from 2002 to 2003, these discussions produced a breakthrough. In 1999, Libya extradited two officials, Abdel Basset Ali-Maghrahi and Laman Khalifa Fhimah, who planted a bomb aboard that doomed airplane. Subsequently, Libya agreed to a $2.7 billion (US) compensation package.

In 1999, Gadhafi also agreed to compensate the families of the 170 victims of UTA flight 772 – a French aircraft whose destruction over Niger in 1989 was traced back to Libyan agents – and to discuss his armoury of weapons of mass destruction.

On Dec. 19, 2003, nine months after the United States and its allies invaded Iraq, and three months after the UN lifted economic sanctions imposed in 1992 to punish Libya for initially refusing to hand over Maghrahi and Fhimah, Libya's foreign ministry announced the plan to phase out these armaments. British Prime Minister Tony Blair hailed the announcement as "historic and courageous."

Since then, Gadhafi has allowed teams of monitors from the International Atomic Energy Agency to inspect nuclear, biological and chemical sites in Libya and to remove banned equipment. In addition, Gadhafi has promised to convert Libya's Scud-B missiles into shorter-range, less powerful weapons for purely defensive purposes and to end all military trade with North Korea (which exports missiles to the Mideast), Iran (which is trying to develop an atomic capability) and Syria (which reportedly has an array of chemical weapons).

Mohammed El Baradei, the UN's chief inspector, said recently that Libya's nuclear program was only in its early stages of development, far behind that of Iran's. The UN discovered that Libya acquired blueprints from that infamous Pakistani scientist, Abdul Qadeer Khan, and that North Korea provided Libya with almost two tons of uranium in early 2001.

Five months ago, Gadhafi's son, Seif al-Islam, told the London-based Arab daily *Al Hayat* that Libya had sought nuclear weapons in preparation for a future war with Israel.

In a further bid to appease the United States, Libya's major foe, Gadhafi pledged last month to pay $35 million (US) to some of the victims of the April 1986 bombing of the LaBelle disco in Berlin, which killed two American soldiers and a Turkish woman and wounded many others.

The settlement applies to the non-American victims of the attack. Lawyers are currently working on a compensation package for the Americans injured in the La Belle bombing.

The Libyan foreign minister, Shukri Ghanem, frankly says that Libya is "buying peace" with the United States and the European Union. Certainly, these measures have paid tangible dividends.

This past March, Blair met Gadhafi in Tripoli, describing his mission as a reward for Libya's decision to surrender its weapons of mass destruction and to investigate the 1984 murder of Yvonne Fletcher, a young British police officer killed by a person from inside the Libyan embassy in London.

Before leaving Tripoli, Blair announced that Shell, a British oil company, had won a $200 million (US) contract for natural gas exploration in Libya.

In the wake of Blair's trip, Gadhafi visited Brussels, the headquarters of the European Union, and urged countries that possess weapons of mass destruction to emulate his example. Then he declared, "Libya is determined to play a leading role in achieving world peace."

This was music to the ears of Romano Prodi, a top European Union official, who said that Libya was now a candidate for membership in its regional aid and trade program.

Moammar Gadhafi

Best of all, from Gadhafi's viewpoint, his rapprochement with the West is having the desired effect on the United States – which closed its embassy in Libya in 1979, severed relations, excoriated Libya as a sponsor of state terrorism, imposed economic sanctions and banned the import of Libyan oil.

These devastating sanctions, which coincided with a brief period of American armed clashes with Libya in the Gulf of Sirte, virtually crippled the Libyan economy and appeared to imperil Gadhafi's iron grip on power.

Since Gadhafi's about-face late last year, Washington has reassessed its attitude toward Libya.

Last winter, the U.S. State Department lifted restrictions on the use of American passports for travel to Libya, whose Greek and Roman ruins are a great draw. Shortly afterward, the commander of the U.S. Marine Corps, Gen. James Jones, said that Libya's renunciation of weapons of mass destruction marked the first step in its rehabilitation and opened the way for it to become a valuable partner in the struggle against terrorism.

Four months ago, praising Libya's "excellent co-operation," the United States eased economic sanctions on Libya. This enables American oil companies with assets in Libya – Occidental Petroleum, ConocoPhillips, Marathon Oil and Amerada Hess – to do business there once again.

In June, the United States resumed diplomatic relations with Libya by opening a liaison office in Tripoli. The Bush administration then lifted its opposition to Libya's entry into the World Trade Organization.

Amid these developments, there has been a flurry of reports indicating that Libya may forge ties with Israel, whose existence Gadhafi has consistently reviled.

Last December, an Israeli diplomat, Ron Prosor, reportedly met an Arab official in Paris to inquire about whether Libya would be interested in relations with Israel. In January, Ephraim Sneh, a Labour party Knesset member and a former cabinet minister, met Gadhafi's son at an academic conference and said that Libya might recognize Israel. Then an Israeli Arab newspaper reported that a Libyan delegation had secretly visited Israel.

As these reports surfaced, Gadhafi's son invited Libyan Jews to return and apply for compensation for properties left behind or confiscated by the government. Libya, in 1970, passed a law allowing Jews – and Italians – to be compensated for lost properties, but it was never formally enacted

Despite all these promising signs, Gadhafi, an ardent Arab nationalist, remains hostile to Israel. Three months ago, Libya pulled out of the bidding to host the 2010 World Cup after saying it would not permit Israel to participate. Libya also barred "the Zionist enemy" from taking part in the World Chess Championship held in Tripoli in July.

And Gadhafi himself has called for a binational state – which he has dubbed Isratine – in place of Israel.

Gadhafi may be changing, but he still hates Israel with every fibre of his being.

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Volunteers: the lifeblood of UJA's campaign

Close to 1,000 volunteers from Toronto's Jewish community are already hard at work doing everything they can to ensure the success of UJA Federation Campaign 2005, launched just days ago.

The volunteers – from a broad spectrum of the Jewish community and UJA Federation divisions - are involved in virtually every aspect of the annual campaign, from contacting more than 25,000 donors, to helping out with special events around the community.

"Like any successful fundraising organization, the committed and passionate volunteers who stand behind UJA Federation's annual campaign are the lifeblood of its success, year in and year out," says campaign director Jeff Springer. "They are truly the unsung heroes, giving selflessly of themselves to ensure all of us - in Toronto and in Israel - a secure Jewish future."

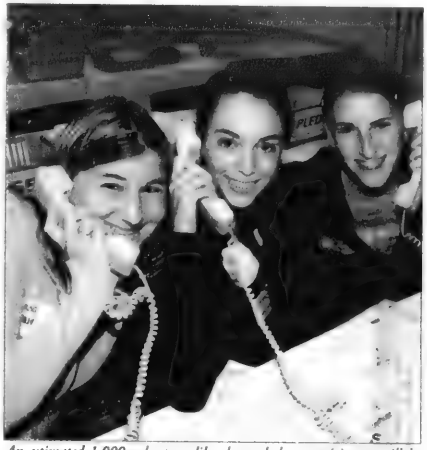
One of those unsung heroes is 23-year-old college student Regan Tessis, vice chair of Campaign 2005's Young Adult Division, and a relative newcomer to the world of Jewish volunteerism.

"After my *birthright israel* trip last August, I wanted to get involved in the work done by UJA Federation," says the enthusiastic Tessis. "I love the fact that I get to play an important role in giving back to our community here, and help the people of Israel too. My main goal is to work with younger people, and get them involved in donating to the campaign so that they have their foot in the door and become the next generation of Jewish philanthropists."

"Volunteering is about integrity and passion," says Dodi Weill, chair, along with Brad Fox, of UJA Federation's Volunteer Relations Committee. "It is about having a sense of purpose and keeping meaning in our lives. It is about making the choice to give back. There is no better way to get involved with our community and to learn about the needs both here and in Israel."

Brad Fox and Dodi Weill, Chairs of UJA Federation's Volunteer Relations Committee.

"I find it extremely satisfying to take people who at first are reticent or uncomfortable in their role and making them into successful canvassers, helping alleviate the barriers and their fears," says Fox. "When I look at the job that they do, I think about how they can have such a direct impact and influence on the lives of so many people, both here and in Israel."



An estimated 1,000 volunteers like these telethon participants will be taking part in UJA Federation Campaign 2005.

Toronto's first security task force

Warren Kimel describes it as a wake-up call for the community. Kimel, the chair of UJA Federation's Task Force on Community Security, is talking about the rash of antisemitic incidents in Toronto this spring, which prompted the creation of the Task Force, a first for the city.

Warren Kimel

"UJA Federation's Task Force is our response to the alarming level of antisemitism around the world," says Kimel.

If the Toronto incidents were not alarming enough, the firebombing of the United Talmud Torah day school in Montreal during Passover was a further reminder of Jewish community vulnerability.

"Task Force members, with the assistance of specialists in the field, will be reviewing security at dozens of facilities and making recommendations about new measures to protect our community. Raising funds to finance enhanced community security is a key component of UJA Federation Campaign 2005, which is currently underway," says Kimel.

A recent spate of antisemitic acts around the GTA was publicly condemned by community leaders including York Region Police Chief Armand LeBarge.

Community leader will be sorely missed

By DANIEL HOROWITZ
UJA Federation

When David Marks recently lost his battle with cancer, Toronto's Jewish community lost a true friend and respected leader.

A selfless and devoted member of the community, Marks, who passed away on August 18 at age 77, served as UJA Federation's campaign director for an unparalleled 14 years beginning in 1968, an accomplishment that speaks volumes about the man.

"I never had the pleasure of working under Dave Marks, as I came to UJA after his departure from the organization," says UJA Federation president Ted Sokolsky. "However, I did get to know him personally after he left UJA because he agreed to stay on as chair of the UJA Communal Professional Division as a volunteer leader. Dave quickly became a very important mentor for me in my early years at UJA. Dave was always a model of what a Jewish communal professional can be: an inspiration to all those who worked with him over the years. He was truly a professional's professional and the community will continue to benefit from the seeds he planted. Dave was instrumental in helping UJA Federation of Greater Toronto become one of the leading campaigns in the Jewish world."

The youngest of three brothers, the Toronto-born Marks moved to Hamilton with his new wife Helen, where they opened a shoe store. After eight years, they decided the footwear business was not for them and they returned to Toronto. That was the start of a wonderful legacy.

In 1962, Dave Marks accepted a position as the manager of sheltered workshops for Jewish Vocational Services (JVS). That led him to UJA Federation where he rose quickly to become campaign director. It was in this new position that – despite any formal training – Marks became recognized as an expert in fundraising, and more importantly, as a caring and devoted community leader.

"He was one of those few gentlemen who was known and respected for his integrity," says Jerome Diamond, a man who worked with Marks during Diamond's years as executive director of Jewish Family & Child Service.

David and Helen Marks enjoying time with their grandchildren, Robert (back row), Lia, Michael and Jonathan.

"He was such a good man, such a *mensch*," says Gerry Halbert, who has been involved with UJA's annual campaigns since 1960. "Of all his tremendous accomplishments, I'd say that the 1973 Yom Kippur War Campaign he oversaw was the best. Under his stewardship, we raised $26 million in so little time.

Marks, who organized and led some of the earliest UJA study missions to Israel, traveled to Israel more than 30 times and organized visits to Toronto by such luminaries as David Ben Gurion, Golda Meir, Menachem Begin, Moshe Dayan, and others. The Marks household also hosted many dinners for visiting Israeli army officers.

"Dave had a mind like a steel trap. I was amazed at how he knew so much about so many people in the community," says Mark Gryfe, UJA campaign director from 1989 to 1995. "That's how much he cared."

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UJA Federation Campaign is officially underway

By DANIEL HOROWITZ
UJA Federation

UJA Federation's Campaign 2005 is off to a successful start, with $17 million already raised.

Campaign 2005 chairs Chuck Winograd (left) and Robert Harlang (right), with Campaign vice-chair Ariella Rohinger (second from left) and Women's Campaign & Advocacy Chair Fran Sonshine.
(photo by Stephen Epstein/Big Dipper Communications)

The August 30 campaign launch, at Toronto's Fairmont Royal York Hotel, included an address by Ambassador Dan Gillerman, Israel's representative at the United Nations, and a musical performance by Tzofei - Tel Aviv.

This year's campaign is an action plan for a safe Jewish future that will see new dollars invested in four key areas.

• Community Security: UJA Federation has initiated a special community Task Force to review local security needs, especially at school and community centres.

• A Strong Jewish Voice: UJA Federation is supporting the Canadian Council for Israel and Jewish Advocacy (CIJA) and other organizations, which stand up for Israel and speak forcefully against antisemitism.

• Building a Stronger Israel: Campaign 2005 will invest in several important programs with an emphasis on young people, victims of terror, new immigrants and Israel's vulnerable.

• Empowering a New Jewish Generation: Campaign 2005 will invest in training programs for young adults to help them counter antisemitism, and initiatives to build a stronger connection to Israel and Jewish life such as *birthright israel* and March of the Living.

"One of the issues that unfortunately remains a constant is the fight against the ongoing resurgence of antisemitism," says Robert Harlang, chair of Campaign 2005, along with Chuck Winograd. "We must be vigilant in Toronto, in Canada, and around the world."

"Needless to say, the Jewish community in Toronto and the State of Israel are both important parts of my family's life," says Winograd. "The opportunity to give back to both is a privilege. The bottom line in any campaign is raising money to serve the needs of both our local community and Israel."

"This is a campaign to benefit Jews everywhere," says Campaign 2005 vice chair Ariella Rohringer . "We need the funds to secure Toronto's schools and community centres because of recent acts of antisemitism and hate. This is a new and unfortunate reality in Toronto and around the world."

Jewish identity programs grow

By REBECCA GLUCK SOBERMAN
UJA Federation

When an unprecedented group of 18,000 people from around the world take part in the March of the Living next year, Toronto's Jewish community will be strongly represented by an impressive delegation of Jewish and non-Jewish students and adults.

March of the Living 2005, supported in Toronto by UJA Federation, will mark the 60th anniversary of the Allied victory against the Nazis in World War II.

March of the Living is an educational journey that explores Jewish life in Poland, before and during the Holocaust, with visits to concentration camp sites during Holocaust Memorial Day, followed by a tour in Israel coinciding with Israel's Remembrance Day and Independence Day.

"If we want to ensure our children are properly educated and equip them with the tools to defend their identity, we must invest in them through the programs that build their Jewish confidence," remarks Hilda Cohen, National Chair, March of the Living 2005.

Some 18,000 people from around the world are expected to take part in next year's March of the Living.

Another important Jewish identity program, backed by UJA Federation Campaign 2005, is *birthright israel*, which has already attracted 6,000 young people from Toronto, ages 18-26, since its inception in 2000.

Programs like birthright israel *offer educational experiences that empower a younger generation.*

The program, which offers organized, no-cost visits to Israel for qualifying young adults, is funded by Jewish Federations, North American philanthropists and the government of Israel.

At least 1,200 Canadians – half from Toronto – are expected to join *birthright israel* in its upcoming 2004-2005 winter season.

"Since my trip I have actively become more involved in understanding Israel's history, and her complicated political situation and, of course, how Jews as a whole, or as individuals, are connected to Israel," says Elias Parker, who participated on a recent summer program and has already returned to Israel for a fellowship program.

Strong Jewish voices

In just eight months, membership in CIJA-PAC, Canada's grass roots advocacy organization, has grown to 2,000. CIJA-PAC is an arm of CIJA - the Canadian Council for Israel and Jewish Advocacy, which is strongly supported by UJA Federation of Greater Toronto.

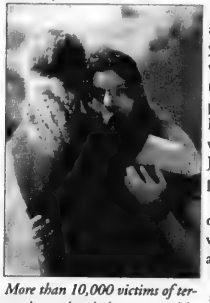
The UJA Federation annual campaign will also provide significant funding for Hillel of Greater Toronto, representing Jewish university and college students. At Hillel, plans are already taking shape for the annual JUMP (Jewish University Multi-Track Program), a weekend conference in October focused on Israel advocacy. Hillel will be bringing in top-notch speakers, including Israeli author Amos Oz, Professor Naomi Chazan, and David Baker, spokesman for Israel's Prime Minister Ariel Sharon.

With the support of UJA Federation, Hillel of Greater Toronto will be expanding its programming for Jewish students.

"Our goal is to elevate and strengthen the programming provided on campus," says Tilly Shames, Hillel's Director of Israel Affairs. "Our three priorities for Israel Affairs this year will be enhanced pluralism, partnership and participation. "In working with others in the community, we find we can raise the level of our programming and reach out to greater numbers on campus," adds Shames.

Thousands helped by Israeli fund

Since its inception in February 2002, the Jewish Agency's Fund to Aid Victims of Terror, backed by UJA Federation of Greater Toronto, has distributed over $13.5 million to 2,400 families – bettering the lives of more than 10,000 people. UJA Federation has contributed $3 million toward the fund.



More than 10,000 victims of terror have already been assisted by the Victims of Terror Fund.

"I was fortunate to remain alive after the horrific terror attack this year, on January 29. After the very difficult experience I went through, the fund's assistance was particularly important," says Maria Novikov, who was injured when a suicide bomber blew up Jerusalem bus #19 and killed 11 people.

The Victims of Terror Fund is one of many Israel initiatives to which UJA Federation will be allocating contributions from Campaign 2005. Others include assistance for low income Israelis and youth at risk.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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Canadian Race Relations Foundation's Mock honoured by Ohio museum as one of '100 heroes'

By FRANCES KRAFT
Staff Reporter

Karen Mock, executive director of the Canadian Race Relations Foundation, is in elite company as one of 100 "heroes" honoured by Cincinnati's National Underground Railroad Freedom Center.

The new museum, which opened last week to commemorate the 19th-century route followed by African-American slaves on their quest for freedom, includes a permanent exhibit featuring modern-day heroes, among them Mock and former South African president Nelson Mandela.

"I certainly would call myself one of the everyday people," said Mock in a phone interview last week. "It's such an amazing honour to be included."

In fact, the honorees are listed as "everyday freedom heroes," but include such names as the Dalai Lama, boxer Muhammad Ali, cello master Pablo Casals, Indian leader Mohandas Gandhi, civil rights activist Rev. Martin Luther King, Jr., baseball player Jackie Robinson, and Nobel prize winner Archbishop Desmond Tutu.

Karen Mock

Canadian Aid to Southern Sudan and Craig Kielburger, founder of Kids Can Free the Children, join Mock in representing Canada.

Other Jewish honorees include Rabbi Perry Nussbaum, who initiated interfaith services with African-American colleagues in Civil Rights-era Mississipi. Sempo Sugihara, former Japanese consul to Kovno, is among those honoured for saving Jews during the Holocaust.

Mock's involvement in anti-racism work dates back to her days as a professor of education, when she made a point of including multiculturalism in her curriculum. She served 12 years as national director of B'nai Brith Canada's League for Human Rights before joining the CRRF in 2001.

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Who will speak on
"Abraham Joshua Heschel: A Coach for the Spiritual Olympics"
to be followed by a reception in honour of our new
Ritual Director Michael Rubin
Selihot Services – 11:15 p.m.
Led by **Rabbi Philip Scheim & Cantor Marshall Loomer**
Dedication of Memorial Plaques

Adath Israel Congregation
416-635-5340
Beginning at 9:30 p.m.
Annual Sidney & Tillie Colt Memorial Lecture
Guest Speaker: **Professor Adele Reinhartz**
Professor, Department of Religious Studies, McMaster University
"If Teshuvah is the Answer, What is the Question?"
Question period and refreshments at 10:30 p.m.
Dedication of Memorial Plaques
and Selihot Service at 11:00 p.m.
Rabbi Steven Saltzman, Rabbi David C. Seed, Cantor A. Eliezer Kirshblum & Choir

BETH EMETH BAIS YEHUDA
416-633-3838
Beginning at 9:30 p.m.
Pre-Selihot Lecture by:
Rabbi Michael Skobac
Of Jews for Judaism
Topic: **"The Passion of the Jews"**
Refreshments following
Memorial Plaque Dedication at 11:30 p.m.
Selihot Services – 12:00 midnight
Led by **Rabbi Howard Morrison, Rabbi David Bauman, Cantor Aaron Bensoussan and the Beth Emeth Bais Yehuda Choir**
Charles Heller, Director

BETH TZEDEC 416-781-3511
Beginning at 9:00 p.m.
9:30 p.m. - Public Lecture
"The Awe and Mystery of the High Holy Days"
Guest Speaker: **Or Rose,**
Co-director of the Beit Midrash, Boston Hebrew College
Author of two recent books: "Abraham Joshua Heschel: Man of Spirit, Man of Action" and "God in All Moments: Mystical and Practical Wisdom from the Hasidic Masters";
And an important new voice in the contemporary Jewish mystical revival
The Pearl Gertrude Brody Annual Memorial Lecture
Selihot Service - 11:00 p.m. with **Cantor Meir Finkelstein and the Beth Tzedec Choir** in the sanctuary.
Alternate Service: **with Or Rose, Generation Hutzpa, Jerrarhi Sufi Order of Canada and Rav Aubrey Glazer**

BETH TIKVAH
416-221-3433
Pre-Selihot Programme 5764 at 10:00 p.m.
"Reflections"
Featuring **Bracha Feder "The Gift of Parenting"** and **Rabbi Avraham Feder "God, Soul and the Struggle to be Human"**
In the **First Annual Leona Feder Memorial Lecture**
Dessert Reception - 11:00 p.m.
Selihot Service - 11:45 p.m.
Led by **Rabbi Wayne Allen and Cantor Tibor Kovari**
Enjoy The Festival String Quartet of the Toronto Symphony Orchestra
And the Beth Tikvah Choir under the direction of *Eyal Bitton*,
Musical arrangement by **Srul Irving Glick z'l**

SHAAR SHALOM 905-889-4975
Beginning at 9:00 p.m.
Guest Speaker: **Professor Eric Lawee**
Professor at York University's Division of Humanities
And Centre for Jewish Studies
"From Jacob to Jenin: Dilemmas of Jewish Military Power"
Torah Mantels Ceremony – 9:50 p.m.
Changing of Torah Mantels to High Holiday White
Refreshments to follow
Selihot Service – 10:45 p.m. and
Dedication of Memorial Plaques
Led by **Rabbi Martin Berman**
and **Cantor Ben Silverberg**

TEE TIME: Associated Hebrew Schools recently held its 10th Annual Golf Classic, which raised funds for its parent-teacher council, at Eagles Nest Golf Club in Vaughan. Pictured are Associated president Sheldon Carr, right, and Bob Bissett, a senior executive with BMO Financial Group, a key event sponsor.

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UJA FEDERATION CAMPAIGN 2005

A VOICE IN THE WORLD

Your support for UJA Federation Campaign 2005, currently underway, strengthens our voice in a world where antisemitism has reached alarming levels, unseen since the Second World War. Campaign 2005 is an urgent Action Plan for a safe Jewish future. An action plan to protect our community, speak out against hatred, build a stronger Israel and link our young people to Jewish life.

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CAMPAIGN 2005 ACTION PLAN

- Protecting our community institutions
- Speaking out forcefully on urgent Jewish issues
- Building a stronger, more economically secure Israel
- Empowering a new generation to deal with hatred

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Pre-Selihot program
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'Reflections'

Bracha Feder *The Gift of Parenting*
Rabbi Avraham Feder *God, Soul and the Struggle to be Human*

First annual Leona Feder Memorial Lecture

Dessert reception - 11:00 p.m.

Selihot Service
11:45 p.m.

Led by ***Rabbi Wayne Allen***
And ***Cantor Tibor Kovari***

With the ***Festival String Quartet*** of the Toronto Symphony Orchestra
And the ***Beth Tikvah Choir*** under the direction of ***Eyal Bitton***

Musical arrangement by
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Selihot at Beth Tikvah - a Toronto tradition

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(Between Sheppard and Finch)

Jewish Life

Never on a Sunday?

By ZE'EV GLICENSTEIN

Roots & Remembrance

Deputy Magistrate Kingsford of Toronto had his hands full one October day in 1900 when two Jewish butchers and a Jewish baker appeared before him, all charged with violating the Lord's Day Act by pursuing their callings on a Sunday.

One of the butchers was actually Rabbi Isaac Helpern, spiritual leader of the Austrian Jewish Synagogue on Chestnut Street. Helpern swore that all the people who had been observed leaving his shop with packages of meat on Sunday had actually purchased them on Saturday night and that he had merely kept the meat in his ice chest overnight. He was fined $5.

The other butcher, A. Gauffman, denied all the charges against him so vigorously that the judge surmised he could not understand English and arranged for an interpreter. Still, he maintained his denial. His fine was also $5.

"He threw his hands palm upwards in the air and almost wept when the fine was announced," the *Toronto Star* reported.

The third accused, baker Harry Rosenbes of York Street, pursued a more respectful attitude towards the law and fell upon the mercy of the court.

Rosenbes explained "that as Saturday was the Jewish Sabbath and that Monday and Tuesday were religious holidays, on which it was unlawful to purchase bread, he had been forced to extend his deliveries into Sunday.

"He said he had worked from sundown Saturday until midnight, but that there was such an immense quantity of bread that he had been unable to deliver it all. He was warned to secure more help on Saturday night in future, and the case was withdrawn."

These cases were by no means unusual. Many people recall how stringently the Lord's Day Act was applied in Toronto in the 1920s and 1930s, when even the most innocent child's play could constitute a serious breach of the law. One of my cousins retains a vivid memory of a baton-swinging policeman chasing him and his friends from a city park for the dangerous infraction of playing ball on a Sunday.

Jack Switzer, an Alberta Jewish historian, recently wrote an article about a memorable application of Lord's Day legislation in Calgary in 1905, shortly before the territory became a Canadian province. The incident focused on Harry Bell, a 14-year-old Jewish newsboy in Calgary who was prosecuted for hawking newspapers on Sunday.

Bell had been selling the previous day's *Winnipeg Free Press*, which had just arrived by train. He went to trial in July 1905, only weeks before the province of Alberta was born. He was charged with violating statutes that had been instituted by King Charles II of Britain in 1675. The magistrate gave a careful reading of the law, however, and ruled that since he wasn't a "tradesman" and had not been engaged at his "ordinary calling," he could not be found guilty.

As Switzer noted in the *Journal of the Jewish Historical Society of Southern Alberta*, public reaction to Bell's acquittal was quite favourable. "The effort to make an example of a 14-year-old boy... is calculated to bring the forces behind the prosecution into disrepute," pronounced the *Calgary Herald*. "The whole thing is too comical to be received seriously."

But trivial prosecutions continued, Switzer noted, such as that against Calgary grocer Isadore Guttman, who in 1918 was fined $10 for selling candy on Sunday. Such penalties were typically doled out across Canada for decades until the Supreme Court struck down the Lord's Day Act in 1985.

As one observer noted, the act "created a climate hostile to, and gave the appearance of discrimination against, non-Christian Canadians" and so "could not be deemed justifiable in a free and democratic society such as Canada."

My best birthday card ever

By RABBI YEHIEL BEN AYON

Through A Sephardi Window

I suppose it happens to all of us. We all reach the age when our birthday comes and goes with very little notice. For a young child, a birthday is an occasion, one anticipated with much excitement. For the elderly, others may make a fuss about their age, but for those of us in middle age, the day comes and goes with almost no notice.

For many years, the only card I received in the mail was from my life insurance agent. This year seemed to be proceeding pretty much the same way, until I received the most wonderful birthday greeting ever.

It came in a pale blue envelope, a birthday card with the words, "Happy Birthday Saba." A card from a grandchild – my first one, no less!

These sentiments may not seem uncommon, but I wish to share them with you on a different level.

I am an individual of the Diaspora. I was born in Morocco, as were my ancestors going back more than 400 years. Before that, my ancestors lived in Spain. I still live in the Diaspora, in Toronto, where I raise my family, and, alas, I have always felt quite guilty for doing so.

And then this birthday card came, all the way from Jerusalem, from my very own precious newborn granddaughter. I have yet to meet her, yet I know that I love her very much. To be sure, as a month-old baby, she neither wrote nor sent me this card herself, but it nevertheless meant the world to me.

That's because my first and only grandchild was born in Israel. This little baby was able to accomplish something that both my ancestors and I were not able to do in 2,000 years. As much as I miss her and would like to watch every step of her development, I am comforted in the knowledge that she was born and will live her life in the best place in the world. She will communicate naturally in Hebrew, and her mind will likewise function in Hebrew (unlike her old grandfather, who, while speaking several languages, thinks in Spanish, does his math in French and only prays in Hebrew).

How proud I am that my son and his wife made Israel their home. How so much prouder I am that their child was born to them there. And how I rejoice that she will close the cycle of the Diaspora, at least for my family, whose millennia-long sojourn around the Mediterranean has finally ended in the Holy Land.

Jewish Life

Exploring the Zohar

***The Zohar*, Pritzker Edition, Volumes 1 and 2, translation and commentary by Daniel C. Matt, Stanford University Press, $67.50 each.**

***The Essential Zohar* by Rav P. S. Berg, Random House, $21 (paperbound).**

Books

Bernard Baskin

Not too long ago, Jewish thinkers and historians reprehended the mystical side of religion as unworthy of serious study and not an essential part of mainstream Judaism. Enlightened rationalists, they were embarrassed by what they regarded as rank superstition and erratic flights of unrestrained imagination.

Today, in a new age of spiritual quest and yearning, works of mysticism have achieved respectability and a secure place in the Jewish literary canon.

In recent months, I have been making my way through the difficult pages of the new English translation and commentary of the Zohar by Daniel Matt. My progress has been slow and halting.

This ambitious work took six years of painstaking work and detailed research. The contemplated nine other volumes will involve an additional 12 years. The entire project is being underwritten by Margot Pritzker, wife of the chair of the Hyatt Corporation.

The first volume includes the original Zohar introduction, along with consideration of material in the book of Genesis. The second volume consists of a commentary on the patriarchal narratives. Each volume contains elaborate and detailed footnotes that make up the greater part of each page.

The Zohar (Book of Splendor), purportedly written by Moses de Leon in 13th-century Spain, attempts to penetrate into the inner recesses of God, conceived of as the "Divine Life." The entire universe is a vast symbol of God's innumerable mysteries.

For the Zohar, the sefirot are the 10 stages of the divine world through which God descends, from the innermost recesses of his concealment down to his manifestation in the Shechinah, a heavenly archetype of the community of Israel.

When the contrasting life forces (e.g. grace and stern judgment) are harmoniously balanced, the Shechinah (conceived in female imagery) is united with the upper (male) sefirot and the abundance of energy flows harmoniously into the world. There is a markedly erotic quality to the description of the bold union of the male and female aspects of the deity. When there is a defect in the proper conjunction of the upper sefirot, disorder, chaos and evil result.

The reader is transported to an enchanted realm where each word, or even each letter, of scripture can take on cosmic meaning. But the approach and methodology are daunting, complex and opaque.

The Torah, for the Zohar, is an actual manifestation of the divine. Hence, the author of the Zohar is less interested in the literal meaning of events described in the Bible than in the theosophical mysteries that are their inner, and therefore more real, meaning.

The basic premise of the Zohar is that there exists a complete correspondence between the lower and the upper worlds. Consequently, a quickening from below can arouse a quickening above. Hence, deeds and prayers have cosmic significance.

One scholar has described the Zohar as "a mixture of theosophic theology, mystical psychology and anthropology, myth, and poetry. Old gnostic doctrines, mystical traditions, theurgies, popular superstitions and mythological motifs dwell side by side with theories about the nature of the cosmos and about the relationship between a transcendent God and a finite world."

Rav P. S. Berg is dean and co-director of the Kabbalah Center. In the introduction to his brief book of Zohar excerpts, he maintains, among other dubious assertions, that only Rabbi Shaimon bar Yochai, a second-century C.E. sage, could have composed the work.

He is certain that with the Zohar becoming more accessible to people throughout the world, we are witness to the start of a new source of revelation. Exaggeration and hyperbole aside, the book's assorted excerpts are worth reading.

Slichot on the web

By MARK MIETKIEWICZ

On Sunday, Sept. 12, people will travel to their synagogues midway through the night. And they will return early every weekday until Yom Kippur. They will come to take stock of their behaviour over the past year and prepare themselves for the coming one – and to recite Slichot. Today, a look at these traditional prayers of forgiveness – and some modern aids – thanks to the web.

The central phrase in the Slichot service is the recitation of the 13 Attributes of Mercy that were recited as Moses received the second set of tablets at Mount Sinai. **[www.jhom.com/calendar/elul/selihot.html]** "God passed by before [Moses] and proclaimed, 'Merciful God, merciful God, powerful God, compassionate and gracious, slow to anger, and abundant in kindness and truth. Preserver of kindness for thousands of generations, forgiver of iniquity, wilful sin and error, and Who cleanses." (Exodus 34:6) **[www.ou.org/chagim/elul/selichotattrib.htm]**

Rabbi Yitzchak Berkowitz asks why we spend so much effort reciting the God's attributes. Shouldn't we focus on our own spiritual growth rather than invoking this phrase? He then suggests that in order to grow, we need to make sure our own lifestyles reflect these Godly attributes. "For example, the Talmud says that if you are patient with others, then God will be patient with you. You can only demand that God employ all these attributes if you apply them in your own relationships." **[http://tinyurl.com/7y89v]**.

Actually, it is only Ashkenazi Jews who are about to start reciting Slichot. Sephardim have been rising early since the start of the month of Elul and will continue to do so for 40 days (excluding Shabbat) until Yom Kippur. You can read a description of what it is like to arrive bleary-eyed early mornings at Magain David Sephardim Congregation in San Francisco. **[www.jewishsf.com/bk960830/sfayom.htm]**

Rabbi Mark Hurvitz of Congregation Etz Chaim in Ramona, Calif., has taken many of the concepts of Slichot and given them a modern spin. His Slichot "grid worksheet" looks like a bingo card, except the squares contain comments such as "I have done things to others that I would not want done to myself" or "I've said: 'I won't.' But then did." The goal is to ask people to sign a square that is true about themselves and presumably promote discussion about repentance and forgiveness. **[http://tinyurl.com/5swk3]** For more practical suggestions about getting yourself into shape, check out Aish HaTorah's growth worksheet. **[http://tinyurl.com/4a352]**

Once you've finished your recitation of Slichot, why go to sleep when you could watch a video or two? Larry Mark, editor of JewishFilm.com has created a list of films for Slichot-time viewing. About *The Quarrel* Mark comments, "Two men meet in a park in a rainstorm. They chose different paths. Can forgiveness be reached?" For *Crimes and Misdemeanors*, he says, "One of Woody Allen's best is a jumping-off point to discuss sins and getting caught, choices, consequences, the lack of consequences, acceptance, and human nature." And here's Mark's take on Bill Murray's never-ending *Groundhog Day*. "Repeating past mistakes over and over… until tshuvah is made." **[http://tinyurl.com/3zdyl]**

As the time for Slichot approaches, we are reminded that soon God will soon be judging us for our actions. Writing at the *Tikkun* magazine website, Estelle Frankel tells the marvellous tale of a chasidic master who refused to look upon any Jew harshly, particularly at this critical time of the year. **[http://tinyurl.com/6ex3y]**

While on his way to Slichot services on the eve of Rosh Hashanah, a sudden downpour forced Reb Levi Yitzchak of Berditchov and his assistant to seek shelter at a tavern. The assistant commented on how the Jews inside were feasting and drinking and revelling, rather than praying to God for forgiveness. The rebbe rebuked his assistant for finding fault in the Jews and said that surely they must be reciting blessings over their food and drink. And when the assistant pointed out that he had overheard two Jews talking about thefts they had committed, the rebbe again refused to condemn them. Instead, he "concluded that, indeed, they must be holy Jews since they were confessing their sins to one another before Rosh Hashanah!"

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Distinguishing between rejectionism, pragmatism

According to Reports

By PAUL MICHAELS

Two items this week:

Prominent reviews of former U.S. Mideast peace envoy Dennis Ross' new 840-page book, *The Missing Peace: The Inside Story of the Fight for Middle East Peace*, have been very positive. In particular, they have agreed, to one degree or another, with Ross' central argument that Palestinian Authority President Yasser Arafat rejected a chance for a viable Palestinian state at Camp David in the summer of 2000 and in the following months.

Ross has made this point consistently since the time he headed the U.S. negotiating team under former president Bill Clinton. Now he lays out all the details and effectively counters those who want to equate tactical errors in former Israeli prime minister Ehud Barak's negotiating style with Arafat's strategic decision not to halt the conflict between Israelis and Palestinians but rather to resort once again to violence.

Ethan Bonner's piece in the *New York Times* Sunday books section (Aug. 8), Max Boot's review for the daily *New York Times* (Aug. 18) and even the *Economist*'s more qualified review (Aug. 14), all commend Ross for making his case.

But if anyone remains unconvinced, a growing number of Palestinians, such as respected writer Tawfik Abu Baker and former PA cabinet minister Nabil Amr, are making similar claims. Then there is Arafat himself, who, in a recent *Ha'aretz* interview (June 21) for the first time – and very belatedly accepted the Clinton bridging proposals that Barak originally endorsed. Finally, Clinton himself in recent interviews about his own book, *My Life*, has emphasized this very point.

Will this settle the argument once and for all? Almost certainly not. But rarely has a historical truth been more in need of acceptance.

Such understanding would at last disabuse those numerous critics who rationalize Palestinian violence as "justified resistance to occupation." Yet it is Arafat and his rejectionist policies that prolong "occupation" and bring misery to Palestinians and Israelis alike. (Israelis have, unjustifiably, borne the blame for too long.)

Which leads us to this week's second item…

* * *

"As Israelis hold their breath, it is time for the outside world to adjust its thinking about [Prime Minister Ariel] Sharon. He will never be the toast of peaceniks [as the architect of the settlement policy]… But Mr. Sharon does seem at last to have learnt that Israel cannot hold on to all the land it conquered in 1967, and is risking all by beginning the process of withdrawal. That is why the settlers are determined to defeat him – and why he deserves the world's support."

That passage comes not from a liberal Zionist publication but from an editorial in the Aug. 21 *Economist*. For this influential British publication – which has often been critical of Israel and dismissive of its current prime minister – to call for world support of Sharon marks a radical departure from its earlier stance.

In the *Globe and Mail*, Marcus Gee arrived at a similar conclusion when he evaluated the difficulties Sharon faces within his own Likud Party as he attempts to push forward with a unilateral disengagement from Gaza ("For peace's sake, pray for Sharon," Aug. 25). Like the *Economist*, Gee does not hide Sharon's blemishes, but he recognizes the Israeli leader's pragmatism for what it is.

Paul Michaels is communications director for the Canada-Israel Committee.

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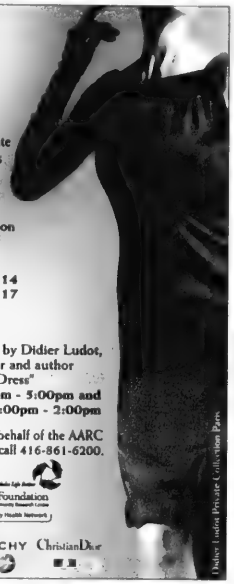

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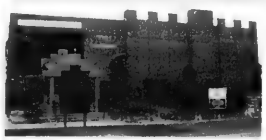

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Holiday Food Ideas

Editorial

During the High Holy Days, as we take part in such rituals as praying to God to be inscribed in the Book of Life for the coming year, throwing bread crumbs into a body of water to cast away our sins, and blowing the shofar as an expression of God's sovereignty, Jews around the world are performing the same rituals.

As well, Jews worldwide gather around a holiday table with family and friends and partake of traditional foods that symbolize our hope for a sweet and prosperous new year.

Loved ones who are separated during holiday time can take comfort in the fact that those who are at a distance are all celebrating the holiday in much the same way. They serve sweet holiday foods such as apples dipped in honey, round challahs that represent the never-ending circle of life, and pomegranates whose seeds represent a new year filled with many mitzvot.

Holiday foods are incorporated into favourite dishes such as Bubbie's apple cake, Aunt Cynthia's honey cake or cousin Sue's sweet kugel.

For most of us, an enjoyable aspect of the holiday includes trading recipes and sharing cooking tips and family customs.

We at *The CJN* also like to share special recipes and customs, and as the holidays draw near, we've gathered some of them together so that our readers can add to their own favourites or learn how others celebrate the holidays. One family's traditional dish could easily turn into another family's favourite.

From all of us at *The CJN*, we wish you happy cooking, and most of all, a shanah tovah.

— C.B.

Holiday Food Ideas

Symbolic foods add meaning to your holiday

By JUDY BART KANCIGOR
Special to The CJN

When the Second Temple was destroyed in 70 CE, it changed forever the way we worship, conduct our daily lives and celebrate. *The Essential Book of Jewish Festival Cooking* (HarperCollins) by Phyllis Glazer with her sister, Miriyam Glazer, explains, through mouth-watering recipes and their fascinating origins, how our holidays, once agricultural markers of the seasons, were remoulded by the rabbis and sages in the Diaspora.

"There's a beautiful line in one of the Psalms: 'How can we sing the Lord's song in a strange land?'" noted Miriyam, a professor of literature and rabbinical student at the University of Judaism in Los Angeles, "and so the rabbis looked for scriptural evidence in the Bible itself in order to preserve the festivals."

Where once our ancestors rejoiced at first bloom and harvest, in exile they "could no longer see the blossoming of the almond tree in winter, summer's profusion of white squill flowers or the ripening of the wheat in spring."

"After the destruction of the Second Temple," observed Phyllis, visiting California from her home in Israel, where she is a columnist, cookbook author and food consultant, "there were no familiar signs of nature for the people to follow in their new land. The rabbis sought to save the holidays and give them other meanings."

"There's no holiday called Rosh Hashanah in the Bible," noted Miriyam. "All that's in the Bible is Yom Truah, the day of the blowing of the shofar. God says, 'And there will be a day for gathering for you and blowing of the shofar.' Centuries later, Rosh Hashanah evolved because, although our New Year had been in the spring, the culture our ancestors were living in had a New Year celebration in the fall. All of the holidays as we know them today are the products of hundreds of years of discussion that are captured in the Talmud."

Over the centuries, as the Jewish people found themselves in many lands, layer upon layer of traditions were added to the observance of the festivals. We dip apples into honey to wish each other a sweet year. We eat carrots because the Yiddish word for carrots, *merren*, also means "more," so we wish for "more" health and wealth at this time.

"It's a mitzvah to eat a food at Rosh Hashanah that you haven't eaten in that season yet," added Miriyam. "That's why we eat pomegranates at Rosh Hashanah. They have just come into season. This gives you an opportunity to say *Shehechiyanu*."

We eat "hidden" foods at Rosh Hashanah, because it comes at the beginning of the lunar month, when the moon is hidden. "That's echoed in food like kreplach in which you can't see what's inside," noted Miriyam, "just like the moon is hidden at the holiday."

Many observe the ritual of the Seven Blessings tray at Rosh Hashanah. "Seven is a mystical number in the Jewish tradition," said Miriyam. "The world was created in six days and on the seventh day God rested. We have the seven species in the Bible. There's the seven blessings of the wedding (Sheva Brachot), and then there's the blessing tray at Rosh Hashanah."

Before Rosh Hashanah dinner, a tray is passed with seven symbolic foods, each one with its own blessing. Customs vary, but a typical selection would include dates, *lubia* (green beans or black-eyed peas), leeks, pomegranate, sheep or fish head, beets and carrots.

Challah, so inextricably linked with every celebration, takes various forms for each holiday. "I learned to braid my hair by learning to braid challah," Phyllis recalled of her mother's Sabbath challah. And on Rosh Hashanah we create grand spirals to dip in honey. "Since Rosh Hashanah also celebrates the creation of the world, the round challah is a symbol of the holiness of life and of the life cycle, the endlessness of life," explained Miriyam. "We add raisins for the same reason that we dip apples in honey, to enjoy a sweet new year."

Even Yom Kippur has its own special shape. For our break-the-fast meal, we shape the dough into birds of prayer, "so your prayers will go up to God," noted Miriyam. The custom has its source in Isaiah 31:5: "Like the birds that fly, so will the Lord of Hosts shield Jerusalem, shielding and saving, protecting and rescuing."

Here Phyllis offers a recipe from an Israeli caterer with an unusual texture that comes from semolina (or Cream of Wheat). But instead of perching the challah birds on the classic round challah, she shapes them into rolls. "Though the process of creating the little birds may seem complicated at first," cautions Phyllis, "once you get the hang of it, you'll be able to hatch them out in minutes, if you carefully follow the directions."

Continued on page 22

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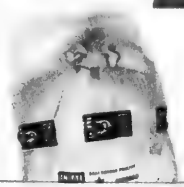

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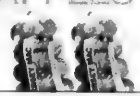

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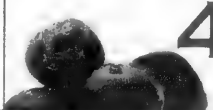

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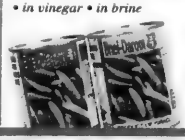

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Holiday Food Ideas

Celebrate with traditional foods

Continued from page 20

CORNISH HENS STUFFED WITH BULGUR, RAISINS, AND CARAWAY

We like to use the small Cornish hens (about 1 to 1¼ lbs.) and serve one per person. If none is available, use the large (1½ to 2½ lbs.) and serve each person a half.

4 Cornish hens, each weighing about 1 lb.

Rub

¼ to ½ tsp. each nutmeg, sweet paprika, black pepper, cardamom, salt and sumac

Stuffing

1 tbsp. olive oil
1 cup chopped onion
1 cup medium bulgur wheat
2 cups boiling water
½ tsp. caraway seeds, toasted in a dry skillet
¼ tsp. ground black pepper
1 tsp. ground cinnamon
¼ tsp. ground cumin
½ cup raisins or currants
½ cup chopped walnuts (optional)
salt to taste

Rinse the Cornish hens and place in a bowl of boiling water. Let stand 1 minute, then remove and scrape gently to remove excess surface fat and any pinfeathers, especially around the wings and legs. Rinse and pat dry.

Mix together the spices for the rub, and rub into the hens on all sides. Place in a baking pan. To prepare the stuffing: Heat the oil in a heavy skillet over medium heat.

Gently sauté the onion over medium low heat about 5 minutes, until translucent, stirring often. Add the bulgur and toasted caraway seeds, stirring frequently, for 2 minutes.

Add the water and spices, stir, and cook covered, over very low heat for 10 to 12 minutes, or until the water is absorbed. Remove from heat, add the raisins, and fluff with a fork.

Cover and let stand 5 minutes. Uncover and cool to room temperature. Preheat the oven to 375. Using a spoon, stuff the hens with the bulgur mixture and tie the legs together (cover the stomach cavity with a flap of skin). Cover lightly with aluminum foil.

Bake for 30 minutes. Lower heat to 350. Remove the cover and continue to bake for 15 to 20 minutes, or until the hens are nicely browned. Serves 4.

HONEY BROWNIES

½ cup butter
6 oz. bittersweet chocolate
4 eggs
½ tsp. salt
¾ cup packed brown sugar
½ cup honey
1 tsp. vanilla extract
1 cup unbleached all-purpose flour
1 cup chopped pecans or walnuts

Preheat oven to 325. Grease and flour a 9-in. square baking pan (or use non-stick cooking spray or parchment paper). Set aside. Melt butter and chocolate in a heavy saucepan over low heat. Set aside to cool. In a medium bowl, beat eggs and salt until fluffy. Add sugar and honey gradually, beating until the mixture is smooth and light. Add the melted chocolate mixture and vanilla. Stir in flour and nuts. Pour into the prepared pan. Bake for 45 to 55 minutes, or until a toothpick inserted in the centre comes out clean. Cut into squares when cool. Makes 16 squares.

MOROCCAN CARROT SALAD

One form or another of Moroccan carrot salad is found everywhere in Israel, from holiday buffets to falafel stands. Although it is not sweet, its coin-like shape makes it just right for any Seven Blessings tray.

Note: Some people like to add lemon juice to this salad, but I prefer it without.

1 lb. carrots, sliced into ¼ in. rounds (about 6 carrots)
3 tbsp. extra-virgin olive oil
1 to 2 large garlic cloves, minced or pressed
½ tsp. cumin
¼ tsp. salt
Tabasco sauce, red pepper flakes, finely minced green hot pepper to taste
2 tbsp. chopped fresh Italian parsley or cilantro
sumac, for garnish (optional)

Steam carrots in a steamer basket or in boiling salted water for 4 minutes, until tender but still brightly coloured. Drain and add olive oil, garlic, cumin, salt and Tabasco sauce while the carrots are still warm. Garnish with Italian parsley and sprinkle with sumac, if desired.

Taste and adjust seasoning and serve. (This salad may be prepared in advance and stored in a closed container in the refrigerator. Bring to room temperature, taste, adjust seasoning and serve). Serves 4 to 6.

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Holiday Food Ideas

An ice cream dessert, drizzled with honey, in the shape of a honey bee, symbolizing a good and sweet New Year. [IPS photo courtesy of the Dan Hotels, Israel]

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Apple desserts help start the year off right

By DAPHNA RABINOVITCH
Special to The CJN

This cake is one of my personal favourites. Although there doesn't seem to be enough batter when it is assembled, it bakes up into a rich, moist cake filled with a cinnamon-laced sweet apple filling. You'll find yourself making it over and over again.

APPLE CITRUS BUNDT CAKE

Filling:
5 large tart apples
¼ cup granulated sugar
1 tbsp. cinnamon

Cake:
3 cups all-purpose flour
2 cups granulated sugar
1 tbsp. baking powder
1 tsp. salt
¼ cup vegetable oil
4 eggs
1 tbsp. finely grated lemon rind
3 tbsp. fresh lemon juice
2 tsp. finely grated orange rind
2 tbsp. fresh orange juice
2 tsp. pure vanilla

Peel, core and thinly slice apples; gently toss in bowl with sugar and cinnamon. Set aside.

In large bowl, combine flour, sugar, baking powder and salt. In separate bowl, whisk together oil, eggs, lemon rind and juice, orange rind and juice and vanilla. Make well in centre of dry ingredients; pour in wet ingredients. Using wooden spoon, stir until well combined.

Spoon ⅓ of batter into greased 10-in. tube pan. Sprinkle half of apple mixture over. Spread another third of batter over apples. Top with remaining apples and then remaining batter, spreading as much as possible (there will not be enough batter to completely cover apples; that's okay).

Bake in centre of preheated 350 oven for about 1 hour and 15 minutes or until cake springs back when lightly pressed. Let cool in pan for 30 minutes. Un-mould and serve warm or at room temperature. Makes 12 servings.

SPICED POUND CAKE WITH DRIED APPLE COMPOTE

For something just a little bit different, try this fragrant cake, topped with a white-wine-spiked syrup and macerated dried fruit. The pound cake is a bit lighter than most, which allows the spices to shine through. Use any dried fruit you wish, substituting dried pears for the apples, raisins for the apricots and dried cranberries or blueberries for the dried sour cherries.

Dried Apple Brandied Compote:
2 cups dry white wine
¼ cup honey
1 2-in. piece fresh ginger root, peeled and sliced
3 large strips lemon peel
6 whole black peppercorns
1 cinnamon stick
8 oz. dried apples, quartered (about 1¾ cup)
1 cup dried sour cherries or cranberries
¼ cup dried apricots

Continued on page 27

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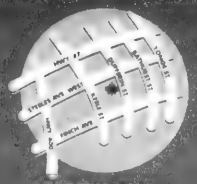

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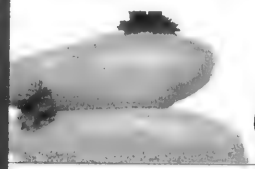

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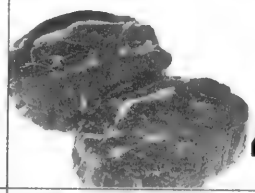

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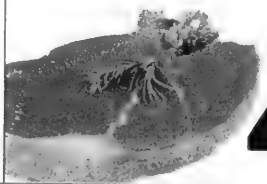

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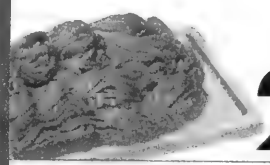

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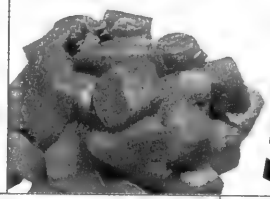

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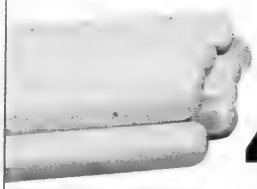

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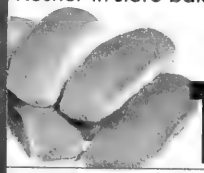

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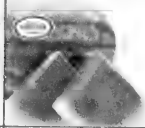

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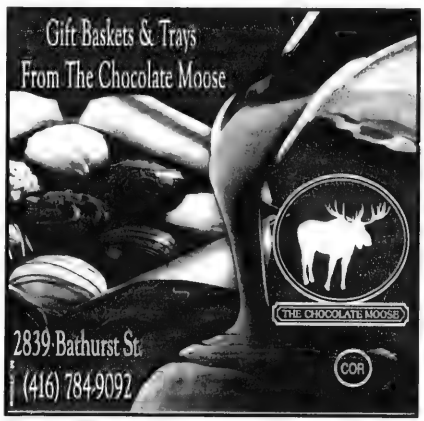

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Holiday Food Ideas

Sweet offerings for sweet year ahead

BY NORENE GILLETZ
Special to The CJN

Here are are some do-ahead desserts that are ideal for the High Holy Days. The recipes come from foodie friends who are members of the Women's Culinary Network of Toronto. We have forged strong bonds because of our mutual love of good food.

Debbie Diament owns My Place For Dinner Cooking School in Toronto, specializing in hands-on classes in world cuisines. She's a cooking instructor, recipe developer and consultant. (For more information about Diament's classes, visit www.myplacefordinner. com.)

Diament started baking this scrumptious cake when she was a student at the Hebrew University in Jerusalem in the early 1980s and it has become an all-time favourite. Anyone who's ever tasted it asks for the recipe.

Diament says, "This wonderful cake for the High Holidays guarantees rave reviews. I like using Royal Gala or Ida Red apples. The warm honey sauce makes it more elegant, but the cake is delicious on its own. The honey sauce is gilding the lily."

DEBBIE DIAMENT'S APPLE CAKE WITH WARM HONEY SAUCE

4 apples, peeled and sliced
2 cups sugar
2 eggs
½ cup canola oil
2 tsp. vanilla
2 cups flour
2 tsp. baking soda
1 tsp. salt
2 tsp. cinnamon (or 1 tsp. cinnamon, ½ tsp. cloves, ½ tsp. ground ginger)
1 cup chopped walnuts or pecans

Honey Sauce:
1 cup honey
½ cup unsalted butter
½ cup whipping cream
pinch of salt

Preheat oven to 350. Grease and flour a 10 in. bundt or 9x13-in. pan.

In a large bowl, mix apples and sugar. Add eggs, oil and vanilla to apple mixture. Blend well. Add remaining ingredients. Beat together for 4 minutes.

Pour into the bundt pan. Bake for 55 to 60 minutes. Remove from oven and let cool for at least 1 hour. Remove from pan and place on a serving platter.

For the honey sauce, combine honey, butter, cream and salt in a heavy pot. Bring to a boil, stirring occasionally, and boil for 1 minute. Serve warm over the cake. Makes 12 to 16 servings.

Continued on page 29

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Holiday Food Ideas

Spice up your pound cake

Continued from page 24

Cake:
1 2/3 cups all-purpose flour
1 1/2 tsp. ground cardamom
1/4 tsp. baking powder
1/2 tsp. each baking soda and salt
1/2 tsp. ground ginger
1/4 tsp. ground pepper
pinch cinnamon
1/2 cup unsalted butter, softened
2 eggs
1 tsp. vanilla
1 tsp. finely grated lemon rind
2/3 cup buttermilk

Compote: In large saucepan, bring wine, 2 cups water, honey, ginger root, lemon rind, peppercorns and cinnamon stick to a boil. Boil for 10 minutes. Reduce heat and simmer for 30 minutes. Remove from heat, cover and let steep for 2 hours. Strain syrup; return to saucepan. Bring to a simmer; add apples and simmer for 10 minutes. Add sour cherries; simmer for 5 minutes. Add apricots; simmer for 5 minutes. Cool completely. Compote can be covered and refrigerated for up to 3 days.

Cake: In bowl, combine flour, cardamom, baking powder and soda, salt, ginger, pepper and cinnamon; set aside.

Using beaters, beat butter with sugar until light and fluffy. Beat in eggs, one at a time, beating well after each addition. Beat in vanilla and lemon rind. Using wooden spoon, add flour mixture in three additions, alternating with buttermilk, beginning and ending with flour mixture.

Scrape batter into greased 8x4-in. loaf pan. Bake in centre of preheated 350 oven for 45 to 50 minutes or until cake is golden and cake tester inserted in centre comes out clean. Cool on rack.

To serve, cut thick slices of pound cake and top with dried fruit, spooning a little syrup over top. Makes 8 servings.

BRANDIED APPLE AND CURRANT STRUDEL

Glorious and delicious, this sweet finale pays fine homage to the fruit of the moment, apples. The brandy and dried fruit conspire together to highlight the fruit's tart freshness, and the crispy phyllo layers highlight the sweet and succulent texture. Make the filling a day ahead to ease up on the workload of the big day.

2/3 cup dried currants
1/3 cup brandy
3 tart apples, peeled, cored and diced
1/3 cup granulated sugar
1/3 cup unsalted butter or margarine
1/3 cup crushed vanilla wafers
1/2 cup finely chopped walnuts
9 phyllo sheets

In large heavy-bottomed skillet set over medium low heat, stir together currants, half of brandy and 1/3 cup water, for about 5 minutes or until all the liquid has been absorbed.

Meanwhile, in large bowl, stir together apples, remaining brandy, sugar, and 1/3 cup water. Add to saucepan. Cook, stirring often, for about 15 minutes or until mixture is thick and apples are tender. Transfer mixture to bowl; cover with plastic wrap and refrigerate until completely chilled. (Apple mixture can be made up to 24 hours ahead.) Combine wafers and walnuts in small bowl.

Keeping remaining phyllo covered with towel and plastic wrap, place 1 piece of phyllo on work surface. Brush lightly with butter. Top with second piece of phyllo. Brush with butter; sprinkle with 3 tbsp. of wafer mixture. Repeat layering phyllo, butter and wafer crumbs, 5 more times. Top with remaining two phyllo sheets, brushing each with butter. Spoon filling down one long side of phyllo, leaving 2 inches at each of the three sides. Fold short sides over filling. Gently roll up strudel. Transfer to parchment-paper-lined baking sheet. Brush all over with butter. Using sharp knife but without cutting through to filling, score top of strudel into 6 equal-sized pieces.

Bake in centre of preheated 375 oven for 40 to 45 minutes or until golden brown. Cool; serve warm or at room temperature, slicing where original cuts were made. Makes 6 servings.

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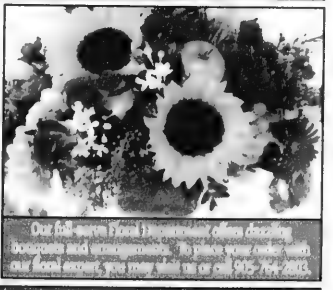

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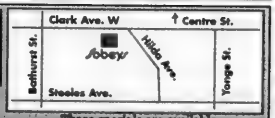

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Holiday Food Ideas

Cooks offer favorite sweets

Continued from page 26

* * *

Jocie Bussin is originally from Winnipeg and now lives in Toronto with her husband, 4 children and 2 dogs. Bussin studied cooking in Paris and graduated from culinary management at George Brown College. I'm sure you will agree that her recipe for Tarte Tatin is the perfect ending for Yom Kippur breaking of the fast.

Bussin says, "This is an adaptation of the traditional French Tarte Tatin made with apples. This dessert is delicious warm and served with vanilla ice cream. It also tastes great at room temperature. You can substitute apples for the peaches if you prefer. Either way, it is absolutely scrumptious!"

JOCIE BUSSIN'S PEACH (OR APPLE) TARTE TATIN

Pastry:
1 1/4 cups flour
6 tbsp. unsalted butter, cold and cut into small chunks
3 to 4 tbsp. ice water

Filling:
1/3 cup unsalted butter
2/3 cup sugar
3 lbs. (about 6 cups) fresh peaches (or apples), peeled and cut into thick slices

Preheat oven to 425. For the pastry: Place the flour and butter in the food processor with the metal blade attachment. Pulse until the flour has the look of tiny peas.

With the machine on, add enough water very slowly for the dough to form a ball. If the pastry is dry, add more water; if the pastry becomes sticky, add more flour.

Wrap the dough in plastic wrap until needed. If you make it ahead, remove dough from the refrigerator 30 minutes before rolling.

For the filling: In a large ovenproof skillet, melt the butter over medium heat. (Foil can be wrapped around the skillet handle if it is not ovenproof.) Then sprinkle all but 2 tbsp. sugar in the skillet. Take the pan off the heat.

On top of the sugar, arrange the peach (or apple) slices, packing them tightly and horizontally. A circular pattern may also be used. Sprinkle the remaining sugar on top of the fruit and place the pan back on the stove top on medium high heat. Cook until the sugar caramelizes and the fruit has softened, about 10 to 12 minutes.

Roll out the pastry to fit the top of the skillet. Once the fruit is cooked, take the pan off the heat and carefully place the dough on top of the fruit.

If there is any overhang of pastry, fold it gently back on top of the pastry in the pan. Place the pan in the oven for about 15 minutes, or until the crust is golden brown.

To serve, place your serving dish on top of the skillet and turn over it over carefully, so it is fruit side up on the dish. Makes 8 to 10 servings.

* * *

Last, but not least, here is my favourite recipe for old-fashioned apple cake. The recipe is from *Second Helpings Please* (Jewish Women International.). This recipe has special meaning for me because it was one of the first recipes I ever created.

NORENE GILLETZ'S FAVOURITE APPLE CAKE

2 eggs
1 cup sugar
1 tsp. vanilla
1/2 cup oil
3 tbsp. water or orange juice
1 1/2 cups flour
2 tsp. baking powder
1/4 tsp. salt
6 to 8 apples, pared and thinly sliced
1/2 cup white or brown sugar
2 tsp. cinnamon
1/4 cup icing sugar, if desired

Beat eggs, sugar and vanilla until fluffy. Beat in oil. Add liquid alternately with dry ingredients and beat just until smooth. Spoon half of batter into a lightly greased 9-in. square baking pan (or a 7x11-in. oblong pan). Spread evenly with a rubber spatula. Add apples that have been sprinkled with sugar and cinnamon. Cover with remaining batter. Sprinkle with icing sugar. Bake at 350 for 50 to 60 minutes, until nicely browned. **Variation**: Use blueberries, cherries or any desired pie filling in place of apples.

Norene Gilletz is a cookbook author, cooking teacher and food consultant. For information, call 416-226-2466 or visit her website at http://www.gourmania.com.

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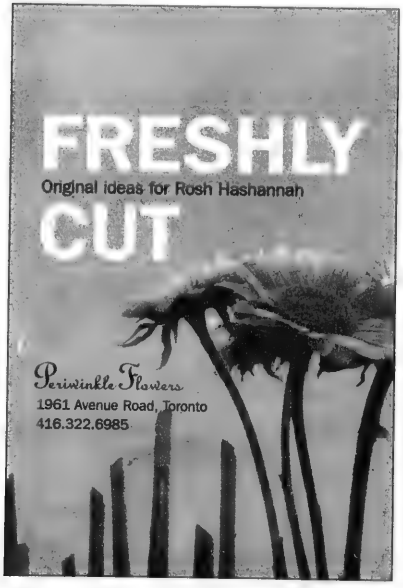

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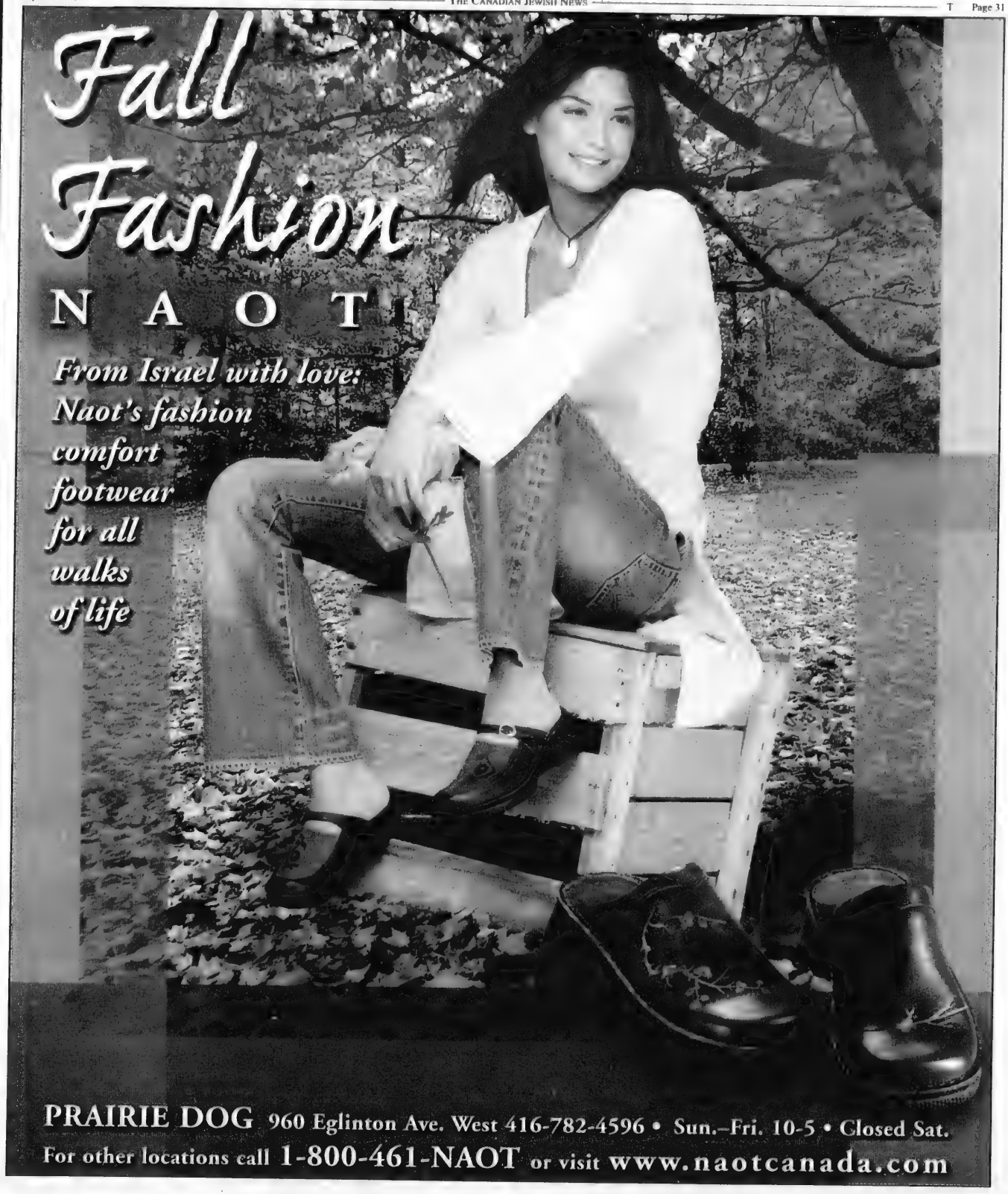
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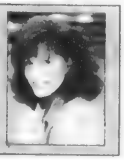
Fall Fashion

NEWS NEWS NEWS — CAROLS TIPS

BEAUTY SHOP

By CAROL WISE



MAKEUP: Fall makeup this season is sensational. The colours, including those for lips, eyes and nails, will knock your socks off. Myriad shades of aubergine, copper tones and oodles of metallic shades will flood the runways and inspire extraordinary, out-of-the box glamour. Lip pencils are back, with a little twist – use the same colour pencil as your lipstick and blend.

SpaMedica introduces the meeting of Restylene and Artical. What does this mean? Dr. Steve Mulhulland explains that this Dermadeep and Dermalive product has little flexible beads of acryl hydrogel and hyaluronic acid (like Restylene) – used for reducing facial lines and wrinkles – together for the first time in the same product. The hyaluronic acid gives a nice six-month shape effect, and at the end of that time, if the shape effects persist, the acrylic hydrogel itself stimulates some long-term collagen formation.

There is no collagen involved so there is no skin testing, and the carrier being hyaluronic acid means long-term correction until your own collagen takes over. Mulhulland says the most effective parts of the face to benefit from this new process are smile lines, frown lines, marionette lines, lips and the nasojugular groove. Doesn't this sound great? What a breakthrough!

SKIN CARE: Chanel introduces a fabulous new product in their Age Delay series: Age Delay Time Fighting Rejuvenation Lotion SPF 15, available in day cream and night cream. This soft, ultra-light, pink lotion combines a vitamin cocktail to protect the skin to its very core.

NARS brightening Serum is the newest addition to its wonderful skin collection. This is a fast-acting, lightweight, brightening moisturizer that will make a difference with one application and is great at fighting free radical damage.

Dior's Pure Poison. Seductive and sensual.

B. Kamins eye cream with wheat oil soothes, vitamizes and minimizes the appearance of fine lines. **B. Kamins** topical exfoliant for the face and neck includes glycolic 6 per cent, 8 per cent and 10 per cent. All products contain Bio-Maple compound found right here in Canada. Odd that they do not have a representative in Toronto, don't you think? Holt Renfrew, where are you? Available at www.bkamins.com.

Shiseido for men provides a new cleansing foam mousse that is great for sensitive skin.

Zirh's fragrance post-shave solution is terrific and really can sooth your man's skin after shaving.

L'Oreal Paris treats us with another great cream for aging skin. Age Perfect Double Action De-Crinkling and illuminating formula smoothes out tired features, restores radiance and skin simply looks younger.

Dior produces a miracle. In just five minutes, the promise is to provide visibly reduced wrinkles by up to 39 per cent – sounds like a plan to me.

HAIR: Jie tells us that long hair remains a large influence on the styles for fall. While spring styles involved big, bouncy, Barbie-curl looks, suggesting intriguing disconnected cuts with crimped tips, the fall will be a little more sophisticated.

Coiffured looks will remain a strong influence but with a twist (no pun intended). The twist is a secret that Jie will keep until your next visit. The incredible designer also informs us that dramatic colour remains strong for fall. While browns and ginger dominated spring colours, look for peach, apricot and plum to make a huge statement for fall. Think colour, think curls and think drama-sizzle with fall 2004. Salon Jie is located at 38 Avenue Rd. in Toronto.

The magic of fragrance from Chanel N°5

SPA: Deep pain relief remedy from **Flexogan**. This is an over-the-counter, topical relief cream that seems to soothe arthritic, joint and muscle pain.

Neo Strata introduces Moisture Infusion that targets and calms dry, dehydrated and red skin – especially good for aging skin.

Continued on page 33

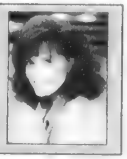
Fall Fashion

Continued from page 32

L'Oreal Paris presents Colour Pulse, a new ammonia-free mousse hair colour that is completely safe and features a high degree of cosmeticity.

Beauty Shop

By Carol Wise

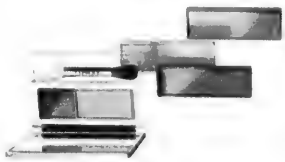


FOUNDATION: Lancôme pampers us with a great breakthrough called colour ID-Precise Match, based on the real colour of skin. This "chameleon" foundation has self-adjusting colour pigments that give it the ability to adapt and blend in with each woman's natural skin colour.

Estee Lauder's Prime FX Colour-Neutralizing Primer is a weightless makeup base that creates the appearance of a perfect complexion.

A delight from **Lancaster** is a Touch of Magic sparkling powder-in-puff (one shot). It has an ultra-fine violet powder held in a magnificent case with a powder puff. The powder is completely incorporated in the puff for easy application.

Clinique's Touch Base is the perfect sheer liquid glimmer for an all-over face shimmer. It is ideal for the eyes, lips and cheeks as well.



Clinique beauty products

SWEET CHEEKS:

Clinique's new touch blush is a weightless mousse that transforms into a velvety, powder-like texture. This long-lasting formula is available in both pearlized and non-pearlized finishes.

Lise Watier's Ménage a Trois powder blush is a single compact that combines three shades to create an exceptional finish, giving cheekbones an ultra-natural glow.

Caryl Baker Visage's Fall Blush in the shades of Luxe or Lavish creates a passionate effect when rubbed delicately on cheeks.

A Touch of Glamour Silky Powder Blush is so soft in texture you hardly know it is there. It offers a soft and healthy glow effect, thanks to **Lancaster**

EYES: Chanel's Ombre d'eau fluid is a great iridescent eye shadow that can be applied for intense colour or simply a veil of shimmering light. This is just one of **Chanel's** limited editions.

L'Oreal Paris launches Panoramic Curl, a new mascara that both curves and separates lashes, creating a new dimension.

Shimmering Pearl eye shadow from **Almay** is adorable and provides a youthful glow for eyes.

MAC's fibre-rich all-black mascara is fabulous and really enhances the volume of lashes. **MAC's** pearled, sheer, mineralized eye shadow is brand new – a great addition for face, eyes and body.

Shiseido has lasting mascara that is a must, adding long-lasting curl that won't let up – there are eight new shades.

Estee Lauder's Pure Colour eyeliner is a luxurious liquid that goes on and stays on. Topped with **Lauder's** Lash XL Maximum Length Mascara, it is a real sensation.

NARS collection is filled with jewelled earth tones that emulate a desert oasis, lending intrigue to a polished perfection – available in duo or single eye shadow packs.

LIPS/NAILS: Cliniques's Cream Shaper for Lips is great. Say goodbye to lipstick that bleeds, and hello again to long-lasting lip pencil that will keep lipstick in place.

Chanel's Star Product limited edition Levres Impression de Chanel is inspired by the spongy inkpads found in Japan – much like "lip-printing." It is neither gloss nor lipstick –very intriguing.

Shiseido's five new colours in Makeup Perfecting Lipstick are complimented with Makeup Lip Liner Pencil. It's a sure hit for the ideal-for-fall's sultry lips.

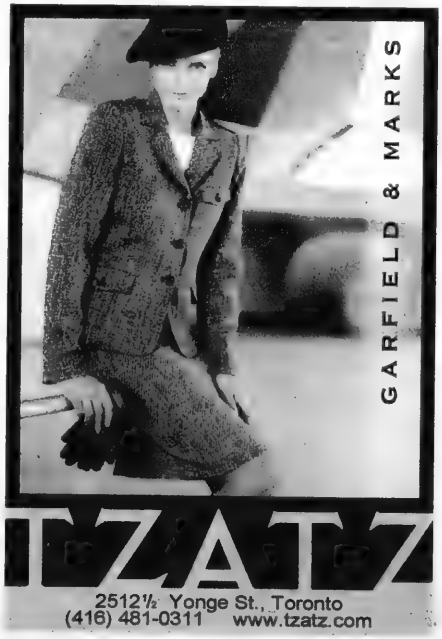
Estee Lauder's new Pure Colour Lip Tint provides a sheer wash of lasting colour in one coat or can be layered for deeper intensity.

Show off your great smile with **L'Oreal's** Reshaping two-step lip colour that provides shine, definition and volume in 24 great shades.

MAC also provides us with a two-step liquid lipstick. Apply just enough to give lips an opaque finish, let it set for two minutes and apply a layer of Gloss Coat. The colour continues to stay on, needing only a refresher of gloss to keep lips moist.

Dior seems to be having a lot of fun with lips this season. Take a look at Dior Kiss for Lips – plumping, intense shine – very sexy. **Dior Addict** Ultra gloss from their Jewel Collection is magnificent in the colour A Crackle of Silver 403. It is shiny and very seductive. **Dior Addict** Ultra Shine sparkles like diamonds. Try the **Dior** contour lip pencil to sharpen definition, and don't miss the gorgeous fall nail polish – great colours.

Cont'd on page 36



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Fall Fashion

Emergency treatment for dry skin

By SYLVIA BROOKE
Special to The CJN

Tired, dry skin that shows signs of aging needs emergency treatment. In responding to this crisis, the Emergin C line of skincare products, from Caryl Baker Visage cosmetics can work wonders, even showing results immediately.

Formulated and manufactured in Tel Aviv, the vitamin- and botanically-enriched line can firm, tighten and renew skin that needs refreshing, even after a summer of outdoor living and sun. Caryl Baker, who founded the company 35 years ago, says the Emergin C manufacturer "uses very high quality ingredients as well as doing a lot of research and development."

They take care to produce a top quality product, even though the product promotes itself. What better promotion for such a skin-care line could there be than that it is used and touted by those whose skin is always under the microscope in the public eye! Such beautiful women as Halle Berry, Jennifer Aniston and Keri Russell all sing the praises of Emergin C products.

"Celebrities don't usually endorse a product unless they like it," Baker notes.

The multi-vitamin and retinol serum is even showcased on Halle Berry's personal website. It helps to diminish the appearance of fine lines as well as redness associated with conditions like rosacea. It is loaded with vitamins A, C, E, F, H and K that nourish the skin and aid it in healing itself. Vitamin H, or Biotin as it's more commonly known, is also found in both the night treatment and the vitality mask. This vital ingredient is essential for good cell health and growth.

This writer tried the vitamin C and retinol mask. Retinol is a derivative of vitamin A and can improve elasticity and blood circulation. Indeed, orange beads of healing retinol are visibly evident in the cream, and it provided a cool tingle while removing dead skin cells and giving my face a new lease. I likened it to an at-home spa experience.

Vitamin C, such as that found in the Emergin C vitamin C serum, also helps protect from UV rays. "We're telling people to use it under their sun block," Baker says. "It restores the vitality of the skin. The vitamin C acts as a filter for [keeping out] UVA and UVB rays."

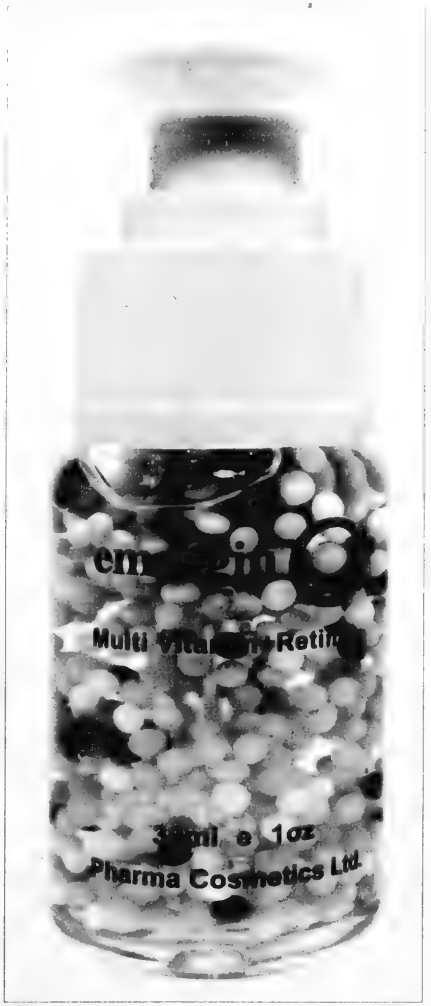
Skin receives more benefits of vitamin C when it is applied topically than when it is taken orally, she adds.

The Emergin C line also has a complementary group of five products, including the Deglazing line for oily and problematic skin that may be prone to breakouts. The line works to clear up the problem areas without stripping and drying the skin. The mask that is part of this program contains such healing and beneficial ingredients as calamine, allantoin and colloidal sulphur, which dissolves dry dead skin cells on the surface.

Caryl Baker Visage cosmetics will soon be releasing a wonderful new product, Crease Ease, a line of relaxing gel and emulsion for the sensitive eye and lip areas.

Baker carries only quality products. Her company is the largest distributor in Canada of the Emergin C line and they carry most of the line. The Emergin C treatment line of five products generated over $1 million in sales during the first year of availability at Caryl Baker Visage salons in Canada.

So if you want to face the fall with a renewed, rejuvenated you, and the emergence of a new confidence – Emergin C will go a long way to help make that happen.



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Fall Fashion

Cashmere...

Cashmere...

Cashmere sweaters – they are lovely to look at, soft to touch and feel wonderful. No wonder they never go out of style.

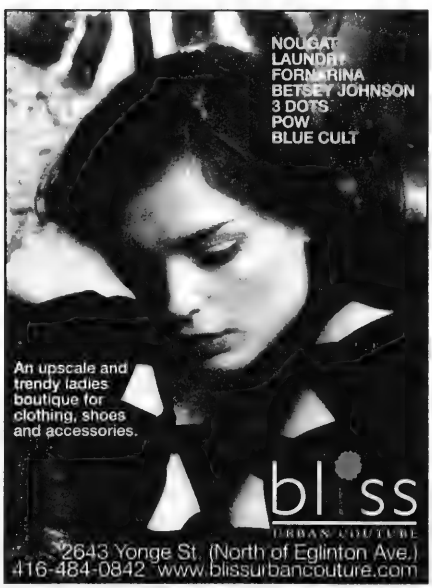
Knit me, a sweater label available in chain stores, specialty shops and boutiques throughout Canada, presented its first high-end cashmere line for 2004 during Montreal Fashion Week.

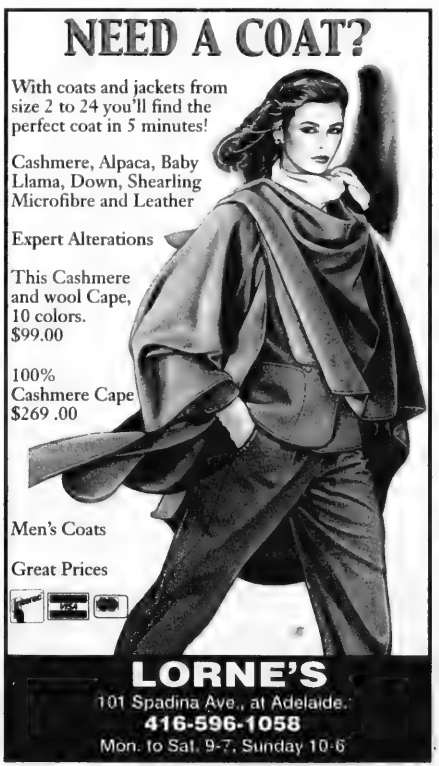
Here are some of the lovely styles you will see in the stores this fall.

Cashmere is a fibre of incredible finesse, known for its softness and texture. It comes from the goat of the same name (spelled kashmir). This luxurious material is made from a brushing technique rather than shearing, thus picking up only the silkiest part of the wool. This method insures a suppleness and natural look from this superior quality of fibre.

Knit me offers collections made entirely of cashmere or silk, also a high rate material, for a gracious silhouette that combines comfort and refinement.

Ginger is another line under the Rino Rossi Canada label. It is young, trendy and very in for Fall/Winter 2004-2005.

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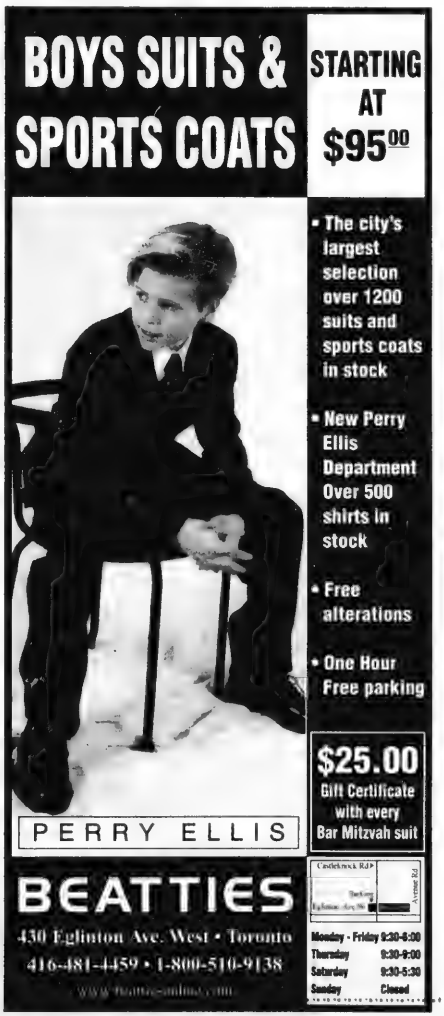
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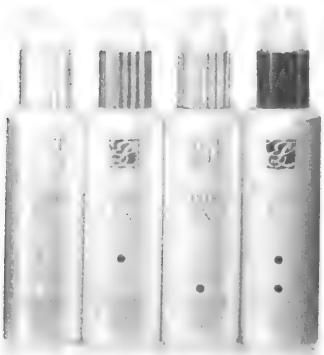

Estee Lauder's Prime FX Colour-Neutralizer

Continued from page 33

Clinique's Mini Glosswear Nail Enamel Trio is as cute as can be and the colours are gorgeous.

BEAUTY SHOP

BY CAROL WISE

FRAGRANCE: In honour of the 10th anniversary of Cashmere Mist, **Donna Karan** Cosmetics is offering the most luscious layer of Cashmere to date: Pure Cashmere. As its name suggests, this fragrance is the essence of Cashmere Mist. It is intensely seductive, powerfully pure and alluringly sexy. Twelve years ago, Cashmere Mist was the scent behind **Donna Karan's** Body and Bath collection. Women fell in love with the scent and begged for a fragrance form. Two years later, it was available, and it has been a best seller since. This season, Pure Cashmere is being introduced in four sumptuous products: Eau de Parfum Spray, Body Oil Spray, and Solid Perfume Pendant – a must have! The pièce de résistance is the most decadent form of all, "the Perfume." It is available for a limited time at Holt Renfrew.

Kenneth Cole's new fragrance for young men is a citrus green woody experience with accents of apple and melon rind, warmed with musk and sensual sandalwood.

Lise Watier's new Dentelle fragrance for women has a soft, sensual scent with a fruity green freshness, like a burst of laughter.

Estee Lauder signs model Jon Passavant to become **Estee Lauder's** first Male Spokes model. His gorgeous face begins by introducing **Lauder's** Beyond Paradise for men. This fragrance is somewhat deceptive, evoking a blend of drenched wetness, masculine energy and sensual discovery.

Davidoff's Echo Woman is a fragrance that redefines femininity and youth. It has some very unusual ingredients like raspberry-grape granite.

Francoise Caron used classic floral notes like iris and osmanthus for romance.

Pure Poison created by **Dior** is seductive, very sensual with the irreverent spirit known only to **Dior**.

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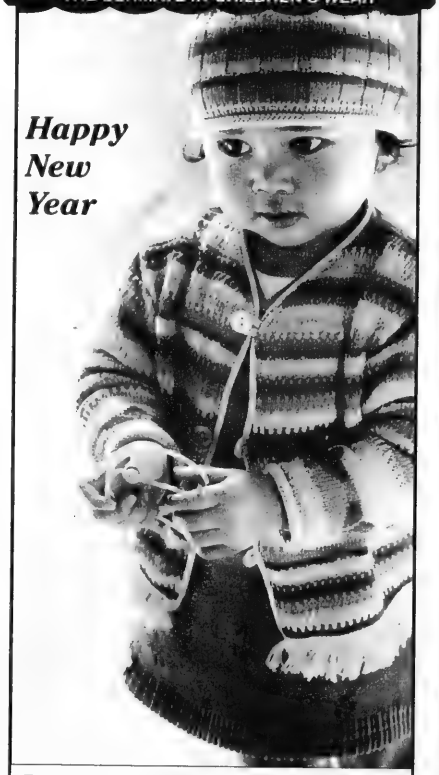

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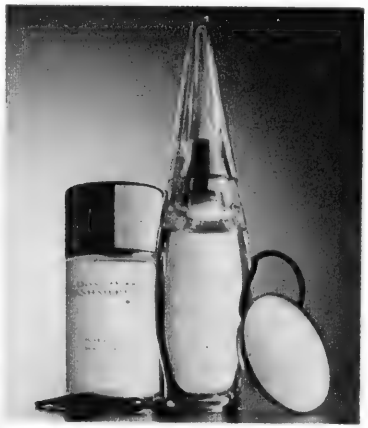

Intensely seductive fragrance from Donna Karan

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The splendid Mirror Lake Inn Resort and Spa at Lake Placid, N.Y. boasts seven spacious treatment rooms for massage, body treatments and facials. Boasting a Four-Diamond AAA rating, the resort offers a number of packages, including the mid-week Spa Getaway Package and the three-day Romance Package.

DRESSING FOR FALL: Elisha Fashion, right, is a creation of knitwear dedicated to the Jewish World. They are available online at www.elisha.it
Below, the Fall line from Chacok is available at Quasar Mode on Bay Street in Toronto. [www.quasarmode.com]

Spa Life

By KATHRYN KATES
Special to The CJN

Lake Placid, the site of the 1932 and 1980 Winter Olympics, is home to the luxurious Mirror Lake Inn Resort and Spa.

By KATHRYN KATES
Special to The CJN

Located one hour from the Canadian border in New York's Adirondack National Park, on the shores of pristine Mirror Lake near the quaint shops of Lake Placid Village, the Mirror Lake Inn Spa was renovated four years ago.

It boasts "seven spacious treatment rooms for massage, body treatments and facials," says Susan Stripp, the spa's supervisor.

"We have both a men's and ladies' sanctuary, which is accented in marble and mahogany. Each sanctuary has locker facilities, a parlour area, a steam room and Jacuzzi. All are complimentary when you have a spa service. We also have a hair salon, where we also do manicures and pedicures."

The spa's staff of 25 offers a wide variety of services, including their signature treatment, the Maple Sugar Body Scrub, using products from B. Kamins of Montreal.

As well, says Stripp, the spa offers "seven different kinds of facials based on skin type, using products from both B. Kamins and Phytomer from France, which we also retail in our gift shop. Our facials include the Baby Boomer Facial for hydration, the Four-Layer Facial that helps to rebalance the skin and the Deep Cleansing Purifying Facial, which is very popular with men."

The most popular massages, she says, are the Mirror Lake Inn Custom Massage, which begins with guests lying on a European soft pack bed, and the couples Tandem Massage, where two massage therapists work on partners who lie side by side.

Boasting a Four-Diamond AAA rating, the resort offers a number of packages, including the mid-week Spa Getaway Package and the three-day Romance Package.

The resort has five separate buildings boasting 127 guest rooms and suites. Amenities include an indoor and outdoor pool, whirlpool, tennis courts and a private beach with rowboats, canoes and paddleboats. There are also guided activities offered all year round, including hiking and fishing in the warmer months and snowshoeing and cross-country skiing during the winter.

As well, there are lots of things to do and see in the area, such as skiing, golfing, or checking out the former Olympic venues around Lake Placid.

Slightly more than an hour's drive from the resort is the impressive Adirondack Museum on Blue Mountain Lake. Its 22 buildings on 32 acres, brings the area's history to life.

Less than 15 minutes from the museum is Raquette Lake, where, at the end of the 19th and the beginning of the 20th centuries, wealthy Americans such as the Huntington and Carnegie families owned property. The Raquette Lake Navigation Co. Inc. offers lunch, dinner and moonlight guided cruises aboard the W.W. Durant that takes you back in time through the Adirondack Great Camps, where the crème de la crème of society once summered.

To book a spa holiday at Mirror Lake Inn Resort, call 518-523-2544, or visit www.mirrorlakeinn.com.

For more information on the Adirondacks, visit www.adirondacks.org.

Fall Fashion

It's a hat, hat world out there

By FRANCES GOODMAN PELLATT
Special to The CJN

One day, I turned to my son and asked him why he always wore a hat. He doffed his cap, leaned over and pointed to the top of his head, indicating the hat was to cover a thinning area on his pate.

He also mentioned that wearing a hat or cap, as he was prone to do, was "cool." It is a question of style, he said, but he also suggested that men and women may wear hats more because of what is on them than for the hat itself – referring to the trendy baseball or truckers' caps with team names and logos emblazoned on the brim for all to see.

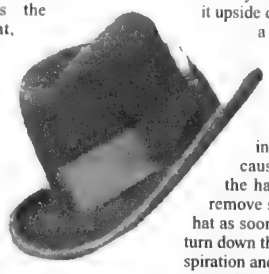
He added that he wears a cap to keep warm in cold weather, as he has discovered that if his head is warm, then so is his body. He also wears a hat to protect his head from the rays of the sun.

Although many men will start sporting headgear to cover a bald spot or receding hairline, history has shown that head coverings were worn as far back as primitive times as means of protection against the elements. However, by the 15th century, hats had become fashionable for men and were made from many different fabrics including silk, taffeta, felt, leather and beaver skins.

They also became status symbols and statements of distinction. For example, the bourgeoisie and aristocracy at one time wore formal, tall, stiff, top hats representing authority, as did those involved in professions and trades, while intellectuals, artists and country people owned soft, felt hats, which symbolized democracy and revolution.

Some popular men's styles from the 17th century, according to The Hat Site's website, included the capotain – a tall hat with medium brim and tapered crown; and the sugar loaf, with a high crown and stiff brim, which became associated with the Puritans' dress.

By the 18th century, the tricorne hat became popular and by mid-19th century the dressy top hat came into fashion, as did the coke hat that is similar to the bowler of today.



We also have our symbolic headware such as the western cowboy hat, the Mexican sombrero, the safari hat, the Jamaican wool cap, the French beret, and the French Canadian tuque to name just a few. We have every sort of head covering from fedoras in suede and leather to panamas and soft hats made from felt or straw.

Then there are all the sports teams, car/truck dealerships, racing cars and cities and countries that print or embroider their names on baseball or truckers' caps, made of plastic with vented holes or of different fabrics, to invoke support and pride, and to show team spirit by inviting people to buy and wear their particular headwear.

Some men have an assortment of hats from which to choose. They will select the exact one that will add the final touch to complement their attire: perhaps a vented truckers' cap for fishing with the guys, or a sporty corduroy baseball cap, or a leather cowboy hat to impress that certain woman. Becoming more popular is the visor cap for keeping the sun out of our eyes.

Whatever style of headwear you have, it is important to take care of your collection. Proper storage will extend the life of your hats whether they are informal caps or a more formal style.

Some tips for preserving the more expensive formal hat include: never place the brim of your hat on a flat surface but store it upside down on its crown, preferably in a hat box; always remove or pick up your hat by the brim and avoid handling the crown as much as possible; avoid handling your hat with dirty or oily hands; never leave your hat in a hot, enclosed area as this will cause the sweatband to shrink and the hat will no longer fit properly; remove surface dirt and lint from your hat as soon as possible; and occasionally turn down the sweatband to dry so that perspiration and/or hair oils will evaporate and not soak into the hat.

The less expensive baseball/truckers' caps can be preserved for longer wear by hanging them on hooks and avoiding crushing the visors. Cleaning soiled areas is also important.

A most important fact to take note of when you purchase any hat is to know the measurement of your head. Your hat size may vary depending on your hair style. It is suggested that to find out your head size, use a tape measure and measure the widest part of your head, just above the ears and eyebrows, to the nearest one-eighth of an inch.

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Fall Fashion

Looking like a lady is fashionable

By RANDI BERGMAN
Special to The CJN

It's that time of year again, when the leaves begin to turn colour and we're back to the books Thankfully, this season is also the most important and creative time in fashion.

Fall is the time during which trends are set and the biggest fashion statements are made. This year, that creative boldness is being taken in a direction that no one ever thought possible. Yes, it's true my friends… it's time to cover up.

The fashion world has finally said "enough!" to tastelessness. For the first time in what seems to be forever, skin really isn't in.

In magazine ads and store windows, there seems to be a distinct separation between bottom and top. While hemlines have headed downtown, necklines have fled to the north, and it really doesn't seem like they're going to be meeting anytime soon.

By RANDI BERGMAN
Special to The CJN

But wipe those tears off your face girl – this is merely a new twist to sex appeal. The true essence of attraction lies in mystery; therefore, leaving more to the imagination always works out for the best.

Sure, flaunting your gams in a miniskirt or showing your new belly-button ring may be fun, but why give it away at first glance when being mysterious is so much more fun.

Besides, everyone knows that covering up is so much more practical during the cooler months. What's the use of worrying about your skirt flying up in the strong winds when you can be cozy, beautiful and sexy all at once in your cinched cardigan and full skirt?

With the increasing popularity of old-fashioned accessories, such as brooches and pearls, covering up doesn't seem so bad does it? Having more clothes covering your body only proves to be a bigger canvas for those jewelled wonders.

Just like the weather, you may think that the fashion world has turned on you. But this newest twist will teach you to be creative and think out of the box.

This year, go back to the way things used to be. Be a lady. Trust me, it's a lot easier than letting it all hang out.

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Bright laptop totes are stylish and functional

By CARA EDELL
CJN Intern

Melissa Zalev, 23, has said "bye-bye boring, hello adoring" to laptop totes. As a fashion guru and founder of her new company, Melissa Beth Designs, Zalev has transformed what she calls "black, bulky and boring laptop cases" into "funktional and stylish" business accessories for women.

With catchy names such as Get Off My Case, Tweedy-Pie and What-a-Croc Tote, Zalev said her bags are "a bright, bold and refreshing alternative" to grandpa's suitcase.

Strong and durable, Zalev's laptop totes fit most computers. "We don't want to eliminate anyone who wants to fit theirs in," she said.

Each carrier contains a removable foam-padded compartment that can be purchased separately and transferred to any large bag. Zalev said empty totes can be filled with schoolbooks or business documents and come in handy when travelling.

"They're made with great fabrics and have really fun, printed, inside linings," she said. Velvet, felt and "mock-croc" materials in turquoise, lilac and an array of baby colours add flair to the totes.

Zalev said she came up with the idea to revolt against monotone laptop cases around March 2004. "I did a whole bunch of research and saw that there was a big void in the market. There really aren't any stylish and functional laptop bags out there. I just happened to stumble upon a really great idea and jumped right in."

Although Zalev never received formal schooling in fashion – she graduated from the University of Toronto with a triple minor in women's studies, religion and sociology – she said she has always had an interest in fashion.

During her third year at U. of T., Zalev interned in New York at an online magazine called *Vivian Lives*.

"That was my first real fashion experience," she said. "When I graduated, I started interning at *Fashion Magazine*. I've always liked fashion and hoped to pursue a career in the field."

For the past two years, Zalev has been working in the fashion industry. Before joining Wathne, an international product development company, she was part of Gangbar Winslade, which sells clothing lines such as Teenflo and Free People.

Right now, Zalev said her business is "a one woman show." She developed the concept for the bags and fashions and experimented with the products.

In turning her visions to creations, Zalev relied on Wathne's services. "I knew the quality was really great, and they are very familiar with manufacturing tote bags," she said. "I have invested some of my own money for the start-up costs. My expenses have been relatively low so far for a small business."

Zalev then contacted retailers who she thought might be interested in her label – Holt Renfrew, Los Angeles boutiques and "magazines that set the fashion trends.

"People were really excited about it, and they asked how soon they could see samples," she said. "I only sell to retailers, however, some buyers have indicated that they wish to purchase a bag at their store."

After only four months of launching Melissa Beth Designs, Zalev has already signed a deal with Holt Renfrew to sell her laptop tote Pocket Full of Puter.

Available in four colours, including orange, party pink, charcoal gray and pear green, Pocket Full of Puter is "kind of a retro-looking tote, almost like a mini-suitcase," Zalev said. It costs $198.

Continued on page 41

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Fall Fashion

Bright laptop totes

Continued from page 40

One of the bags in this collection has orange felt on the outside "with a great little pocket," she said, and hot-pink polka dots on the inside.

"I just contacted [Holt Renfrew] and met with the buyer and the fashion director and they thought it was really great. They placed an order as a tester for their Bloor Street location. It was history after that. But it sounds easier than it was," she said.

Turning 24 in October, Zalev said she knows she is a relatively young fashion and business entrepreneur.

"I've considered lying about my age to sound older because a lot of young people are looked at with skepticism. One of my main concerns was if people would take me seriously. But so far, I haven't had a problem."

Zalev said she hopes Melissa Beth Designs soars. "We'll see what happens. So far, there's been a lot of excitement from magazines. I've been sending them visuals. I think it will be really big."

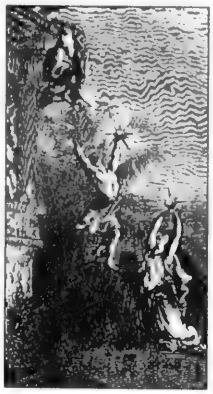
On the last weekend in July, Zalev travelled to New York to display her wares at "Accessories, The Show." The event, which previewed different accessory lines, attracted buyers from across North America, she said.

"The show was really good. I had lots of sales and interest from retailers. We didn't make confirmed deals with any big retailers yet, because they usually want to negotiate first."

Zalev said her next big step will be going to Los Angeles to follow up with the clients she met at the show. "I want to just keep doing what I'm doing and continue selling."

While she has been accepted to do her MBA at the University of Windsor this fall, Zalev will take weekend classes so she can concentrate on her business. "I think there's so much potential in what I'm doing [with Melissa Beth Designs]. But I think this program will be a great benefit to my business," she said.

For more information about Melissa Beth Designs, call Zalev at 416-505-4240 or visit melissabethdesigns.com.



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Abella appointed to the Supreme Court of Canada

Continued from page 1

The Holocaust would claim their 2½-year-old son, Julius, three of their parents and three brothers, all of whom perished at Treblinka.

When the dust settled, the couple, like thousands of other dazed survivors, found themselves in a displaced persons camp in Stuttgart, Germany. In 1946, a daughter, Rosalie, was born, followed 22 months later by another girl, Toni.

Jack Silberman's legal skills did not go to waste. The Allies asked him to develop a makeshift justice system for the DP camp, including courts and other trappings of normal life. When U.S. First Lady Eleanor Roosevelt visited the facility, Jack, as leader of the camp, was asked to make a welcoming speech, which he did in eloquent English.

Though a legitimate refugee, Jack Silberman was told he could not even apply to be a lawyer in Canada until becoming a citizen after five years and returning to law school.

Instead, he was admitted to this country in 1950 as a men's underwear cutter, and, though hard to believe, as a shepherd, both needed skills at the time.

The family, which included Fanny's mother, Zysla Krongold, settled on Oxford Street in the teeming Jewish ghetto of Kensington Market. Through Jewish Immigrant Aid Services, Jack found work in a factory as a shipper, which he hated.

While strolling one day at the intersection of Spadina and College avenues, he happened upon the Tip Top Tailors building, boldly went upstairs to the Continental Life Insurance Co. and snared a job as a salesman. He never looked back and never expressed bitterness about not being able to practise law.

Here's where Abella tends to stumble when she tells the story: Jack Silberman died two months before her graduation from the University of Toronto's law school in 1970. He never saw his daughter become a lawyer.

Abella spent the next 34 years more than making up for any gaps in her father's life, culminating in last week's announcement.

Her appointment, along with that of Madam Justice Louise Charron, will mark the first time Canada's high court will have two Jewish judges at the same time. Montreal's Morris Fish was named to the court a year ago.

Now 58, Abella has ridden the crest of a career that by any definition, has been spectacular. She has spent almost her entire adult life stoking public awareness of such as issues as employment equity (she coined the term), human rights, and inequities in family law.

Where did this fierce commitment to justice come from?

"Rosie always felt a sense of loss that our father could not practise law," recalls her sister Toni Silberman, a well-known human rights activist. "That fuelled her."

So did her precocious reading habits. When she was just nine years old, Rosalie read Victor Hugo's classic *Les Miserables*. "It had a profound effect on her," says her sister. "It left her with a sense of frustration at injustice in the world. She became committed to the idea that no one would ever again be falsely accused of stealing a loaf of bread."

That duty to fairness came straight from her parents.

"There was always a very strong sense of social justice that permeated our upbringing. We were both raised with a ferocious sense of idealism that change can be effected.

"Our friends' parents were also survivors and whereas they were reluctant to talk about what they had gone through, our parents shared everything with us on a right-to-know basis," recalled Silberman.

"They shed many tears as they spoke, and so did we. But it was their stories of optimism and joy at having survived and living in Canada that informed and directed our lives."

The girls' mother "was the original women's libber, a strong dynamic woman for whom nothing was impossible." Fanny Silberman is now 87 and retired from a successful real estate career that she took up after her husband's death.

Both girls played piano and had to practise two hours a day – classics only. Rosalie graduated from the Royal Conservatory of Music and the sisters played at numerous music festivals both separately and together on the same piano. Once, they played Massey Hall.

Today, Abella is noted for her love of George Gershwin and Broadway show tunes.

"Rosie was my icebreaker, my template. If it worked for her, I was allowed to do it," her sister says.

Abella did the obligatory backpacking through Europe alone at age 19, ending up in Israel. Later that year, she met a young doctoral student in history while both were working at an international teach-in. In 1968, she married Irving Abella, who later became a noted historian. The couple has two sons, Jacob and Zachary, both lawyers.

She practised civil and criminal litigation for five years until age 29, when she was appointed as a judge to the Ontario Family Court, as it was then known. She made history by becoming Canada's youngest – and first pregnant – judge.

Continued on page 44

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Coast to Coast

Anti-semitic graffiti found near Calgary Jewish Centre

By BARBARA BALFOUR
Special to The CJN

CALGARY — Two incidents of anti-Semitic graffiti in Calgary last month left the local Jewish community reeling.

In the more recent case, parts of a six-foot-high fence around a condominium complex near the Calgary Jewish Centre were spray-painted with black swastikas and the words, "Jews, go home."

The graffiti was found on 90th Avenue S.W., in the Pumphill area, where a sizeable number of Jews live. Police believe the vandalism occurred overnight on Aug. 22.

To date, there are no suspects.

Const. Doug Jones, hate/bias crime co-ordinator for the Calgary police, said such incidents have happened before, but not recently.

"It could be possible that a couple of young people who didn't know the impact of such a crime did this, or it could be someone who has a serious grudge against the community," he said.

"This is being treated as a hate crime and as such is subject to a serious investigation."

While the graffiti was painted over by a vandalism task force the next day, people drove by the graffiti the morning of Aug. 23, and it was highly visible from a distance, said Nelson Halpern, president of the Calgary Jewish Community Council.

"Holocaust survivors were very agitated by it – they live in the area and have to walk or drive by it, so it forces a recurrence of bad memories," he said.

The other incident occurred close to a gas station in the city's north end two weeks prior to the Pumphill vandalism. A stencil was used to create a multi-coloured caricature of Israeli Prime Minister Ariel Sharon, depicted as a Nazi with two SS bolts going through him.

Although they didn't see the Pumphill area graffiti, Holocaust survivors Sidney Cyngiser, 80, said he and his wife Bronia, 72, were emotionally affected by it.

"People have died defending our right to democracy and to live next to one another in peace," Sidney said.

"How can someone hate that much? I've been through hell and I don't hate."

Judge known for report on employment equity

Continued from page 43

During 11 years on the bench, she chaired the Ontario Labour Relations Board, the Ontario Law Reform Commission, and a provincial study on access to legal services by the disabled.

She was also a member of the Ontario Human Rights Commission, the Premier's Advisory Committee on Confederation, the Ontario Public Service Labour Relations Tribunal, and the Canadian Judicial Council's inquiry on Donald Marshall Jr.

But Abella is perhaps best known for her work on a 1984 federal royal commission on equality in employment. The groundbreaking theories of equity and discrimination as applied to women, native people, visible minorities and the disabled that she developed in her final report have served as models for legislation in New Zealand, South Africa and Northern Ireland.

They were also adopted by the Supreme Court of Canada, which issued its first equality rights ruling in 1989.

After leaving the court in 1987, she taught for four years at McGill University and for three at her alma mater U of T, specializing in constitutional law, human rights, civil liberties and the judiciary's role in a democracy.

In addition, she moderated the televised leaders' debate in the 1988 federal election and co-chaired the 1992 constitutional conferences held across Canada

She has written more than 70 professional articles and authored or co-edited four books on a variety of legal topics. She has 20 honorary degrees, and has been awarded numerous prizes.

In 1992, she was appointed to the Ontario Court of Appeal.

Abella has also found time to be a judge of the Giller Literary Prize, Canada's richest writing award.

In the Jewish community, her latest achievement won't go unrecognized. During the coming High Holy Days, she will receive an aliyah at the Abellas' synagogue, Beth Tzedec Congregation.

In the words of the synagogue's spiritual leader, Rabbi Baruch Frydman-Kohl, "a great jurist knows that all law comes from the Torah."

CJC gets intervener status in Rwanda case

CJN News Services

Canadian Jewish Congress has been granted intervener status in the case of Leon Mugesera, who allegedly delivered a speech in Rwanda in 1992 that incited hatred, murder and genocide.

The Ministry of Citizenship and Immigration is contesting Mugesera's application for residence because of the alleged speech, which he allegedly misrepresented on his residence application form.

CJC is partnering with Human Rights Watch and the University of Toronto faculty of law's international human rights clinic in the case.

"CJC has strong feelings of empathy with the Rwandan community as fellow victims and survivors of genocide," said Manuel Prutschi, CJC's interim national executive director.

"We wanted to participate to ensure that those involved in any way in perpetrating the atrocities which took place in Rwanda are brought to justice and are prevented from entering and remaining in Canada."

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Over the years, Ethiopia has been supportive of Israel

Continued from page 3

or not, legend or real, the Ark draws us, like so many others, as close as possible to its charms.

In Ethiopia, where literacy rates are low and news spreads around family fires, where legends turn into hard fact as fast as barley ferments into local brew, Thomas tells us that Israelis recently tried to capture the Ark of the Covenant but were repelled by the Ethiopian police.

It is a story that we also hear in the eastern part of the country, where the presence of Ethiopian Orthodox churches gives way to the madrasas and mosques that freckle the countryside. Close to the Somali border, the walled city of Harrar, a city-state in the nine regional states that make up Ethiopia's federalist government, contains more than 87 mosques in an area of just over one square mile. In one of those mosques, a newsletter reporting that Israeli commandos had invaded Aksum and attempted to make off with the Ark of the Covenant had been circulated.

And so another legend is born. But this one is meant to drive a wedge between the Ethiopians and their traditional friendship with Israel.

Over the years, Ethiopia has been supportive of Israel, despite a 15-year break in relations from 1973 to '89, during the Derg era and Colonel Mengistu Haile Mariam's Marxist regime. Today, a local resident tells us that if Israel were to go to war and ask for help, they would probably have two million volunteers lined up outside the Israeli embassy in Addis Ababa.

Yet, Amare Aregawi, the editor in chief of *The Reporter*, an English-language weekly newspaper, said that "Israelis can't continue to simply take Ethiopian support for granted.

"Ethiopia is surrounded by Muslim countries and the Arab world is spending a lot of money building ties with the Ethiopian leadership as well as with its people. Within the last 13 years, over 56 mosques have opened up," Aregawi says.

He has just returned from a day in court defending his paper against a libel suit launched against him by the government. The intellectual dissident argues that the only way to control the spread of misinformation is by democratizing the government, creating an unbiased court system and encouraging a free press.

"Ethiopia is vulnerable to terrorist influence when the people are hungry and the financial system is corrupt," Aregawi warns.

"And then it is very easy for Africans to fall into the trap of criticizing Israel rather than looking at their own problems."

There are reasons for Ethiopians to feel betrayed by the West and the international press. Some feel that the world has turned its back on the state of affairs in their country and the huge divide between wealthy and poor. Others complain that despite the millions of donated dollars, the poor see little improvement in their living conditions.

"The government has been in power for more than 13 years and the first four years were very good. But just like [President Thabo] Mbeki can't keep comparing its [South Africa's] government to South Africa's apartheid era, the Ethiopian government can't keep comparing itself to the Derg," Aregawi says.

The day before I met with Aregawi, I visited Felix Mosesson, one of a handful of Yemenite Jews left in Addis Abbaba.

Although three of Mosesson's children now live in Israel, his grocery stores and wife keep him in Ethiopia, where, from time to time, he meets with Israeli business people who come to buy local produce for export.

"Ethiopia changed a great deal after Haile Selassie's reign," Mosesson explains.

Emperor Haile Selassie was crowned as regent on November 2, 1930, and ruled Ethiopia as imperial ruler until he was overthrown by the Derg in 1974.

During the Derg regime, Ethiopia transformed from an "elitist hierarchical structure to an oppressive communist regime that left Ethiopians with a sense that everything belongs to them," Mosesson says.

"The situation now in Ethiopia is very complex," he adds with a shrug.

And face-saving is a big part of the equation. Ethiopia is a country where Haile Selassie, who claimed to be a direct descendent of King Solomon, is cursed as a tyrant but venerated as a near God; where there were deep cultural roots between Judaism and the local Old Testament based Christianity, yet the Ethiopian Jews were treated with disdain until they left; where the World Health Organization has set up HIV clinics in virtually every village, yet everyone tells you that AIDS isn't really an issue.

As we leave Mosesson's shop, our guide takes us out of Addis and on to the road leading east through the Arber-Guger mountains. With great pride, he points out pipes being laid alongside the highway. The hope is that improved water systems will prevent the recurring famines that have historically plagued the Horn of Africa.

Along the way, we pass through checkpoints, see armed soldiers protecting bridges on the highway that leads to Ethiopia's only port access in Djibouti and wonder about farmers and herdsmen with rifles slung over their shoulders.

"What are the soldiers looking for? Why are the men carrying rifles? Is terrorism an issue here?" I ask.

The answer I usually get is typical of people who don't want to confront their own challenges.

"Don't worry," the guide responds, "there are no problems here."

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What's New Deadlines: PLEASE NOTE HOLIDAY DEADLINES. Wednesday, Sept. 1, is the deadline for the Sept. 15 issue. Wednesday, Sept. 8, is the deadline for the Sept. 23 issue, Monday, Sept. 13, is the deadline for the Sept. 29 issue, Tuesday, Sept. 21, is the deadline for the Oct. 6 issue and Monday, Sept. 27, is the deadline for the Oct. 14 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Sunday, Sept. 5

FEMINIST BOOK GROUP

Feminist Book Discussion Group, Older Women's Network, is discussing the book *Dropped Threads II*, edited by **Carol Shields**, at 1:45 p.m. For location and information, call **Marge Mintz**, 416-630-5049.

Tuesday, Sept. 7

FIT MOM AND BABY

Beth Tzedec Library invites new moms to join "Whole Fitness: Body and Soul." The program starts today and continues until Nov. 23, meeting every Tuesdays 1:30-3 p.m. The first hour is a fit mom and baby class, designed to get moms into shape with baby in tow. Bring a baby carrier to class to wear your baby as a resistance while you do the program. The last half hour is thought-provoking discussion of life and motherhood with renowned educator **Judy Shier Weisberg**. $192 for 12 sessions or $16 for one session. To register, call 416-781-3514 ext. 25.

"GRANDMA, MOTHER & I"

Join Beth David Sisterhood as they begin their 2004-05 season with guest speaker **Susan Jackson**, director of Community Engagement and Outreach, UJA Federation, at 7:30 p.m. Jackson will discuss celebrating the Jewish holidays and keeping your children and grandchildren Jewish. Bring your grandmother, mother and daughter. Non-members $5 at the door. 416-633-5500.

CHORALAIRS OF NORTH YORK

The 42nd year of The Choralairs of North York begins tonight at the Earl Bales Park Community Centre. Rehearsals take place every Tuesday evening, 8:15-10 p.m. Repertoire includes pop, Broadway and folk songs. No auditions required but a love of singing is a must. For information, call **Brian Slepchik** at 416-631-0029 or 416-540-7106.

Wednesday, Sept. 8

TALMUD CLASS

Beth Emeth Synagogue's weekly Talmud classes with **Dr. Aaron Nussbaum** meets every Wednesday at 9:15 a.m. beginning today. The group will continue its study of the first chapter of tractate *Avodah Zarah*. Newcomers are welcome. The class is conducted in English using the Hebrew text. For information, call 416-633 -8097.

COOKING DEMONSTRATION

Emunah Women and Netivot HaTorah Parents' Association invites the community to their fall opening program, a Rosh Hashanah cooking demonstration from the cookbook *Gatherings: Creative Kosher Cooking From Our Families To Yours* at Chapters, Yonge and Steeles. 7:30-9:30 p.m. For information, call 416-636-0036.

ISRAELI FOLK DANCING

Women's League of Beth Emeth Bais Yehuda offers Israeli folk dancing with **Shoshana Frank** every Wednesday evening beginning tonight. Beginners 7:30 p.m. Intermediate 8:15 p.m. $6 per class or $50 for 10 classes. For information, contact **Ricky Klein**, 905-737-5417, or 416-633-3838.

VOLUNTEERS FOR ISRAEL

Come to the annual Sar-El Canada volunteer reunion and information evening, help launch the Base Toronto Coffee Bar and find out how you can volunteer at an Israeli army base. **Coby Brosh**, Israeli consul general, will be the guest speaker. 7:30 p.m. 788 Marlee Ave.

Continued on page 47

50TH ANNIVERSARY
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David Baker works daily with media such as CNN, CBC, and the New York Times from his post in the Prime Minister's office in Jerusalem. He will address critical issues in communicating to the world press in a media emergency-related environment. Questions from the audience will be welcome.

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Jennifer Mizrahi, of Washington D.C., herself a noted media consultant and founder of the Israel Project, will serve as moderator.

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"Those in the photographs do not yet know that soon their houses will be deserted, the streets of their towns covered with black snow and fluff from slit eiderdowns. The wisdom of the Book will be able to save no one. All that will remain after them, when the biblical names have left in cattle cars, could be put in a drawer, hidden in the attic, buried in junk."

Golda Tencer, Exhibit Creator

September 1-15, 2004
Allen Lambert Galleria
BCE Place,
181 Bay Street
Admission Free

For more information call 416-635-2883 ext. 144

UJA FEDERATION
Together We're Stronger

Continued from page 46

POMEGRANATE GUILD

The Pomegranate Guild's "Opening Night Extravaganza" presents a lecture on the 22-year history of the guild, a slide show of the work of their members and the launch of the publication *The Life Cycle*. No charge for guests. 8 p.m. Shaarei Shomayim Congregation.

More news

BIBLE-TANACH CLASS

Beth David Synagogue's weekly Bible class with **Dr. Aaron Nussbaum** meets Thursdays at 9:15 a.m. beginning Sept. 9. The group will study the Book of Ezra, taking a traditional as well as a critical approach. Newcomers are welcome. The class is conducted in English using the Hebrew text. Call 416-633-8097.

MWS OPEN HOUSE

The Morris Winchevsky School, a secular Sunday school, will hold an open house Thursday, Sept. 9, 7-8:30 p.m. at 585 Cranbrooke Ave. Classes offered for kindergarten to Grade 7 and a 2-year bnai mitzvah program. For information, call 416-789-5502.

THE JEWS OF INDIA

The September opening meeting of WOW, a social group for widowed people, features **Ann Samson** discussing "The Jews of India," Saturday, Sept. 11. Membership is open for men 50-70. Call **Norm**, 905-770-0478, **Marilyn**, 416-226-6622 or **Ruth**, 905-709-8801.

HUMANIST SUNDAY SCHOOL

Oraynu Congregation for Humanistic Judaism's secular Sunday school begins Sunday, Sept. 12 at 10 a.m. Program includes JK to Grade 6 and a bnai mitzvah program. Call 416-385-3910.

THAT'S ENTERTAINMENT

The Variety Players will perform *That's Entertainment* at the Adath Shalom Synagogue, 864 Sheppard Ave. W. on Sunday, Sept. 12 at 7:30 p.m. $10. For tickets, call 416-635-0131.

PRAY AND LEARN

Join the pray and learn service led by **Rabbi Elliott Diamond**, a service that combines spirituality, knowledge and community for a complete prayer experience, at Shaarei Shomayim Congregation. Suitable for all levels of knowledge and observance. Begins Saturday, Sept. 11, 9:30 a.m. Special services on the High Holidays. For information and High Holiday tickets, call 416-789-3213.

KOLEL ON HIGH HOLIDAYS

Kolel: The Adult Centre for Liberal Jewish Learning offers 3 High Holiday-service options with one ticket price. Traditional service with **Rabbi Elyse Goldstein**, a contemporary service or the Kolel famous "un-service." Call 416-485-7007, ext. 0, for tickets. All services at the BJCC.

NEW YEAR'S CARDS

Acknowledge family and friends with Jewish Women International New Year's cards. Give JWI your list and they will send out your cards, including personalized messages. Cost $25 per package of 10 mailed by JWI, or $15 per package. E-mail orders to miriam@jwicanada.com, call 416-630-9313 or fax 416-630-9319.

WRITING COMPETITION

The Association of Jewish Libraries announces the 20th annual Sydney Taylor Manuscript Competition for aspiring authors of children's books. A $1,000 prize will be awarded for the best fiction manuscript appropriate for readers aged 8-11 written by an unpublished author. The story should have universal appeal, yet serve to deepen the understanding of Judaism and reveal positive aspects of Jewish life. For entry forms and rules, visit www.jewishlibraries.org or contact **Rachel Glasser** at rkglasser @aol.com. Deadline for submission of manuscripts is Dec. 31.

MEMBERS WANTED

New members are wanted for a women's book, movie and discussion group that meets monthly in Thornhill or North York. If you are 45-55ish and interested, call **Betty** at 905-886-3130.

BOWLERS WANTED

The Sunday Night Bowling League is expanding. Singles and couples 55+ are invited to Wilson Pro Bowl Alleys beginning Sept. 12 at 7 p.m. Group includes socials and weekend get away in June. Call **Lou Winer**, 416-663-6754, to register.

Monday Night Bowling at Playtime Bowl, 8-10 p.m. All ages welcome. Contact **Harry** for information. 905-737-3860.

Mixed Singles Bowling League for ages 60+ at Bathurst and Glencairn Bowlerama. Join a fun group that also offers social functions. Begins Monday, Sept. 13 at 6 p.m. Call **Sonia**, 416-489-4944.

JF&CS GROUPS

Jewish Family & Child Service Information/registration, call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

Living With Cancer. A 6-session group for women begins Tuesday, Sept. 7, 1-2:30 p.m., 4600 Bathurst St.

When You're About To Separate: What To Tell the Kids. A one-session workshop for parents about to separate or in the early stages of separation. Tuesday, Sept. 14, 6:30 pm, the Promenade Mall, suite 313.

Effective Parenting. A 4-session group to help parents learn what they can do to raise a happy, motivated, well-behaved child. Begins Tuesday, Sept. 28, 6:30-8:30 p.m., at 4600 Bathurst St.

Social Skills Programs For Children and Adolescents. Eight-week groups that provides a positive environment to enhance self-esteem and foster social skills. Ages 6-8, group begins Tuesday, Oct 12, 6-7:30 p.m.; ages 9-11, group begins Thursday, Oct 14, 6-7:30 p.m.; early adolescent ages 12-14, begins Monday, Oct. 18, 7-8:30 p.m.; older teens ages 15-17 begins Thursday, Oct. 21, 7-8:30 p.m.

FOR SENIORS

Association of Jewish Seniors' general meeting, Thurs. Sept. 9, 9:30 a.m., at Shaarei Shomayim Congregation. **Judith Klie** will speak on "How To Complain Effectively: How Your Ombudsman Can Help." Call **Tammy**, 416-635-2860.

Beth Emeth Bais Yehuda Synagogue's Chai Shalom hosts "Sing in the New Yom Tov." Thursday, Sept. 9 at 7:30 p.m. with **Michael Khinkis**. Members $5, non-members $7. For tickets, call 416-633-3838 or **Mildred Persofsky**, 416-633-2436, or **Helen Schwartz**, 416-633-4111.

Earl Bales Seniors' Club: Sunday-night dance Sept. 26 with live band. Hebrew classes, Tuesday mornings 10 a.m.-noon, $25 a month. Casino Rama Wednesday, Oct. 13. Casino Niagara Thursday, Oct. 28. Call 416-395-7881, Mondays to Thursdays, 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Sept. 2, bingo; Sept. 9, Israeli movie; Closed Sept. 16-30. Call **Menachem Wallach**, 905-731-7748, or **Malka Colla**, 416-630-5771.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

"Love, Loss and Memory: Ripples of the Holocaust," with **Merle Nudelman** and **Elana Wolff**, Tuesday, Sept. 7, 10-11:30 a.m. Members $1.50, non-members $3.

High Holiday tickets now on sale for services at the centre. Members $75, non-members $85, children under 12, $35.

Agawa Canyon Trip. Join a 2-day train excursion departing Oct. 5, 8 a.m. returns Oct. 6 at midnight. Members $226, non-members $250. Call **Irina** at ext. 123 for information and reservations.

Israeli Club Etrog for Hebrew-speaking seniors meets Tuesdays at 7 p.m. Sept. 7, discussion of current events. Call **Galit Osadtsuk** at ext. 115.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

The Koffler Gallery presents **Mitch Robertson**: "S & P 100," though September 26.

"Journey Home" runs September through Oct. 24 in the Loggia Gallery. This exhibit documents international artist, **Lena Shugar**'s, travels through life. including her trek across Europe during and after World War II.

Israeli dancing for intermediate and advanced dancers starts Tuesday, Sept.7. Intermediate transition class 8-9 p.m. Intermediate-advanced 9-11 p.m. Israeli dancing for beginners begins Monday, Sept. 27, 8:30-10 p.m. Israeli dancing: classic "oldies" begins Sunday, Oct. 3, 7:30-10 p.m. Folk dancing for the 55+ begins Wednesday, Oct. 6, 10-11:30 a.m. International folk dancing begins Wednesday, Oct.13, 8-10:30 p.m. For information, call **Teme Kernerman**, ext. 364.

The Koffler School of Music registration for fall classes open for piano, guitar, violin, flute, saxophone, ensembles, Suzuki piano and violin lessons, Nashir Children's Choir, opera master classes, opera appreciation, Resa's Pieces Band. Babies, toddlers and preschool music programs Sundays and Tuesdays. "Sing Your Heart Out" with **Allan Friedman**, ages 7-17.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

The Downtown Jewish Bicycle Tour, Sunday, Sept. 12, 10 a.m.–noon. Enjoy a ride through some of downtown Toronto's sites of Jewish interest. Members $5, non-members $8. Registration required.

Registration for fall programs for adults and children including fitness, recreation, cultural arts, adult education and community celebrations.

SINGLES EVENTS CAN BE FOUND ON PAGE 50

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

BENJAMIN'S PARK MEMORIAL CHAPEL

George Sher	Aug 12/04	1800 O'Connor Dr
Benny Gottfried	Aug 12/04	1101 Steeles Ave W
Art Wolfson	Aug 13/04	77 Avenue Rd
Mel Allan	Aug 14/04	20 Barclay Court
Gerald Rose	Aug 14/04	43 Denlow Blvd
Helen Kramer	Aug 15/04	28 Rondale Blvd
Murray Shiffman	Aug 15/04	65 Skymark Dr
Sadie Haberman	Aug 16/04	4001 Leslie St
Hartley Lichtblau	Aug 16/04	30 Greenfield Ave
David Marks	Aug 18/04	329 Pleasant Ave
Gloria Klein	Aug 18/04	1101 Steeles Ave W
Helen Kent	Aug 19/04	150 Dunn Ave
Lorna Zweig	Aug 19/04	3900 Yonge St
Jonathan Miller	Aug 20/04	77 Bannatyne Dr
Corinne Denton	Aug 20/04	2801 North Palm Aire Dr
Helen Goodman	Aug 20/04	4167 Deer Run Ct
Henry Wagman	Aug 20/04	Senlac Ave
Sydney Lipman	Aug 21/04	15 Highbourne Rd
Tauba Hirsh	Aug 21/04	100 North County
David Wayne	Aug 21/04	146 Delhi Ave
Lionel Weinstein	Aug 21/04	77 Denlow Blvd
Dora Libman	Aug 22/04	550 Cummer Ave
Irving Marcus	Aug 22/04	711 Bay St #320
Judy Teperman	Aug 22/04	49 Gordon Rowe Cr
Trudi Zurin	Aug 22/04	86 Wynn Rd
Morris Warnick	Aug 22/04	35 Wynford Heights Cr

Steeles Memorial Chapel

Budovitch Eusler, Rose	August 13, 2004	601 Clark Ave W
Alter, Mendel	August 13, 2004	15 Torresdale Ave
Gersher, Mikhail	August 14, 2004	3560 Bathurst St
Bekker, Zinovy	August 15, 2004	2 Mascot Place
Benmergui, Mercedes	August 15, 2004	3000 Bathurst St
Janowski, Simon	August 16, 2004	13 Gladiola Crt
Rabinovits, Rachel	August 16, 2004	3560 Bathurst St
Blum, Josef	August 19, 2004	Private
Rosenthal, Jack	August 19, 2004	145 Marlee Ave
Singer, Joseph	August 19, 2004	20 Evanston Dr
Marcovici, Aron	August 20, 2004	55 Ameer Ave
Klein, Jack	August 20, 2004	78 Invermay Ave
Figdor, Abraham	August 20, 2004	55 Ameer Ave
Sherman, Eilene Frances	August 20, 2004	Private
Melnik, Harry	August 21, 2004	22 Crossen Dr
Brickman, Dr. Michael	August 21, 2004	8 Hearthstone Cr
Cohen, Abner	August 22, 2004	Private
Kochan, Szymon Josek	August 22, 2004	130 Neptune Dr
Diamond, Libby	August 22, 2004	131 Torresdale Av
Avrin, Fannie	August 22, 2004	Miami Beach, FL
Dolman, Blanche	August 23, 2004	14 Joel Swirsky Blvd

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THE DAIRY RESTAURANT

OBITUARY

GOODMAN, Helen On Friday, August 20, 2004 at Baycrest Hospital. Helen Goodman, beloved wife of the late Samuel Goodman. Devoted and beloved mother of Shirley Solomon, Jack Goodman, and Marilyn Goodman Griffin, mother-in-law of Les Kottler, Barb Goodman, and Michael Griffin. Loving and caring grandmother of Stephanie and David Marcovitch, Rebecca, Kira, Daniel, Sean, and David. Loving great-grandmother of Sohara. Services were held on Sunday, August 22, 2004 at Benjamin's Park Memorial Chapel. Shiva - 7 Granada Court in Thornhill. If desired, memorial donations may be made to the Crohn's and Colitis Foundation, 416-920-5035.

The unveiling of a monument to the memory of the late
ERICA SCHILLER MAMMON ז"ל
will take place
Sunday, Sept. 12th, 11:30 a.m.
Pardes Shalom Cemetery
Duffenn St. north of Major Mackenzie
B'nai Torah Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
JOHN SYLMAN ז"ל
will take place
Sunday, Sept. 12th, 2004 at 9:00 a.m.
Lambton Cemetery
Chmelnicker Section
Relatives and friends are invited to attend

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The unveiling of a monument to the memory of the late
MURRAY (MOISHE) KESHEN ז"ל
will take place
Sunday, Sept. 12th, 10:00 a.m.
Pardes Shalom Cemetery
Community Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
PHYLLIS SPRING ז"ל
will take place
Sunday, Sept. 5th, 11:00 a.m.
Pardes Shalom Cemetery
Beth David B'nai Israel Beth Am Section
Relatives and friends are invited to attend

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Coast to Coast

Montreal bids farewell to Israeli ambassador

By JANICE ARNOLD
Staff Reporter

MONTREAL – The biggest threat to Israel today is not the ongoing Palestinian intifadah, but the possibility that Iran will become a nuclear power, outgoing Israeli ambassador Haim Divon said at a farewell reception for him hosted by FEDERATION CJA.

"While the Israeli-Palestinian conflict is difficult, it is manageable. It does not have an existential dimension. The real threat is Iran going nuclear. I'm glad the government of Canada sees eye-to-eye with us on that. It realizes that this is also a threat to the entire free world," said Divon, who will be returning to Israel shortly after four years in Ottawa.

He said he was struck by the Montreal Jewish community's refusal to be intimidated by acts of anti-Semitism.

"I can't forget visiting United Talmud Torahs [after the firebombing of one of its libraries in April]. I thought I would see young kids frightened. But what I saw were resilient, happy kids, almost as if nothing had happened.

"I was strengthened by that. They could feel the leadership of the community."

The support voiced by all levels of government after the incident, he said, is an indication of "the respect you, as a community, have created in Canada."

Divon thanked the Jewish community for its eagerness to actively support Israel, especially in the face of terrorism. "We were fortunate to work with you."

Federation president Sylvain Abitbol praised Divon for his leadership during a difficult period for Israel. "You responded with grace and dignity under fire," he said.

Abitbol pledged that the Montreal Jewish community will "always take its rightful place beside Israel.

"This a is battle for public opinion. We must explain to our leaders that Israel shares the same values of life, democracy and free expression."

Quebec-Israel Committee (QIC) president Michael Frankel said Divon was helpful in the organization's effort to make Israel's case in the province. The ambassador's daughter, Joli Divon, is working at the QIC and previously was in the federation's Israel and overseas department.

Jeff Boro, Canadian Jewish Congress' Quebec region president, said Divon "spoke out when it was time to speak out… You have allowed us to be proud when we speak out for the State of Israel."

He also congratulated Divon's daughter for engaging in dialogue with a Muslim peace group while living in Montreal.

State of Israel Bonds Montreal co-chair Ora Stolovitz said Divon brought an "uplifting message that we stand as one people whose spiritual heart will always be Eretz Israel."

Jewish National Fund Montreal president Annette Goldman also thanked Divon for his support, while Arlazar Eliashiv, president of the Canadian Zionist Federation, Eastern region, said he would take Divon up on his offer that the ambassador will play golf when Israel is at peace.

As a memento, the federation made a donation in Divon's name to the Trans-Canada Foundation, which is aiming to build a cross-country hiking and cycling trail and is a favourite project of philanthropist Stephen Bronfman.

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It Sounds Better in Amharic
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September 4 & 5...$15

The Yiddish Radio Hour
Celebrating '30s-'50s Ontario Yiddish radio.
Radio show and theatre, September 5 & 6...$15

S'brent, It Burns
Traditional Yiddish theatre performance by Rafael Goldwaser (France), September 5...FREE

Ashkenaz Pageant
Join the spectacle with artists, stilt walkers and musicians, Sunday September 5, Noon

And I Still See Their Faces
An international photo exhibit of Polish Jews' everyday lives before the Holocaust.
September 1-15...free

Festival Weekend Events
At Harbourfront Centre
235 Queens Quay West

Free Concerts
The Klezmatics (USA)
Les Yeux Noirs (France)
Ot Azoj (Holland)
Khupe (Berlin)
Jeszcze Raz (Montreal)
Mikveh (USA)
Manouche (Montreal)
Stempenyu's Dream
Decadent Berlin in Concert
Beyond the Pale
Feast of the East Dance Party and many more!

Ashkenaz Literary Programme
"Without Limits" with Shiela Heti, Hal Niedzviecki, Nelly Reifler and Adam Sol.
"The Dangers of Diaspora" with David Bezmozgis, Jonathan Goldstein, Margo Rabb and Joseph Skibell
Richard Ungar Children's Book Launch
Avrom Lichtenboym lectures

Hands-on Workshops
Percussion, fiddle and dance.

Ceremonies and Celebrations
Yiddish Humour Brunch
Havdallah ceremony

Reel Ashkenaz
The Golem (1936), September 4...FREE
Klezmer on Fish Street (2004) September 5,...$10
The Singing Blacksmith (1939) September 5...$10
Catskill Honeymoon (1948) September 6...FREE

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SINGLES EVENTS
DEADLINE:
Wednesday 4 p.m.
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For rates or to place an ad call 416-391-1836
The CJN encourages readers to direct any queries on events to the event's organizers

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Late 20's & 30's.
Sat., Sept. 11, 2004 8-11 p.m.
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Coast to Coast

Yiddish CD a chance to 'give back to my own people'

By LARRY ANKLEWICZ
Special to the CJN

A life filled with music. That describes Neil Sedaka's journey from classically trained pianist to chart-topping star and concert performer, then back to his roots with his new and hot-selling CD *Brighton Beach Memories: Neil Sedaka Sings Yiddish*.

That covers a lot of ground, but Sedaka has done it all. He has been successful in every field of music he has tried. Not only has he been a best-selling singer, his compositions have been recorded by such stars as Elvis Presley, Andy Williams, the Captain & Tennille, Sheryl Crow and Mandy Moore, to name a few.

Sedaka, who will be performing twice this week at Casino Rama in Orillia (on Sept. 2 and 3), told *The CJN* that the Yiddish CD was inspired by memories of his childhood, when "he listened to a lot of Yiddish music," and by the pleasure he always got from hearing and singing those songs.

He said he recorded the CD mainly "for his family and friends," but was asked by Sameach Music, a company specializing in Jewish recordings, to allow it to distribute the CD to synagogues and Jewish organizations. At times, the album has also ranked among the top 10 sellers on Amazon.com.

He's been very pleased with the success of *Brighton Beach Memories* CD, he said, because the CD gives him an opportunity "to preserve these songs" and go back to "my roots… and give back to my own people."

Sedaka has performed in a number of recent charity concerts that featured his Yiddish material and has raised hundreds of thousands of dollars for Jewish causes.

He said he grew up in a Jewish family that was "not religious, but spiritual and observed the Jewish customs and traditions." He and Leba Strassberg, his wife of 43 years, have a grown son and daughter, as well as 18-month old twin granddaughters.

Sedaka's musical talent showed itself at an early age when he began studying the piano at the world-renowned Juilliard School of Music. By the time he was in his teens, he was being touted by such prominent classical musicians as Artur Rubinstein.

But popular music proved to be a powerful magnet for the young Sedaka and he began writing songs in collaboration with a neighbour, Howard Greenfield. They hit the big time when Connie Francis recorded their song *Stupid Cupid* a short time later.

Asked in a phone interview why he gave up his classical studies, Sedaka said, "It proved much more rewarding to go around the world doing my own music."

Neil Sedaka

After a period in the late 1950s and early 1960s when he recorded hit after hit, Sedaka's popularity dwindled as the music scene underwent revolutionary changes with the arrival of the Beatles, Bob Dylan and other musical styles.

But Sedaka kept working, writing numerous hits for other vocalists, then making a comeback in the 1970s with such hits as *Bad Blood*, *Laughter In The Rain* and a new version of *Breaking Up Is Hard To Do*.

Although times have changed and musical styles have gone in and out of fashion, Sedaka has continued to write and perform. As he put it, he "enjoys performing in front of people… the adrenaline rush is very invigorating."

Sedaka said his concert audiences run the gamut from people who danced to his music in the 1950s to young people "who like to listen to oldies and want to hear melodic music."

He currently has several CDs out, including *Classically Sedaka*, with songs based on classical music. Another, *The Show Goes On*, features all-new material and *By Popular Demand* has a mixture of his classic pop songs and some more recent compositions.

Sedaka recently appeared as a celebrity judge on the popular television show, *American Idol*, and *Idol* runner-up Clay Aiken topped the charts with his recording of Sedaka's song *Solitaire*.

Although his golden oldies will be front and centre at his Casino Rama concerts, he said, we may also get a chance to hear one or two Yiddish songs.

Sedaka's recent CDs, including *Brighton Beach Memories*, can be purchased online at www.neilsedaka.com or www.amazon.com.

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Coast to Coast

Sudanese refugee thanks Jews for support

By JANICE ARNOLD
Staff Reporter

MONTREAL – A Sudanese refugee, now living in the United States, thanked the Jewish community for standing "shoulder to shoulder" with his people in their current crisis.

"Why are the Jewish people one of our few friends in the world?" asked James Morgan at an interfaith rally organized by the Canadian Action Committee for Darfur, in collaboration with Canadian Jewish Congress, Quebec Region.

"Because they are survivors of the Holocaust, who support all human beings who suffer... and feel a duty to protect human rights in the world," said Morgan, a Christian who survived an earlier attempt to "eliminate" the black African population in southern Sudan in the early 1990s.

The current crisis in the Darfur region is worse because it is such a remote desert part of the country, and not easily accessible to the media or other outside observers, he said.

Morgan stressed that Arab militiamen, known as the Janjaweed, have been systematically killing, starving, raping and forcing hundreds of thousands to flee Sudan on orders from the government, which, he said, has a plan to exterminate the black race and non-Muslims. He insisted that the conflict is not a suppression of rebellion or tribal warfare.

"Sudan has a longtime policy of making it an Arab, Islamic nation... and is arming and supplying the Janjaweed," he said at the mid-afternoon rally held in downtown Raoul Wallenberg Square, behind the Anglican Christ Church Cathedral.

Rabbi Reuben Poupko of Congregation Beth Israel-Beth Aaron insisted that what is happening is "absolute genocide... This is not about wild gangs out of control. This is a government operation to Arabize a black land, a deliberate political effort... It's that simple and grotesquely evil."

He suggested the West is not taking the Sudanese situation as seriously as it should because of underlying prejudice.

"We read about events in Africa like it is some foreign planet that has nothing to do with us... But there is nothing that distinguishes me from James Morgan than an accident of birth," Rabbi Poupko said.

He said aid is not enough and that an international peacekeeping force should be sent to Sudan.

Rabbi Chaim Steinmetz, president of the Rabbinical Council of Canada, regretted the low turnout at the rally, indicating that may be a result of what he feels is the media's downplaying of the Sudan crisis. "We can all do something by telling our leaders 'enough.' Let's not look back with guilt years from now because we did not stand up."

CJC Quebec Region president Jeffrey Boro said it is "well-documented that the Sudanese government supports the atrocities carried out by the Janjaweed... The complicity of the government is omnipresent."

He said it is an "obscenity" that Sudan continues to sit as part of a four-nation African group on the United Nations Human Rights Commission.

He said 600 are dying each day in Sudan and warned the total could reach one million if urgent action is not taken.

"Genocide is again occurring as the world watches," he said. "As a child, I wondered why no one did anything to stop the Holocaust. Now I find myself hearing echoes of the same question. The world community can't fail again."

Rev. Darryl Gray, of the Union United Church and a black community leader, called on the Canadian government to press for an immediate UN commission of inquiry into this "genocide."

"We can't wait for a legal determination of genocide before we act... Let's call it what it is."

"If Darfur was in Europe we would not be talking; we would be acting. Are we taking time to study the situation because it is in Africa?"

The churches, he said, also must not "stand by silent while the murderers annihilate a whole people."

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We wish all our members and the Jewish Community a Happy and Healthy New Year.

Notice to Visitors to Pardes Shalom Cemetery

Arrangements have been made by Pardes Shalom to provide complimentary transportation to the cemetery for the High Holidays, for those who require it.

Bus service will be provided on **Sunday, September 12 and 19.**

On each of these days, a bus identified by a sign **"PARDES SHALOM"** will depart from the front entrance of the Bathurst Jewish Centre, 4588 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemetery.

The bus will leave the cemetery at 12:30 p.m. for return to the Betel Centre and the Bathurst Jewish Centre.

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For further information, and to register, please call the cemetery office 416-635-2883, ext. 211 - Trudy, or ext. 224 - Esther.

A scene from Amos Gitai's Promised Land

Number of films from Israel

Continued from page 6

Part thriller and part family drama, *Walk on Water* examines the dark undercurrents of Germany's Nazi past and one Jew's confrontation with its fallout.

Promised Land, by the prolific director Amos Gitai (*Kadosh*, *Kippur* and *Kedma*, among others), turns on a prostitution ring that smuggles eastern European women into Israel.

For them, Israel is not quite the Land of Milk and Honey as they are hustled around the country like so many head of cattle.

The film sparkles with glimmers of humanity, and in a cameo appearance, the great German actress Hanna Schygulla turns in a stellar performance.

Private, an Italian film in Arabic, Hebrew and English, looks at the Arab-Israeli conflict through the eyes of a middle-class Arab family directly caught up in the current Palestinian uprising.

Directed by Saverio Costanzo, it is about a group of Israeli soldiers who use their home as an observation point during a military operation to flush out terrorists.

The Ninth Day, a German film by Volker Schlondorff, is based on a true story and is about a young Catholic priest who is arrested and shipped to the Dachau concentration camp.

Released on a nine-day leave, the priest is forced by an SS officer to make a morally agonizing decision.

Whisky is an unconventional comedy from Argentina about a reserved Jewish sock factory owner who renews his relationship with his Brazilian brother after their mother dies. Juan Pablo Rebella and Pablo Stoll direct.

Whisky is being shown in conjunction with Federico Veiroj's short *As Follows*, which depicts the rite of passage of a bar mitzvah boy and the surprise his father has in store for him.

In *Land of Plenty*, by Wim Wenders, a young woman returns to the United States after years of living in Israel.

Lana (Michelle Williams) searches for her only living relative, her uncle Paul (John Diehl), a paranoid Green Beret veteran obsessed with national security in the wake of 9/11.

Isn't This a Time! A Tribute Concert for Harold Leventhal focuses on Leventhal, a seasoned and beloved American folk music supporter who promoted the careers of such luminaries as Pete Seeger, Theodore Bikel and Peter, Paul and Mary. In the highwater mark of the film, they sing their signature songs.

Elliott Smelliot, directed by Anita Doron of Toronto, is a romantic comedy about a 12-year-old Jewish genius who falls in love with an alluring older student.

German thriller portrays Hitler with degree of sympathy

By SHELDON KIRSHNER
Staff Reporter

One of the most anticipated and perhaps controversial movies at this year's Toronto International Film Festival will be Oliver Hirschbiegel's *Downfall* (*Der Untergang*), an intense thriller from Germany about the last 12 desperate days of Adolf Hitler's life in his Berlin bunker at the close of World War II.

Starring the charismatic Swiss actor Bruno Ganz as the strangely alluring Hitler, the film portrays the Nazi dictator in a somewhat humanistic light at times.

According to press materials for the film, which is making its world premier at the festival, Ganz "manages the impossible by simultaneously eliciting empathy and disgust through his mesmerizing performance."

Written and produced by Bernd Eichinger, *Downfall* is a hybrid.

Based on Joachim Fest's landmark account of Hitler's final hours, it unfolds through the viewpoint of his faithful and naive personal secretary, Traudl Junge, the subject of a fairly recent documentary. She died last year after writing her memoirs.

Among the characters who flit through *Downfall* are Hitler's mistress Eva Braun (Juliane Kohler) and his minister of propaganda Joseph Goebbels (Ulrich Mattes).

Downfall, which refers to the Holocaust only briefly, has come under scrutiny in Germany for its portrayal of Hitler.

The Berlin daily *Der Tagesspiegel* commented, "This Hitler, who is so nice to the female bunker staff while he sends a whole people to the slaughter outside, does indeed keep awakening sympathy."

Meanwhile, *Frankfurter Allgemeine Sonntagszeitung* noted, "*Downfall* prompts the question whether one should be allowed to feel sympathy for Hitler."

Eichinger, the producer of *The Name of the Rose*, suggested in an interview with the ZDF television network that a balanced portrayal of Hitler was unavoidable.

"If you want to understand history, you have to understand the people that make it," he said.

On Campus

Future teachers learn to experience community

By ALIZA LIBMAN
Special to The CJN

Guest Voice

When you type the term "Jewish education" into the Internet search engine Google, the first organization to pop up is CAJE, the Coalition for the Advancement of Jewish Education. As a CAJE member for my entire college career, this makes me very proud. But when CAJE executive members tell me that half of North American teachers will retire in the next decade or so, this makes me very nervous.

It raises the question: Who will teach the students of the future? The answer seems perfectly clear.

Me.

Well, not just me, but sometimes it feels that way. Too often, people tell me I'm too smart to "waste my brain" by becoming a teacher. I think I'd be wasting my heart if I didn't.

So when CAJE sent me a mailing about the Schusterman College Program (SCP), which would be held at its annual Conference on Alternative Jewish Education (also known as CAJE), I jumped at the opportunity to go.

In the Schusterman program, I met people who thought differently, acted differently, taught differently and defined "Jewish education" differently than I do. But our shared passion was what we all brought to the table.

A primary goal of the 26-student program was for us to work and talk together and experience community.

"This program seeks to unite the totality of klal Yisrael," said participant Michael Fel. "Rather than focusing on our differences, we focused on the similarities." Michael, a Hispanic Jew, introduced himself to the group as being from "the voting-impaired city of Miami."

Michael was the first Argentine Jew I'd ever met, and judging from everyone's reactions to my saying "kilometre" and "eh?" they hadn't met too many Canadians.

Talking after the program ended, third-year Columbia University student Mara Berde said "it was my first real experience in a pluralistic environment."

Pluralism means different things to different people. To some conference participants, pluralism means that we should accept the validity of other religious denominations as well as our own.

To keynote speaker Richard Joel, former director of Hillel International and current president of Yeshiva University, "pluralism means I am prepared to honour your right to be wrong."

To me, it's about how we accommodate people who are different from us. It's about asking ourselves whether prayer services will have separate or mixed seating, or whether sing-a-long kumsitzes on Friday night will or will not be accompanied by musical instruments.

One participant expressed dismay because she found out the graduate school she was planning to attend does not accept openly gay students. During our "think tank," where we shared lesson plans on Jewish topics, we explored this topic as we pondered teaching Jewish responses to homosexuality. We also contemplated how to teach about Jewish identity, Jewish music, Jews for Jesus and cults in classrooms, youth groups and at camps.

We grappled with the question of how to maintain tradition in a world rocked by change.

I answered that question for myself while searching for ways to use drama in my Torah classes. I attended drama workshops, bought drama books and wondered whether re-enacting the splitting of the Red Sea would make my students relate to it as a piece of their history. I was lucky that conference organizers had invited a representative of Storahtelling, a non-profit group that injects drama and storytelling into ritual services such as the Shabbat Torah reading.

"It's important to bring life to such an important part of Jewish ritual," said SCP co-chair and Jewish Theological Seminary student Lauren Twigg, who was attending her third conference. "The Torah is read every week, over and over again. Most of the time people zone out and don't pay attention."

As students of Jewish education, we find it easy to get discouraged. We feel the com-

Continued on page 54

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On Campus

Passion for Jewish education remains alive

Continued from page 53

munity is zoning us out. We think no one is paying attention. But that sentiment is wrong, I learned at the conference.

The truth is, the passion I feel for Jewish education is alive in other people, too. It's alive in the 1,400-plus people who came to the conference this year. It's alive in the 26 SCP students who vowed to attend again next year. It's alive in Lynn Schusterman and the Schusterman Foundation, who believe that education is so important that they fund our program.

The secret of Jewish education, of course, is that the material – the texts, the information – is not enough. There has to be something more, something that makes parents pay tens of thousands of dollars in tuition and drag their kids to Hebrew school day after day, or at 9 a.m. on a Sunday.

That something means I am charged with much more than teaching words on a page. I am charged with teaching students – Jewish souls who are holy no matter what their nationality, sexual orientation, ability or disability. And I define success by smiling and soul-searching, not dollars and cents.

So I'm glad that when searching for Jewish education, I found CAJE.

Aliza Libman is a fourth-year education student at York University. She attended her first Conference on Alternative Jewish Education last month.

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השנה נבחר בית החולים מאיר בכפר סבא כמרכז הרשמי של הספורטאים הישראלים, ורופאיו מלווים ומטפלים בהם באתנה. ולא בכדי: בבית החולים הסימפטי הזה שבשרון נעשית רפואה מצויינת, ותשא רפואת הספורט נמצא שם במקום מרכזי. בעוד מספר חודשים יבקר בטורונטו אחוד דיידזון, מנהל "מאיר", ויהיה מעניין לשמוע ממנו איך מצליח בית החולים המיוחד הזה להיות שונה ממקומות אחרים. אבל שישאר ביניו.

סרטים סרטים

בטור הקודם לא הספיק המקום למספר סרטי חובה, שאני יודע שיחקנו אתכם תמיד מרובה. סיינתי החונה סרטים בינוניים או ככה ככה. אז הינה:

Note book הוא סיפור חייהם של שני אוהבים כפי שהוא משתקף כשהם זקנים. אינני רוצה לגלות יותר מידי-אבל יש בסרט הפתעה מאוד משמעותית שעושה אותו מיוחד מאוד. שמותה בסולם קורן.

The Door in the Floor הוא סיפור קשיחם של בני זוג נשוי בעקבות תאונה טראגית שבה נהרגו שני ילדיהם. קים בייסינגר, שתמיד עשתה תפקידים במשבצת של הַיְפִיפִיָה עושה פה תפקיד נפלא של אישה מתבגרת, מה שמראה שגם לְשָׁאפוֹת יש עתיד בתום כחותנן הַיְפִיפִיָה. תשע בסולם קורן.

Facing Windows הוא סרט איטלקי מדהים בשלמותו, על זוג צעיר שמכניס לביתו איש זקן ועירידי ששכח מיהו. לצד סיפור זה, מתנהל בסרט סיפור נוסף, על אחבה גדולה בין גבר ואישה שחלונות דיוותיהם משקיפים זה לכוון זה. עשר בסולם קורן.

Since Otar Left הוא סרט גרוזיני נוגע ללב ועשוי שגעון שדובר צרפתית וגרוזינית. סיפורן של אישה זקנה, ביתה ונכדתה שמחכות לאוטר, חבן, תאח, חדוד, רופא במקצועו שנסע לעבוד כפועל בניין בלתי חוקי בפאריז. במרכז הסרט, מעבר לעלילה, עומד חשקר תגדול של לכסות את האמת כדי לא לפגוע באלה שאוהבים. משחק מצויין של וקנה בת תשעים: תשע בסולם קורן.

A Home at the End of the World הוא סרט אמריקאי באיכויות אידיוסינקרטיות (דבר נדיר לכשעצמו) . סיפור משולש אחבה בין שני גברים ואשה. למרות העלילה העצובה לעיתים, עם סיפור חיים קשה-יש בסרט אנרגיה חיובית וחרגשה נחדרת. שוחה מאוד לראות איך גישה חיובית עושה את החיים שונים. תשע בסולם קורן.

כמעט ראש השנה

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AIPAC spy allegations shake pro-Israel lobby

By MATTHEW E. BERGER
Jewish Telegraphic Agency

WASHINGTON, D.C. — Allegations that a Pentagon official passed documents to Israel through a pro-Israel lobbying group have shaken Washington and drawn intense attention to the close relationship between the Bush administration and the Jewish state.

Reports surfaced last Friday that a U.S. Defence Department official was being investigated by the FBI for passing secrets to Israel, and two staffers at the American Israel Public Affairs Committee are accused of serving as intermediaries, receiving the documents from the Pentagon aide and passing them to the Israelis.

Media reports have identified the Pentagon employee as Larry Franklin, but the AIPAC staffers have not been named. Israeli officials and AIPAC both denied the allegations, and Pentagon officials said they believed the investigation was limited in its scope.

The allegations, first reported by CBS News, came just days before Republicans and AIPAC leaders were expected to tout close ties between the United States and Israel at the Republican National Convention in New York.

But the suspicion that Israeli officials gained access to classified information could hurt the close co-ordination the two countries officially share and make U.S. governmental officials wary of dealing with Israeli representatives.

If found true, the allegations could harm the reputation of AIPAC, considered the most successful foreign policy lobbying group in Washington, with numerous advocates in Congress and in the American Jewish community.

Jewish officials were downplaying the story Sunday, standing behind AIPAC and suggesting that business at the Republican convention would proceed as normal, with more than a dozen Republican legislators and party leaders expected to address closed-door AIPAC forums.

Other lawmakers and Jewish leaders were contacting AIPAC staff to find out how they could help or express support.

"All of us will go on with our business," said Malcolm Hoenlein, executive vice chairman of the Conference of Presidents of Major American Jewish Organizations. "There is no change because of this story, and we should wait to see what happens in the coming days."

The charges evoked memories of Jonathan Pollard, the American Jew and former Navy intelligence officer who was sentenced to life in prison in 1987 for spying for Israel.

While some American Jewish leaders now work to free Pollard, his spying for the Jewish state temporarily strained relations between the allies. It also placed Jewish officials in the United States government under the microscope for suspicions of dual loyalty.

Franklin is not Jewish, however, and no motive for his alleged actions has been presented.

Israeli sources said Saturday that Franklin's work relations with Israeli officials did not exceed the boundaries of accepted diplomatic contact, *Ha'aretz* reported. The sources said checks conducted over the weekend negated all possibility of espionage or unacceptable conduct and that no Israeli had received classified information from Franklin.

Because of the impact the Pollard case had on U.S.-Israeli relations, Israel made a deep strategic decision afterward not to spy in the United States, Israeli officials told JTA.

No arrests in the investigation have been made, but according to the CBS report, the FBI has wiretaps, undercover surveillance and photography that show the exchange of a classified document about the formulation of Bush administration policy for Iran.

Israel has grown increasingly concerned about Iran, with officials saying the country is a larger threat to the Jewish state than the former Iraqi regime of Saddam Hussein. Israel has stressed the threat Iran's nuclear weapons program poses to Mideast stability.

Franklin is a desk officer on Iran in the Pentagon's Near East and South Asia bureau. The division is overseen by Douglas Feith, the undersecretary of defence for policy, who was considered a strong advocate for the Iraq war.

Feith also was one of several Jewish "neo-conservatives" inside the government whom war critics have sought to portray as instigating the war in Iraq.

Sources inside and outside the administration said Franklin is a career official who is close to retirement and not considered a main architect of policy within the office.

According to media reports, some federal officials have suggested that the charges against Franklin may not rise to espionage, and rather may be limited to mishandling or improper use of classified materials, a more common charge.

Federal officials, who have been investigating this case for more than a year, suggest arrests could come as early as next week. It's unclear whether any AIPAC staffers could also be charged. The group says it has made information available to federal investigators, and staff members have been interviewed.

"Any allegation of criminal conduct by AIPAC or our employees is false and baseless," the pro-Israel lobby said in a statement Friday. "Neither AIPAC nor any of its employees has violated any laws or rules, nor has AIPAC or its employees ever received information they believed was secret or classified."

Israel's minister for Diaspora affairs, Natan Sharansky, said Sunday that the spying allegations were false and may even be the result of an internal conflict between the Pentagon and the CIA.

Israeli military intelligence chief Maj.-Gen. Aharon denied that Israel is collecting intelligence information in the United States.

"We are not running any operatives or collecting intelligence in the U.S.," he said Sunday. "The U.S. is an ally. I believe that this is an internal problem."

Jewish leaders questioned the motives behind the leak to the media Friday, and the timing. "This thing smells," one former senior AIPAC staffer told JTA. "The Pentagon does not need AIPAC to carry messages to the Israeli government for them. They have continuous high-level channels of communication."

Israeli officials in Washington say they were not officially approached by investigators in this case and learned of it through media accounts.

With files from Ha'aretz.

Iranian Shihab 3 missile upgraded

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The warhead of the Iranian Shihab-3 missile has been considerably upgraded, according to photographs published in Iranian newspapers of test launches three weeks ago.

It is believed that the improvements will permit slower entry into the atmosphere so the warhead, which may be chemical in nature, will be more durable and its contents will be better protected. It is also believed that the missile's range has been extended.

The operational and technological conclusions from the changes in the missile indicate that the Iranians are not resting on their laurels in developing their surface-to-surface missiles, and have shown a daring approach to their technological planning. It is very likely that the Iranians are being assisted by foreign experts from the former Soviet Union hired by Iran under personal contracts, or by experts from North Korea.

It is also likely that the Iranian effort is not limited to the Shihab-3, which has a range of about 1,300 kilometres, but also to the Shihab-4, planned with a range of 2,000 kilometres or more.

At present, the Shihab-3 can already come within range of Turkey, which is a member of NATO, as well as most Saudi Arabian cities and oil fields. On the last test of the Shihab-3 on Aug. 11, the missile did not pass the maximum trajectory that had been determined for it.

The Iranians gave the experimental launch extensive media coverage, stressing that the test was a response to an Israeli experimental launch of the Arrow missile, which intercepted a Scud missile in the United States at the end of July.

It subsequently turned out that the reported success of the Shihab's launch was intended to camouflage a failure in the missile's flight early in the launch.

However, the photographs published by the Iranians show several new details. In addition to the new warhead, the missile was fired from an operational vehicle and not from an ordinary surface launcher. In all the other Shihab-3 tests, the warhead was cone-shaped, but this time it has a new, flatter shape and appears to have various short wings.

Experts from various countries are expected to analyze the technological and operational aspects of the new form of the Shihab-3. It is especially interesting to several European countries, which understand that the day is not far when Iranian missiles will be within range of a considerable portion of Europe.

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New Israeli ambassador looks forward to his post

Continued from page 1

He has a master's degree in international law and much Canadian-specific experience. "I know Canada; I am familiar with Canada," said Baker, who during the last few years has travelled back and forth between Israel and Canada for briefings with Canadian government international lawyers and meetings with members of the Jewish community and the Canadian press.

"I am looking forward to doing this full time," he said.

During his four-year term at the Israeli Embassy in Ottawa, Baker intends to initiate a number of projects in the areas of commerce, public policy and publicity. "There are important things to be done," he said.

"There is a tremendous potential for bilateral commerce and trade between Canada and Israel that's not being sufficiently utilized," he added, noting that advanced technology, agriculture, water and security-related industries are among the countries' points of common interest. "There is huge potential here. Canada has a lot to offer Israel and Israel has a lot to offer Canada."

Baker said there is a lot to be done, vis-à-vis the Canadian government, to try to persuade Canada to use its status in the UN. He noted that the current status of the UN as an entity increasingly abused by the Palestinians and the Arabs to push one-sided political stances is harmful not only to Israel, but also to the international court, the international community and the UN itself.

"As a country very much in favour of international organization and involvement in the international community as a whole, Canada has got a lot to say in the UN and I think that the country can play a very constructive role here," he said.

Baker also intends to improve Israel's public image in Canada. "Israel gets negative publicity for many reasons, including the fact that it's sexy to show violence on television. The very concerted campaign by the Palestinians and the Arabs in the international community to bash Israel takes its toll, and if one sees this [sort of thing] enough times, one tends to accept it," he said.

At the same time, Israel has been criticized for not employing sufficient counter-tactics, he said. "Everyone always says we don't explain ourselves. But I am very happy to explain and answer whatever I can, to the greatest extent possible, and I will certainly try to help whoever wants to support Israel and fight anti-Semitism by providing whatever information is necessary to those who want it."

> ***'Canada has got a lot to say in the UN and I think that the country can play a very constructive role here'***

Baker is no stranger to anti-Israel sentiment in Canada. In October 2002, when he tried to deliver a paper on the use of children in terrorism to students at Concordia University in Montreal, he was swarmed and was removed from the premises by a police escort. "In Canada, there are problems here and there, especially on the campuses," he said. "But I understand that the Canadian authorities take these things very seriously."

Baker said that Canada, whose justice system and history he has been studying intensely for the last few months, is a living example of a great democracy.

"Perhaps one of the serious positive aspects that Canada is showing to the world is the extent to which it integrates minorities of all types in its society. Having read up on the country's constitution and its legislation on basic rights, I can say it's extremely impressive.

"That there's a vibrant, active, intelligent, serious Jewish community in Canada which has its status and has what [something] to say and says it, and this is a very important part of the democratic makeup of Canada.

"This isn't the situation in places like Norway and France and Scandinavia and other places. Even in Britain, it's very difficult for a local Jewish community to come out and express themselves. There is a very serious, growing anti-Semitism, and I hope it won't happen in Canada.

"What we want to do is bring Canada in. We want to bring Canada closer to a better understanding of why Israel has to act the way it does and what the problems are that we are facing."

Baker already has some experience in that area. He met with Canadian government officials in January in an attempt to persuade them to side with America and Australia against the implementation of the Advisory Opinion of the International Court of Justice regarding Israel's construction of the security fence.

Although in the end, Canada decided to remain neutral by casting a vote of abstinence, Baker says it wasn't a total loss. "Obviously, we would have preferred Canada to help us, but the fact that Canada separated itself from the European vote is significant. We saw this as an important message to the Europeans," he said.

"Obviously the Jewish communities of Canada were a bit upset. But we tend to see the cup as half empty rather than half full."

Baker applies the same brand of optimism to the Canadian winter. When he visited Canada in January, temperatures went down to 40 degrees. "It was so cold," he said. But he plans to make the best of it by taking up cross-country skiing. "I also look forward to skating on the canal in Ottawa."

Still, as a veteran of the Yom Kippur War who made aliyah from Leeds, England, with his family in July 1969 at the age of 21, Baker says he will miss Israel. "Since learning more about Canada, I must say we're very excited and we are looking forward to getting down to work," he said, speaking on behalf of him and his wife, Dalia, who unlike his three sons, will be joining him in Ottawa. "But I will miss Israel very much. We made aliyah because we love Israel.

"But we will be the face of Israel vis-à-vis the Canadian public. And, the most important thing is to represent Israel to the Canadian public, to the Canadian government, to the Canadian media, to the Jewish community, to the Christian community and others, in the best possible way."

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Police: Suspected arsonist of Paris Jewish centre is an ex-employee

Ha'aretz Daily Newspaper Ltd.

PARIS — A man suspected of setting a fire that destroyed a Jewish community centre in Paris was taken into police custody early Monday, a police spokesperson said.

According to a police source, the man arrested was a Jewish former employee of the community centre. The man, who was described as being in his 50s, apparently wanted to avenge himself.

However, no official identification of the suspect in custody or explanation of his motive has so far been provided.

The arson attack on the community centre, committed on August 22, was thought to have been carried out by neo-Nazis because anti-Semitic slogans and swastikas had been scrawled on the wall of the building.

The fire provoked widespread outrage in France and prompted last week's three-day visit to Paris by Israeli Foreign Minister Silvan Shalom to discuss the French campaign against anti-Semitism.

Shalom had demanded that French authorities react more harshly to anti-Semitic acts.

However, because of a number of clues, investigators had come to suspect that the fire may have been an "internal affair," rather than a racist act.

Israel imposes blockades

Israel imposed blockades on Gaza last week in an attempt to stop Palestinian rocket and mortar attacks. Officials said the army blocked a road linking the northern and southern parts of the strip. In addition, the Gush Katif junction was blocked to Palestinian traffic, as was the coastal road west of Netzarim in central Gaza. The move came after five people in the Israeli town of Sderot were treated for shock after two rockets hit the town.

Gandhi scion visits Arafat

Mahatma Gandhi's grandson preached the doctrine of peaceful resistance to Yasser Arafat last week. After a meeting at the Palestinian Authority president's Ramallah headquarters, Arun Gandhi told reporters the Israeli-Palestinian conflict might have been ended by now if the Palestinians had adopted his grandfather's strategy. "If the Palestinian people rise up and start a non-violent movement, it will boost world sympathy," Gandhi said. "The nations of the world will rise up and put more pressure on Israel." Arafat did not speak at the news conference.

Gaza intel chief hit

Palestinian gunmen ambushed a Gaza Strip security chief last week. Tarek Abu-Rajeb, deputy head of the Palestinian Authority's general intelligence service in Gaza, was seriously wounded by shots fired at his car outside the Bureij refugee camp. Two bodyguards were killed. PA officials have come under attack recently from vigilantes seeking to end corruption in Gaza and the West Bank. Israel was not involved in the incident, security sources said.

Shalom praises Paris

Israel praised France for fighting anti-Semitic attacks on its citizens, but said more action is needed. "We are very happy that France is now leading the combat against anti-Semitism, but we would like to see it translated to actions in schools and universities," Israeli Foreign Minister Silvan Shalom said last week during a visit to a Jewish community centre in Paris that was torched the previous weekend. Experts believe Jews in Europe are increasingly being targeted by local Muslim youth swayed by anti-Israel propaganda. French officials vowed to crack down.

Files from JTA & Ha'aretz

Egyptian politician distances party from article denying Holocaust

Ha'aretz Daily Newspaper Ltd.

CAIRO — A leading member of Egypt's ruling party distanced the party and the country last week from a column in a party newspaper that called the Holocaust a Zionist "lie."

In a front-page statement last Thursday in the weekly *Al-Lewaa al-Islami*, Mamdouh el-Beltagui wrote, "The National Democratic Party… does not believe that human tragedies and suffering that befell a nation or a people could be a lie."

El-Beltagui signed the statement as a member of the party's policy-making secretariat and head of its information department, but he is also the government's information minister.

Al-Lewaa al-Islami – which means "The Islamic Banner" – published two columns earlier this summer by Rifaat Sayed Ahmed that said that to justify the founding of Israel, "the Zionist movement… resorted to means that are closer to lies and myths more than reality and truth."

Ahmed, who heads a think tank specializing in Palestinian and Lebanese Islamic movements, said among the untruths was "the lie of burning the Jews in the Nazi gas chambers during World War II."

El-Beltagui said Ahmed's comment "about the lie of burning the Jews does not reflect the Egyptian man's thinking or the ideology or the policies of the National Democratic Party."

Al-Lewaa al-Islami, which is devoted to Muslim issues, is one of several party publications that include the flagship daily *Mayo*.

After receiving criticism, the little-known weekly said in a previous edition that the two columns expressed only "the opinion of the writer, which is subject to discussion, agreement or rejection."

Ahmed's columns have since disappeared and editor Mohammed al-Zorkany resigned without explanation.

Ahmed's articles were translated and disseminated in the United States by the Middle East Media Research Institute, a Washington-based organization that keeps a close eye on anti-Semitic comment in the Arab media.

In a statement last month, the Los Angeles-based Simon Wiesenthal Center, which fosters remembrance of the Holocaust and campaigns for human rights, said the columns were intended "to increase the hatred of Jewish people, demonize Israel and her Zionist supporters and desecrate the memories of the victims of Nazism."

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Synagogue donor among Russian crash victims

By LEV KRICHEVSKY
Jewish Telegraphic Agency

MOSCOW — One of the main funders of a renovation project at a Moscow synagogue was among at least 89 people killed in a plane crash last week in Russia.

"Who was he? He was a good Jew," Yitzhak Kogan of Moscow's Bolshaya Bronnaya Synagogue said of Tengiz Yakobashvili of Moscow.

Yakobashvili's friend and business partner, David Cohen of St. Petersburg, also died in Tuesday night's crash of a flight bound from Moscow to the southern Russian city of Volgograd.

A second flight, from Moscow to the Black Sea resort of Sochi, crashed a few minutes later.

The cause is still to be determined, but officials were not ruling out a possible terrorist connection – perhaps to separatist Chechen rebels, who have been fighting a prolonged war with Russia.

Both of the confirmed Jewish victims were of Georgian descent, and both reportedly held Israeli citizenship.

Cohen reportedly had lived in Israel for several years. Yakobashvili's wife and children are believed to live currently in the Jewish state.

Cohen, who was in his early 50s, was a well-known, active member of the Georgian Jewish community in St. Petersburg, Menachem Mendel Pevzner, the city's chief rabbi, said.

The two passenger liners vanished from radar screens at the same time, around 11 p.m. on Tuesday. Several hours later, the remains of the Volgograd-bound plane were discovered near a village in Central Russia's Tula region.

The remains of the second plane were recovered later near Rostov-on-Don.

A happy coincidence spared the life of Zalman Yoffe, a Chabad rabbi in Volgograd who said he was supposed to be on one of the flights that crashed.

Yoffe had a meeting with donors in Moscow scheduled for Tuesday, and then was due to return home. He rescheduled his return flight when the meeting was postponed by a day.

"Thank God I was saved, but this doesn't make the tragedy any smaller, because dozens were killed, including two Jews," he said.

Yoffe said he would take the same flight Wednesday night so he could console victims' relatives, Jewish or non-Jewish.

"This is our common tragedy," he said. "We as Jews shouldn't be indifferent to other people's tragedies."

Yoffe said the tragedy was particularly acute because he had known Cohen.

Arieh Edelkopf, a Chabad rabbi in Sochi, said the city's mayor has asked him to help console victims' relatives.

"As a rabbi of this city, I have an obligation to do whatever is needed to help those who need help."

In 2001, Edelkopf helped to perform Jewish rituals over the remains of dozens of Jewish victims of a flight from Tel Aviv bound for Siberia that crashed over the Black Sea near Sochi.

The October 2001 tragedy, which killed 78 people – most of them vacationing Israelis – resulted from a military blunder when the plane was accidentally hit by a surface-to-air missile fired during a Ukrainian military exercise.

Sibir, the carrier that owned the plane that crashed three years ago, operated one of the planes that crashed last week.

Defence ministry confident despite Arrow's failure in latest missile test

By AMNON BARZILAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Arrow anti-ballistic missile is capable of intercepting an Iranian Shihab-3 missile, despite its failure to do so in a test last week off the California coast, said Aryeh Herzog, the Defence Ministry official in charge of the Arrow project.

The Arrow, which is being developed jointly by Israel and the United States, failed last Thursday to destroy a target missile simulating an Iranian Shihab-3 and a Scud-D of the type Syria possesses.

The Israeli monitoring centre found the Arrow succeeded in identifying the warhead in time, but the intercept failed because of an unidentified malfunction, possibly in the guidance system.

Herzog focused on the Arrow's ability to distinguish between different targets and ignore dummy targets, which is necessary in order to be able to destroy both the Iranian and Syrian missiles.

"The element of distinguishing was successful, and the element of final interception had a local malfunction in the Arrow missile," Herzog told Israel Radio. "Since 2002, the Air Force's system, which is operational, has been capable of intercepting Iranian Shihab-3 missiles, and we are certainly confident about this."

Shortly after a C-17 cargo plane dropped the U.S. target missile at Point Mogu off the California coast, the missile warhead separated from its engine at an altitude of dozens of kilometres. The aim was for the Arrow to distinguish between the missile engine and warhead, intercept the warhead and blow it up.

The test came about a month after a successful test in which a Scud missile was destroyed in a direct hit.

Defence Ministry director-general Amos Yaron said the test was substantive. "Most of the systems tested worked. There was a malfunction that needs to be sorted out, and we will continue to prepare to meet development of any future threats."

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Dr. Marla is back for another season

By KATHRYN KATES

Dr. Marla Shapiro is about to embark on the new season of her television show, *Balance – Television for Living Well*, on CTV.

"In keeping with the flavour of what *Balance* is about, this season we are addressing the same issues of health and wellness. We incorporate all the things viewers tell us they need to know and that we feel they need to know. We offer insight into different areas, so that you can take it and make it yours," Shapiro. says.

Dr. Marla Shapiro

"We are continuing along with the 'Ask Dr. Marla' segment, along with advice from our expert of the day. Medicine today is as much about what you do for yourself as what your doctor does for you. We want to give you as much information as we can."

Shapiro describes some of the highlights of the show's new season.

"We have gone on location when it has merited going on location. We went to Los Angeles to see things like what happens behind [the scenes of the TV show] *Extreme Makeover*, we did a makeover in Montreal, and we went to New York where I did interviews with [TV co-hosts] Regis [Philbin] and Kelly [Ripa] and Meredith Viera [co-host of the TV show *The View*] and her husband, Richard Cohen, who wrote a book on coping with multiple sclerosis," says Shapiro.

She is the mother of three, aged nine to 19, a family physician, a medical expert for *Canada AM*, CTV and Newsnet and an assistant professor with the University of Toronto's Department of Family and Community Medicine.

It is clear that Shapiro herself knows how to balance all that is on her personal and professional plate. "The only way I balance, because I'm clearly balancing so much at any one time, is that I love everything I do, and if I try to maintain limits, I can balance," she says.

Shapiro was inspired by Nancy Sniderman, a doctor who is on American television. Shapiro says Sniderman is a leader in bringing information from medical journals to television viewers.

Shapiro, who practises what she preaches, advises women to eat a low-fat diet and take calcium and vitamin D to maintain bone health.

She keeps active and enjoys working out with a trainer, which she says is a great stress buster. In the winter, Shapiro and her family enjoy snow-shoeing. To relax, she likes to cook and entertain.

"Every once in a while," she says, "I stop and take inventory.

"Don't feel consumed by what you do. Find the time to invest in the things that make you happy. Make sure that you are living life as opposed to life living you," advises the good doctor.

Balance – Television for Living Well is on Mondays to Fridays at 1 p.m., starting Sept. 13, with daily repeats beginning the next week at 10 a.m.

CORRECTION

In the article "Arthritis clinic looks at new modes of treatment" (*CJN*, Aug. 26), the name of the director of the early arthritis program at Mount Sinai Hospital's Rebecca MacDonald Centre for Arthritis and Autoimmune Disease was spelled incorrectly. The correct spelling is Vivian Bykerk. *The CJN* regrets the error.

About Nutrition

By LISA WEINBERG

Q. My husband never eats breakfast. He says he doesn't have time. Do you have any tips to get him eating breakfast?

A. Breakfast really is an important meal. The sooner you start eating in the day, the quicker you turn on your metabolism. Many people don't eat breakfast, either because they don't have time or because they say they are not hungry. Not having time is not a reasonable excuse, because as far as I am concerned, anything constitutes breakfast as long as you eat it before lunch and anything is better than nothing.

Your husband may be thinking that breakfast has to be a hot, sit-down meal when really it could be a bowl of cereal at home or at his desk at the office, or it could be a piece of fruit in the car, a handful of almonds on the run or at work, a yogurt, one or two pieces of toast with almond butter, a low-fat, low-sugar bran muffin, a hard-boiled egg, a fruit and yogurt smoothie or even a latte made with half milk and half coffee. If you suggest or even help prepare some of these choices, I think you have a good chance of persuading your husband to have breakfast.

There are simple explanations for lack of appetite in the morning and mid-morning hunger pangs after eating breakfast. You're not hungry in the morning because your body isn't used to being fed at that time. You get hungry mid-morning if you only breakfast occasionally because your body thinks you've just had lunch and that it's mid-afternoon. It takes about six to eight weeks of eating breakfast regularly until your body regulates itself, but it's well worth it.

Q. As the kids head back to school, I need a refresher course in that manic after-school time when everyone comes home hungry and rushing.

A. Remember that you are in control of what your kids eat at home. If you don't want them eating junk, then don't have it in the house, but provide some kid friendly alternatives.

Some great, healthy snacks include cereal with milk (not a highsugar cereal though); baked nachos with salsa, melted cheese, low-fat sour cream or guacamole; hummus and whole wheat pita; yogurt and fruit smoothies; yogurt sundaes (use either soft or frozen yogurt and top with fruit, granola, chocolate sauce or honey); fruit; raw veggies and dip; peanut butter and jam; last night's leftovers; soup; hot chocolate made with milk; air-popped popcorn; oatmeal cookies; nuts; homemade muffins (banana, bran, oatmeal, carrot, and even throw in some chocolate chips); cheese and whole wheat crackers; milk and chocolate milk. Have some of these on hand and everyone should be happy.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

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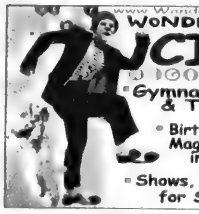

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CJ Kids

Ira loses the Shabbat box and makes a new one

By LEILA SPEISMAN
Staff Reporter

It's always fun when you get a chance to look after something for your teacher, especially when you get to take it home. Sometimes a teacher lets you take home a class pet, or a plant, or a fish.

Ira's teacher in *The Shabbat Box*, by Lesley Simpson with illustrations by Nicole inden Bosch (Kar-Ben Copies, 2001), had a very special Shabbat box. In it were candlesticks, a kiddush cup and a challah cover. As an extra special treat, there were always fresh challah rolls with raisins.

All the kids loved the box and wanted to take it home for the weekend. The problem was that since there was only one box, and there were 14 students in the class, they each had to wait a long time for their turn.

Now, waiting for something you really want to do is always hard. (By the way, it is hard for grown-ups, too, not just for kids.) Ira knew that he would have to wait for winter for his turn, and his mother told him it wouldn't be until "after the leaves fall off the trees and snow comes," which would be about 14 weeks, and 98 sleeps. To Ira, that felt like forever.

Finally, winter came, and it was his turn. Putting the box in his backpack, he started home. Unfortunately, "there was a bad snowstorm. The wind whipped his face. His eyes were so cold they felt like popsicles. His feet got soaked from snow falling into his boots."

When he got home, he realized that because of the storm, the backpack had opened and the Shabbat box had fallen out.

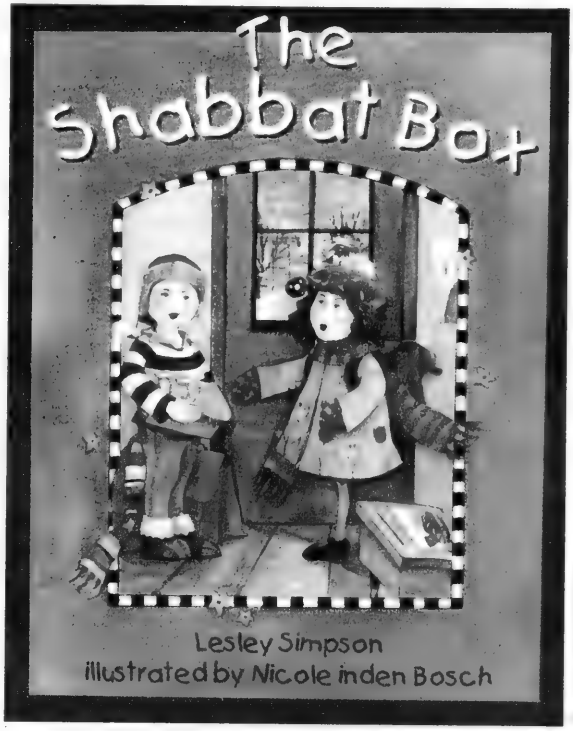
You can imagine how awful Ira felt. He and his father tried to find it, but the storm was too bad. He felt totally miserable, and tried to figure out what to do. Finally, he decided: He would make a new Shabbat box.

After Havdalah, he put a do-not-disturb sign on his door, took his art supplies – and a camping flashlight, so he could work in secret – and started making the new box.

Ira decorated it with purple velvet and sparkles, turned his Plasticine snakes into candlesticks, created a Shabbat game, made his pillowcase into a challah cover, and put lollipops, taffy, candy and chocolates inside, "because Shabbat should be sweet."

He wrapped the box in plastic, just in case it fell into a snowbank.

Luckily, that didn't happen, and Ira got the box to school safely on Monday. He admitted that he had lost the box and said he was sorry. That is very hard to do, and a lot of people don't have the courage to do it.



When he opened the box, all the kids got very excited and couldn't wait to get the chance to take the new box home with them.

The teacher had another surprise. She told the class that after school on Friday, she forgot something, and had to go back to the school. She found the first box in the snow and rescued it. It was all right, except the box and the challah rolls were soggy.

Still, the box could be used. So the class had two Shabbat boxes, and the children could have a turn in only half the time.

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CJ Kids

KIDDISH

Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman

"Beautiful apples, fresh from the orchard, only three kopeks each!"

Tante Hinda, the old widow, stood by her rickety cart in the crisp autumnal air, advertising her wares. Nearby, three boys chased each other around the small wooden houses of the Polish *shtetl*. "Perfect for your Rosh Hashana table, sweet, juicy...Oy! What are you doing?"

The boys were running in her direction, malicious grins adorning their cherubic faces. As Tante Hinda frantically tried to stop them, they knocked over her cart, laughing as a river of apples cascaded over the dirt road. Then they vanished, weighted down with sweet, juicy apples, fresh from the orchard, for their Rosh Hashana tables.

Little Yisrael Meir, sitting on a pickle barrel, watched the entertainment with interest. When several apples rolled toward him on the wooden planks which made up the sidewalk, he scooped them up. By the time he got home later that day, they had been reduced to discarded cores and forgotten memories.

After the holidays, school began again. "*Lo Tigzol*, DO NOT STEAL," intoned the *melamed* (teacher), reading from the Torah. Yisrael Meir froze, remembering the apples he had taken. After school, he ran home to his mother.

"Could I have nine kopeks please?" he asked her.

"Certainly," she said, getting the money.

As Yisrael Meir approached the street where Tante Hinda sold her apples, he realized that she probably had forgotten about the whole thing. Maybe she wouldn't even take the money.

Reaching her cart he announced, "I'd like to buy some apples, please."

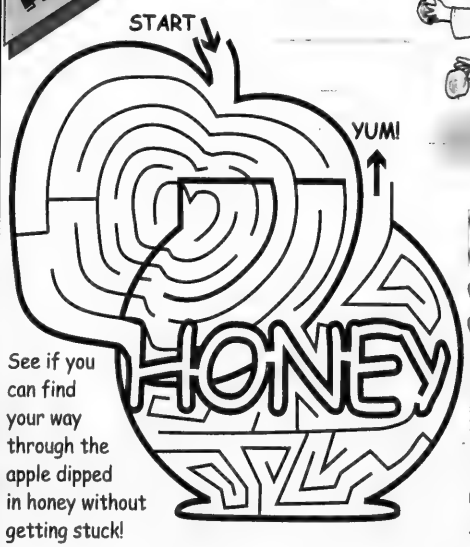
"Here you go," she replied, taking his nine kopeks and handing him his apples.

Yisrael dropped them back into the cart as gently as possible, and bolted away, leaving Tante Hinda shouting "Come back, come back!"

The debt was paid off.

Yisrael Meir Kagan grew up to be the renowned author and Rabbi known as the Chafetz Chaim. He lived from 1838 to 1933.

MAZE



See if you can find your way through the apple dipped in honey without getting stuck!

WORD SEARCH

How many varieties of apples can you find to dip in honey on Rosh HaShana?

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E	R	P	I	N	K	L	A	D	Y
L	U	P	Y	N	C	A	B	C	H
I	B	A	A	D	I	G	D	S	O
C	E	E	E	L	E	P	O	N	I
I	A	F	M	B	A	T	P	I	C
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Arts & Travel

Jackie Rosenbaum loves being bad.

Actor enjoys playing quirky roles

By ANNA MORGAN
Staff Reporter

If there is one thing Jackie Rosenbaum loves, it's being bad.

The badder, the better, the 24-year-old actor suggests coyly.

"I really like those roles. They're interesting, quirky and fun," the dark-haired starlet of several TV shows and movies says with a pixie-like smile.

Taking a quick look at her past performances reveals a list of characters that are "a bit off," as Rosenbaum puts it.

In the Disney series *In A Heartbeat*, Rosenbaum plays Catie Roth, the rebel Goth best friend who is too hip to be part of the crowd. In *Exhibit A, Secrets in Forensic Science*, she plays a babysitter who turns her back on the baby for that one fateful moment. In YTV's animated series *Girlstuff/Boystuff*, she voices the character of Talia, the sarcastic teen.

And then there's Ditz, the best friend and supportive ally that Rosenbaum plays in *Brave New Girl*, a Lions Gate Television production shot in Toronto and aired on ABC Family earlier this year. As Ditz, Rosenbaum portrays a gifted dancer from a privileged background in a film based on *A Mother's Gift*, a book written by pop star Britney Spears and her mother Lynne Spears.

The film focuses on the life of a teenage singer from a small town in Texas who is accepted to a performing arts academy, only to learn that adapting to the East Coast school is a lot harder than she expected.

The main character is supposed to be Britney, even though the singer doesn't appear in the movie. While Britney's song *Brave New Girl* is included in the movie, "Britney didn't make it past the audition process," Rosenbaum says.

The native Torontonian was in Israel just "hanging out" when her agent called to tell her about the part and she came back to Toronto to shoot the film. Now that the film is over, Rosenbaum hopes to head back to Israel as soon as possible.

"In between shoots, I go to Israel," Rosenbaum said.

"It's an amazing place," she added. "I mean, where else do you get into heated political debates with the cab drivers?"

The actor maintains that she tries to stay away from all the political issues that usually concern the media. Instead, she just loves soaking up the social and cultural side of the country.

"I stay with friends, in hostels and in kibbutzim, and I promise my agent that I'll never go outside.

"I guess he's a bit scared," she says with a laugh.

Rosenbaum graduated from Associated Hebrew Schools, went to the Community Hebrew Academy of Toronto and then to William Lyon Mackenzie High School.

"I've always been involved in acting," Rosenbaum said. She studied drama and theory at the Sharper Image Academy of Speech and Drama and recalls with fondness playing Dorothy in *The Wizard of Oz*, Associated's Grade 8 graduating play.

She spent a year studying theatre at the University of Toronto before her career started to seriously get in the way.

"I was missing too many classes because of *Heartbeat* and had to drop out of second year," Rosenbaum said. She is still taking some classes at U of T to stay connected and travelling to see what's out there.

On a recent trip to Budapest, she discovered that media work seems to run in her family. Her uncle, Andras Kepets, won the Hungarian publisher of the year award in 2002. Her brother, Richard Rosenbaum, is a writer whose work has appeared in *The CJN*, as well as in *Eye Weekly*.

Her mother, Eva, who is from Hungary, met her father, Robert, while visiting Toronto in the early 1970s.

One thing she seems to have learned is that there really is no point making plans.

"Things just seem to happen," Rosenbaum said. "And I've learned to just take them as they come."

Actor hopes to be second time lucky at TIFF

By TAMMY STONE
Special to The CJN

When Winnipeg native Jonas Chernick came to the Toronto International Film Festival in 2001 as the lead in a Canadian indie first feature, *Inertia*, he could not have predicted the impact it would have on his career.

Three years later, with a string of TV and film successes behind him, he returns to the festival in Gary Yates' *Seven Times Lucky*, where he plays a pivotal role opposite Kevin Pollak.

Chernick is all smiles and brimming with energy when I meet him at a Second Cup downtown. As we talk, I am struck by his intense drive and affable modesty – he exudes a presence that leaves no doubt of his vocation as an actor.

Jonas Chernick

His parents picked up on this early on, and at age seven, Chernick entered the prestigious Manitoba Theatre for Young People. He hasn't stopped performing since, and he says that Winnipeg, a relatively small but thriving mecca for both Canadian and American film and TV, was an auspicious gateway to the world of acting.

"There has always been a strong cultural feeling in Winnipeg and I always loved that," says Chernick. "I would have stayed there if I could have."

At 19, immersed in the University of Manitoba's Black Hole Theatre program, he stumbled into his first film appearance as an extra on *Careful*, a film by Winnipeg filmmaker Guy Maddin, who has since become a darling of the international art world with films like *Heart of the World* and *Saddest Music in the World*.

"It was my first time on a movie set," Chernick says. "And what a movie set, because… [Maddin] builds these elaborate worlds. They're gorgeous, and it was this mountain top vista world, and I just spent the whole day wide-eyed, going around amazed at everything I was seeing."

After finishing university, founding a successful theatre company called The Conspiracy Network, and working on several movies in Winnipeg, Chernick moved to Toronto in 2000.

Meanwhile, Chernick was still connected to his roots in Winnipeg and was developing some film projects back home. One of them was *Inertia*, Sean Garrity's little feature that could.

With no funding, and based on an idea that four characters are in love with someone among them who doesn't love them back, *Inertia* began as a six-month intensive workshop that had Chernick and three other Winnipeg actors improvise until they knew everything about their characters – a gruelling but enormously rewarding experience. The result is a film that pulsates with energy and raw, exceptional performances.

"We never thought for a second that this little project we were working on [would get funded]," says Chernick. "It was more of an exercise, and we were happy with that. Suddenly we've got half a million bucks and we're shooting a movie."

Not only that, but the film got into the Toronto film festival in 2001.

Inertia wound up snagging the prize for best first Canadian feature.

"[Winning] changed everything," Chernick says. "I'm suddenly getting phone calls [and] we got a distributor, so it was playing around the country."

A few months later, Chernick went to Los Angeles to try to break into acting there. Three months and $20,000 later, he returned to Toronto.

"It was horrible. But it taught me I wasn't going to go back until I was ready."

Toronto was a different story. Hot off the success of *Inertia*, Chernick had a big break when he landed a recurring role on CTV's acclaimed drama *The Eleventh Hour*. He also worked on several TV movies with actors like Julie Andrews (*Eloise at the Plaza*) and Jeremy Irons and Neve Campbell (*Last Call*). Armed with an ever-growing demo reel, he headed back to Los Angeles in July 2003, and this time, hooked up with a manager who loved what he saw and was intent on fostering Chernick's career.

Before succeeding in his 2004 pilot season in Los Angeles, however, he read the script for *Seven Times Lucky*, fellow Winnipeger Gary Yates' first film.

Seven Times Lucky is an amazingly accomplished first feature and a brilliant turn for veteran Hollywood actor Kevin Pollak in his first lead role as a small-time grifter. Chernick shines as a loveable but misguided con man caught up in a downward spiral of events involving his girlfriend, played by *New Waterford Girl's* Liane Balaban, and Pollak.

"Working with Kevin was another one of those marker experiences that really helped shape and inform who I am in my career. He's one of the funniest men I ever met, he's constantly entertaining you and making you laugh. He takes the work very seriously and he takes great pride in his work and he really savoured the experience of being a leading man in this film… in a way, he took me under his wing. I was a sponge around him trying to absorb as much as I could."

While splitting his time between Toronto and L.A. is a challenge, Chernick is committed to the Canadian film industry and is proud of the work he's done on Canadian short and feature-length films.

"If I could sustain a career making films in Canada, I would never leave this country," he says, pointing to Canadian film stars like Sarah Polley, Callum Keith Rennie and Don McKellar, who have found constant work here.

"This is where my home is," he says, smiling. "And this is where I want to make my future."

With *Seven Times Lucky* already a runaway hit at the Sundance film festival a few months ago, Chernick is looking forward to this year's Toronto festival experience, and is also co-writing a number of Canadian feature films in development, including Sean Garrity's follow-up to *Inertia*, which will shoot this fall.

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Eye on Arts

By Bill Gladstone

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"Everybody can now preserve their life story with a professional, well-edited production, including music, still photographs, newspaper clippings, a lengthy interview, titles and special effects," said the award-winning producer of TV documentaries on such topics as Yiddish, the Holocaust, Jewish soldiers in the American Civil War and the question of whether Christopher Columbus was Jewish.

"The demand is there," said company spokesperson **Karen Fejer**, who added that the final product would be preserved as a DVD. "Everybody can leave a video legacy – an entertaining reminder of what they accomplished in their life and career."

Scher said he is just as proud of the private biographies he has made as "some of the programs I produced for CBC, the NFB or Discovery." The company has also produced "talking books" for McClelland & Stewart and other clients. For details, phone 416-635-7388 or e-mail tower@rogers.com.

* * *

Medina Audition: Medina Theatre Ensemble is holding auditions for a staged reading of *Birthright*, a play by **Richard Maibaum** about Jewish family life in 1930s Germany. Adults to seniors welcome; resumé and recent photo appreciated. Auditions at B'nai Brith Lodge, 15 Hove St. Monday, Sept. 20, 7 to 9:30 p.m.

* * *

Recently in Print: In *Who Killed the Canadian Military?* (Harper Flamingo Canada), eminent historian **J. L. Granatstein** points the finger at a succession of postwar governments that have drained our country's military resources while perpetuating the myth that we are the ultimate global peacekeepers.

In tracing the demise of Canada's military in the postwar era, Granatstein asserts that **Lester Pearson** gave the nation the "fatal distraction" of its peacekeeping role, that **John Diefenbaker** pursued an anti-American path and that **Pierre Trudeau** contributed "malign neglect" to the military. Granatstein further observes that while **Brian Mulroney** offered a "false dawn" of hope, **Jean Chretien** blithely offered "last rites" to all but finish off our fighting forces.

The book, which is about Granatstein's 60th in print, outlines a means of resurrecting the military. The author is a former officer and chair of the Council for Canadian Security in the 21st Century, a pro-defence lobby group.

"If the choice is, as the old economist's saying goes, for guns or butter, then I guess I'm for guns," he writes, fully acknowledging the changed global situation since 9/11. "In a country as rich as ours, I believe we can have both. Without the guns, someone just might come along to take our butter away."

* * *

Arts in Brief

• The deadline for nominations for this year's Crystal Awards, which recognize extraordinary achievements of women in screen-based media, is Friday, Sept. 3, 5 p.m. Winners to be honoured at gala luncheon in November. Details at website www.wift.com

• Holocaust survivor **Isadore Light** was only nine years old when the Third Reich's wave of terror began. In *Light at the End of the Tunnel*, he tells his story of endurance, strength and luck. Hear him with **Marylyn Light** at Israel's Judaica, 870 Eglinton Ave. W. Refreshments, no admission charge. Wednesday, Sept. 8, 7:30 p.m. 416-256-2858, ext. 22.

* * *

At the Galleries

• The Yorkville Artwalk, a monthly tour sponsored by 10 art galleries, takes place the first Thursday of every month from 6:30 to 8 p.m. Tour leaders are **Betty Ann Jordan**, **Marg King** and **Earl Toppings**. The group meets Thursday, Sept. 2, 6:30 p.m., in Hazelton Lanes, 55 Avenue Rd., in the lower level rotunda across from Brown's Shoes. Afterward, enjoy a complimentary dessert.

• "Representing Abstraction," an exhibition of abstract works from the Hart House permanent collection, is on view at the Justina M. Barnicke Gallery, Hart House, University of Toronto, 7 Hart House Circle. Sept. 7 to 30.

• "Outside Looking In," an exhibit of photography by **Deenah Dunkelman Mollin**, is on view during September at the Blue Dot Gallery, Distillery District, 55 Mill St., bldg. 47. Artist's reception, Wednesday, Sept. 8, 6 to 9 p.m. 416-487-1500.

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CJN Profile

Former actor casts performers for TV ads and movies

By SHELDON KIRSHNER
Staff Reporter

"Think of a product and we've probably done a commercial for it," said Brian Levy.

Levy's company, Powerhouse Casting, with offices in Toronto and Vancouver, casts actors for made-in-Canada television commercials.

Several months ago, his company, Brian Levy Casting, merged with Kim Everest's Powerhouse Casting, making the newly reconfigured firm Canada's largest casting agency of its kind.

"When we're not particularly busy, some of our competitors think that's busy," said Levy, explaining its heft.

Under the new setup, Levy is casting director, while Everest is president.

Last year, both companies provided the actors for 1,200 commercial productions, representing more than half of the casting business in Canada.

Powerhouse auditions actors, and deals with advertising agencies and production companies.

"We don't represent any of the actors," said Levy, a 46-year-old former actor who plied his trade in Vancouver. "That would be a conflict of interest for us."

Powerhouse has cast actors for ads singing the praises of products ranging from Coca Cola and Pepsi Cola soft drinks and Labatt and Molson beer to Crest toothpaste and BMW, Chrysler and Ford automobiles.

In addition, Powerhouse casts actors for television shows (*America's Most Wanted*, prime-time productions (*Movies of the Week*) and films (*Sam and Me* and *Perfectly Normal*).

"Anything that needs actors we cast for," said Levy. "But our primary focus is TV commercials."

Levy has no trouble matching actors with ads because Toronto's talent pool is so wide and deep.

"Just in the Greater Toronto Area, there are about 12,000 unionized actors and at least 80 talent agents."

Levy also auditions actors from virtually every nook and cranny of the province, and works with agents from across Ontario.

On a recent afternoon, when this reporter arrived to interview Levy, the waiting room in Powerhouse was packed with candidates patiently waiting to be auditioned.

Many were well-behaved children under the age of 10, accompanied by their mothers.

A few were adults, mainly young women.

"We cast thousands of actors in a year," said Levy.

Some ads require as many as 30 or so performers, while others need only one or two actors.

Actors who belong to the union earn a standard $585 for a nine-hour day, plus residuals.

Non-union fees are negotiable.

Ads are typically created months in advance and vetted by specially selected focus groups.

Powerhouse comes into the act once an ad is ready to be produced. Only very rarely does a production company reject an actor chosen by Powerhouse.

Ads are not necessarily solely for Canadian audiences. Powerhouse works with American, European and Latin American companies.

Brian Levy and his partner, Kim Everest, the proprietors of a Toronto casting company.

"Anyone who comes to Canada to shoot we're dealing with," Levy said. "Canada has a crappy dollar, and that's what brings business here."

Levy, who says he is in "the business of illusion," works with a full-time staff of 12 casting agents.

Actors audition for Levy and his associates in two on-site studios, which are also used for voice-overs.

According to Levy, the partnership between his company and Powerhouse Casting seemed destined.

"It was just a natural evolution. Kim and I have known each other for years. Our styles are very similar and we complement each other. We were competitors, but we never, ever went after each other's clients. I've always respected her as a casting director. Her knowledge of the Canadian talent pool is truly encyclopedic."

He believes that the merger enhances the company's highly customized casting services.

"Individual attention to clients continues to be one of our greatest assets. It provides a quintessential casting environment because we are aware of the little details that make each client different and each production deserving of the best and most appropriate on-air and voice talent."

Speaking of their alliance, Everest – a former casting executive for two of the country's largest independent production houses – observed, "Consistency is the key to success in the casting business. With over 40 years of experience between the two of us, we believe our clientele will benefit from the depth and diversity of our backgrounds.

Born and raised in Toronto, the son of Edward and Barbara, Levy graduated from North Toronto Collegiate and studied briefly at the University of Waterloo.

Following his dream, he enrolled at the Vancouver Playhouse (which no longer exists) for a two-year acting program.

"I always loved the arts and the theatre. My parents didn't encourage me to become an actor, but they didn't fight it either."

Looking back at the Vancouver Playhouse, Levy mused, "It was a great place to train, and was geared to turning out professionals."

As it happened, Levy was an actor for only short periods of time.

The highwater mark of his career occurred when he collaborated with the illustrious American playwright Tennessee Williams in a Vancouver Playhouse production.

When he was not acting, Levy worked for the Vancouver Playhouse in various administrative capacities, including ticket development.

In 1983, he returned to Ontario as a publicist for a theatre in Barrie.

Then he managed a mime theatre and was employed by a production and a casting company.

In 1986, he struck out on his own, establishing Brian Levy Casting.

Having been an actor himself, Levy has a special affinity with the actors who troop to his office in search of jobs.

"I work with actors. I understand what they go through in an audition. Actors put it on the line every day."

Sonny Goldstein, CFP
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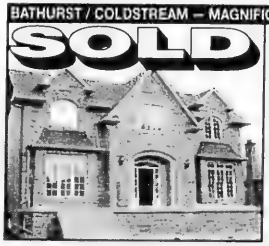

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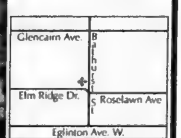

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Windsurfer Gal Fridman wins Israel's first Olympic gold

Ha'aretz Daily Newspaper Ltd.

ATHENS — A moment after it was all over, Gal Fridman let out a tremendous roar. "I knew it before the finish," the Israeli windsurfer explained later. "I knew the gold medal was mine."

Fridman jumped into the water, seated himself on his sailboard and clearly didn't know what to do. Dozens of photographers called out to him to smile, and somebody tossed him an Israeli flag. Fridman – who had promised before the race that he would bring home Israel's first-ever Olympic gold medal – appeared stunned.

He finished the final race in second place, while Brazil's Ricardo Santos, who on the eve of the race had led by three points, was pushed to 17th place and finished fourth overall. Nikos Kaklamanakis of Greece finished in 10th place and took the silver medal. Nick Dempsey of Britain won bronze.

Fridman's shock only intensified by evening. After receiving the gold medal from International Olympic Committee member Alex Giladi, and after singing the national anthem *Hatikvah*, the ceremony turned into a free-for-all. Most of the audience descended on the awards podium, enveloping the silver and bronze medalists along with Fridman.

Israeli Education, Culture and Sport Minister Limor Livnat was caught in the onslaught of people. "An entire country is happy now," she said. "Gal raised Israel on a crest, and it's the whole country's victory."

The awards ceremony wasn't the first time Fridman sang the national anthem. A few minutes after completing his 11th and final race, Fridman, his coach Gur Steinberg, and teammate Lee Korzits rehearsed for the evening.

"We couldn't hold back," laughed Fridman. "We waited so many years, and now it's happened."

His girlfriend of nine years, Michal Peleg, said Fridman had seemed "too calm, nonchalant. I looked for the enthusiasm before the race, the excitement. He was totally cool. I came to Athens because Gal promised me we'd hear the anthem."

The race itself went according to plan. "I was into it – I was so focused on the target," Fridman said. "If a negative thought accidentally popped up, I gave it the boot."

Fridman opened strong and continued to advance, while Santos and Kaklamanakis couldn't manage to edge close to the lead.

"At the first buoy, I knew I had an opportunity and must use it to my advantage," Fridman said. "But I was smart and calculating, and that was the difference between me and the Brazilian. He lost his grip when he saw I had gotten away from him. It cost him a medal."

Amid the festivities, Fridman managed to speak by phone with Israeli President Moshe Katsav, to squeeze in a brief conversation with newly minted bronze medalist Arik Ze'evi, and to sit in the lobby of his hotel and give interviews to every possible media outlet, including foreign journalists interested in Israel's first-ever Olympic gold medal.

"It's tremendous happiness, tremendous joy," Fridman said. "I don't really know what I was thinking when I finished, except that great joy suddenly erupted. I know that everyone in Israel was following me. I felt it, and it gave me energy. I won because I believed in my goal. If I had settled for a silver or bronze medal, I wouldn't have achieved the gold.

"For several months now I've had a good feeling about this, and I couldn't let the country down. I knew that anything less than gold wouldn't cut it."

A few days after Fridman's historic accomplishment, Israel's last good hope for a second gold medal, pole vaulter Alex Averbukh, fell short.

Averbukh finished eighth after failing to clear the bar at 5.75 metres.

The 2002 European champion entered the final after clearing all his jumps without a single foul, but on the gold medal night, he was unable to handle the pressure. He appeared unable to focus as he failed to position his jumps. His final attempt at 5.75 metres went under the bar.

Alex Averbukh

Averbukh, who failed to make the final in Sydney four years ago, said the pressure to return with a medal was too great.

"People say 'Alex bring us a medal,' but it's tough," Averbukh said in a TV interview.

"Why didn't I manage to clear at 5.75? Perhaps it's a mental thing, perhaps physical, perhaps both. Athletes are people, not machines and perhaps my fitness wasn't good enough. But I was in an Olympic final and people should respect that."

Averbukh said that despite failing to medal at two Olympic finals he would now set his sights on Beijing 2008.

"I want to secure a place at Beijing and end my career there," he said. "If I make it to Beijing, I want to march in the opening ceremony."

American Tim Mack won the title with an Olympic record of 5.95 meters. Averbukh's personal best is 5.93 metres.

Israel finished this year's Games in 52nd position overall. Joining Fridman on the medal podium was judoka Arik Ze'evi, who earlier won a bronze.

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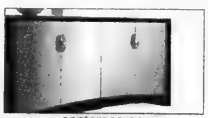
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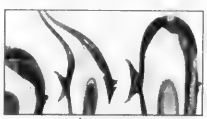
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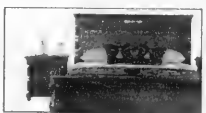
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יעל זליגר

אלונה פרנקל: ילדה

מי לא מכיר את ספריה הקטנים, המצחיקים של אלונה פרנקל ואת נפתלי המתולתל, גיבור ספרוניה? כמעט שלושים שנה שנתברכנו ביצירתיות הדיקטית של פרנקל. עם המון חוכמה, חוש הומור ואהבה לפעוטות הצליחה אלונה פרנקל לסייע לאין ספור הורים בסיפורים מקסימים הדנים במכלול נושאים החל מחינוך לניקיון ("סיר הסירים"), כללי היגיינה ותזונה ("ספר הבריאות" ו"ספר האוכל"), יחסי אחיות ("מארמדיל ועד תמנון"), פרידה מאם, הולדת אח חדש ועוד כהנה וכהנה. ולאחרונה עוד ספרון: "מה אני רוצה להיות כשאהיה גדול". גם הפעם, כייף של ספרון, עם נפתלי וכל הרחובות בנושא העתיד "המקצועי" שלו: "אולי אני רוצה להיות אדריכל? אני אתכנן בתים לאנשים עגלגלים, אני אעצב בתים לאנשים דקיקים ואני אבנה בתים רק לילדים." או "אולי אני רוצה להיות ממציא? אני אסלול כבישים מפלאים שלא יהיו בהם תאונות דרכים, אני אמציא פקק שיחסם את החור באוזן ואני אפתח תרופות נגד מחלות רעות". אך לבסוף נפתלי מכריז: "אתם בכלל לא יודעים מה אני רוצה להיות כשאהיה גדול! כשאהיה גדול אני רוצה להיות ילד." ויש גם אפילוג יפה מאימא של נפתלי וכמובן איורים מרהיבים, גם הם פרי יצירתה של פרנקל.

שיש לנו סופרת לילדים כה אהודה בישראל - נו, טוב, התברכנו. יש עוד כאלה. הפלא הוא ששפע העדנה, הצחוק והתחכום של פרנקל שורשם בחוויית ילדות מועטה. אני עדיין לא תופסת איך מתחברת אלונה פרנקל הילדה המסתתרת מהנאצים בבונקר שנחפר מאחורי תנור מישון במטבח, בדיר חזירים ובארגז של ארוז מתים עם אלונה פרנקל האישה שהיא מקור תבונה ושעשוע לילדים והורים בישראל ובעולם. אני לא קולטת איך אותה ילדה נרדפת שמגיל שנתיים עד גיל שבע ידעה רק רציחות ומוות והפכה סופרת לילדים שופעת עליצות, שובבות וחדווה חיים. על-מנת לנסות להבין צריך (חובה!) לקרוא את ספרה הראשון של פרנקל למבוגרים שיצא לאור זה עתה בישראל.

ילדה מאת אלונה פרנקל הוא ספר מזעזע ונפלא.

אלונה פרנקל האישה כותבת בקולה של אלונה פרנקל הילדה; ילדה ששורדת בתנאי אימה שקשה בכלל לדמיין. "הן תמיד היו איתי. הכינים, הכינים שלי... אסור היה לצחוק. ולבכות? לא בכיתי... וכולם ניסו להציל את עצמם. אנשים התקינו לעצמם כל מיני מחבואים ובונקרים, והם תכננו להתחבא בהם כשהגרמנים יבואו כדי לרצוח אותם.. כך אימא שלי סיפרה, סיפרה וסיפרה... גם ילדות כמוני השתדלו לצוד ולרצוח... האנשים מתו ברעב, אנשים מתו ממחלות, אנשים מתו מיראון... היו אנשים שהרגו את עצמם, והיו כאלה שהרגו את מי שאהבו..."

עם פלישת הנאצים נמסרת הילדה (תמורת הון) בידי איכרה אך לבסוף נזרקת אף היא למקום מחבוא שבו הוסתרו הוריה. היא ילדה טובה שאף פעם לא בוכה. כל סכלה מופנם; היא רואה הכול אך משתדלת להצטמק ככול האפשר ולא להראות. אסור ללכת, אסור לדבר – מותר לפעמים רק ללחוש. רצח, רעב והאויב הרובץ על המפתן – זאת המציאות. היא מכירה רק עיוות קיומי: "כך זה היה. כנראה האמנתי שככה זה בעולם." השתלשלות האירועים נמסרת לקורא בצורה של דיווח שוטף, אובססיבי וכמעט נטול רגש. כאמור, כך זה היה.

הסגנון שבאמצעותו מגלה לנו פרנקל את סיפורה הוא נכס ספרותי אך הספר תרשף הרבה יותר מסיפור של ילדה בתקופת השואה. בלא ידיעתה הילדה מציירת נפש סבוכה בנפתולי כעס על גורלה ועל הורים שהתנקו ממנה בניסיון להציל את נפשם. מדוע לא עשו הכול להצלתה? מדוע גרמו לה לחוש אשמה? "האם אהבתם אותי?". מסתבר שהילדה לא שאבה את כוחה הקיומי מהוריה אלא מיכולתה להתעופף מעלה, מעלה בדמיונה, לצייר לעצמה צורות וצבעים משונים ומאלפים. הקריאה אף היא הצילה את שפיותה. היא קוראת כול מה שמזדמן לה ואוהבת לחלום על גיבורים: קוסם עלובת החיים, סום סויר, פצפונת, אמיל והבלשים, לן כריסטוף, נמצק הקטן ואוליבר טוויסט; "תודה לכם, גיבורים שלי. אתם המורים שמעולם לא היו לי." סביבתה שורצת כיעור ומוות אך היא מעלה מתוכה דימוי אגדה, צבעי תום שנעדה להעניק כשי אהבה לילדי ישראל.

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1-1/2 tsp. cinnamon
1/2 cup raisins
1 cup finely chopped & peeled Granny Smith apple
1 egg, slightly beaten
1/2 cup honey
1/2 cup vegetable oil
1/3 cup milk

Preheat oven to 375°F. In medium bowl, combine oats, both flours, brown sugar, baking powder, soda, salt, and cinnamon. Stir to combine. Stir in raisins and apples. In large bowl, combine egg, honey, oil, and milk. Stir in dry ingredients. Mix to form a smooth batter. Drop batter onto ungreased baking sheets, using a rounded teaspoon of dough for each cookie, leaving 2" between, for spreading. Dip fingers into water and press dough down to about 1-1/2" diameter. Bake 10-12 minutes or until lightly golden. Remove from oven, transfer to cooling rack. Yield: 3 dozen.

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Rabbi Jay Kelman, C.A.

When we think of the Yamim Nora'im, our thoughts focus on such items as family, prayer, repentance, health and happiness. Rarely do people dwell on the economic aspects of these days. Yet a glance at the *Al Chets* that we recite on Yom Kippur show the central role that "economic sins" play.

The connection between our money and the High Holy Days is an expression of the true essence of a religious Jew. Rosh Hashanah is Yom Hadin, the day of judgment, both individually and collectively. While many may not feel or even realize that God is passing a verdict upon us, ultimately we will all come face to face with our Maker. On that final judgment day, we will, our Sages teach, be asked a series of six questions.

The first question that God will "ask" us is "*Nasata v'natata b'emunah?*" – were your monetary dealings conducted faithfully. First and foremost, being an observant Jew means to earn, spend and invest your money ethically. Practices such as not declaring income earned, misleading advertising, improper pricing and mistreating employees means forfeiting one's place among religious Jewry. The Torah understood the deep love people have for money – our Sages declared that almost all of us do some sinning in this area, "cutting corners" in order to have more. Thus, there are more than 120 mitzvot relating to this crucial area of life, guiding us at every turn to a life of honesty and integrity.

The term emunah (faith) is one we normally associate with beliefs and philosophy. It seems out of place when dealing with money. Yet, ultimately, those who are wanting in this area display a lack of faith in God.

"All of one's sustenance for the year is determined between Rosh Hashanah and Yom Kippur." While we are not allowed to rely on miracles and must be engaged in gainful employment, our yearly wages are set by God Himself. Thus, any attempt to circumvent our share and acquire more is an act of trying to outsmart God.

The Jew who has emunah understands that wealth is not meant for everyone, and while it is admirable to try to earn more honestly, to do so dishonestly is an expression of lack of faith in God. Acting ethically in this area is the true expression of faith in God.

By AVRUM ROSENSWEIG

UJA: a meaningful voluntary Jewish tax

URBAN WRITER

It's September and that means it's United Jewish Appeal (UJA) time.

I thought this would be a good moment to offer some personal insights into UJA Federation of Greater Toronto, the financial and planning backbone of much of the Jewish community and a place where I worked from 1990 to 1997.

I began my career with UJA Federation during Operation Exodus – the campaign to rescue Soviet Jews. It was an electric time and a trophy campaign for UJA. Every morning, we woke up to updates of miraculous rescue operations by Israel, partially funded by UJA dollars, of Jews in Uzbekistan, Azerbaijan and Odessa, as well as chilling reports of potential pogroms by hoodlum groups like Pamyat.

In Toronto, Operation Exodus was hugely successful and raised millions of tzedakah funds to finance our city's portion of a worldwide Jewish fundraising effort to bring these previously captive Jews to Israel.

The campaign was indeed spectacular and a milestone in my life. Two months into my new career, I was working directly with giant Jewish figures such as Baruch Gur, the architect of Operation Exodus in the former Soviet Union itself, and a tireless and creative campaign team directed by then campaign director, and my creative mentor, Mark Gryfe.

Over the years, UJA Federation campaigns have come and gone, each one with its own personality, spirit, successes and foibles. In 1994, the campaign centred on the rescue of the Jewish community of the former Yugoslavia. A couple of years later, following the "peaceful" Rabin-Arafat handshake on the White House lawn, "Continuity" was the campaign's central motif – a bid to look inward and raise money for the innate needs of the Jewish world, not those imposed on us by war.

Throughout history, Jewish communities have instituted a central fund responsible for the welfare, education and basic needs of the Jewish community – especially its most vulnerable members, such as widows, orphans and the elderly.

UJA Federation is exactly that. It is a professionally run entity that raises vast amounts of dollars from relatively few donors, and it's generally the first place institutions and individuals seek out when they need financial assistance.

UJA Federation is not perfect. Its platinum list of recipient agencies and programs (such as women's shelters) in Toronto, Canada, North America and Israel is generally a well-kept secret. In recent years, federation leadership has started to increase its understanding of the needs of some traditionally under-served corners of our community, and to work equitably and warmly with other organizations – but it still has a way to go.

At the end of the day, UJA Federation is key to the maintenance and enhancement of the Toronto Jewish community, and our tzedakah relationship with Israel. On a personal note, I am grateful for the education I received on community work and the opportunity to work with Jewish leaders such as Dan Meridor, Ehud Barak, Yitzchak Shamir and a plethora of solid Toronto Jewish community members.

In 5765, donate to United Jewish Appeal.

If you are not a supporter, make sure your reasons are based on fact. Most non-supporters I have found over the years, base their decision not to contribute on old grudges or misinformation, such as exaggerated administrative costs or alleged preferences for funding one denomination over another.

Ask questions. Investigate, and you will likely find that UJA Federation allocations have touched almost every local individual and family, regardless of their affiliation. You will also discover that the federation is well-run and is imperative for the well-being of Jews in Toronto, Canada and Israel.

From 1990 to 1997, I worked at UJA Federation, and I still passionately believe in it. I figure that must mean something.

Shanah Tovah.

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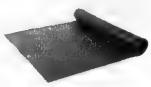
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This Week

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Bronfman fellowship 'an amazing experience.' *Page 20*

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Handy tips for holiday treats. *Page 24*

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Health & Lifestyles

Researchers warn against oral suction during circumcision. *Page 65*

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Carnage in Be'er Sheva

Suicide terrorists bombed two buses last week in Be'er Sheva, killing 16 people and wounding more than 80. A three-year-old boy was among the murdered. Here we see passersby lending emergency aid to one of the wounded. Hamas claimed responsibility for the atrocities. *Please see related story on page 54.*
[RNS/Reuters photo]

Atomic Betty's teenage voice

Tajja Isen

By KATHRYN KATES
Special to The CJN

Singer and actress Tajja Isen is a showbiz veteran – and she's only 13.

The Thornhill, Ont., native, who made her mark on a Judy and David CD and then as Young Nala in the Toronto production of Disney's *The Lion King*, is starring in the title role of the new animated show, *Atomic Betty*, from Atomic Cartoons/Breakthrough Films and Television and TeleImages France. The show airs nationwide on Teletoon, weekdays at 5:30 pm.

Isen is no stranger to voice animation. She was Sister Bear in the Nelvana-PBS animated series, *Berenstain Bears*, and was the title voice in Nelvana's animated feature, *Heidi*. She also appeared in other animated series, including *Braceface*, *Franny's Feet*, *Jacob Two Two* and *Zoe Kezako*.

"Atomic Betty is a sweet, brainy little girl," Isen explains. "She has a secret identity as Atomic Betty – defender of the cosmos. Her commander, Admiral DeGill (Adrian Truss) – he's a little fish – sends her signals on her charm bracelet. When she receives the signals, she makes a quick transformation into Atomic Betty to right the wrong somewhere in the galaxy."

Airfares to Israel: critics say too costly

By PAUL LUNGEN
Staff Reporter

From his body language and tone, it's clear Stanley Morais is exasperated by the criticism he's hearing about El Al's pricing policy.

The critics, he explained, may understand their own businesses, but they're woefully unfamiliar with the cutthroat airline industry and its debilitating cost structure. Referring to stories in the business press that he's clipped, he points out that many large carriers are teetering on the brink of bankruptcy and that El Al is finally turning the corner financially.

For their part, El Al's critics say the airline's fares are too high, so high in fact they are preventing potential tourists from visiting Israel.

Down the street from El Al's Bloor Street offices, Dani Shahal of the Israel Government Tourism Office (IGTO) is also exasperated, though for completely different reasons. He's convinced that if El Al moderated its prices, more tourists would flock to Israel.

Meanwhile, in the northern reaches of Toronto, Ehud Telem shares a similar view. Telem operates Peerless Travel, one of the country's largest bookers of flights and vacation packages to Israel.

Continued on page 5

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Israel's war against Hamas turns to Syria — please see page 54

News in Brief

CANADA

Local Leader Dies

OTTAWA — Lawyer and philanthropist Hyman Soloway, a longtime leader of Ottawa's Jewish community, died of colon cancer July 26. He was 90. At his funeral, attended by hundreds of people, the former president of Ottawa's Vaad Ha'ir, Beth Shalom Synagogue and the Jewish Community Centre, was described by Rabbi Reuven Bulka as "a giant within our community."

ODA President

TORONTO — Dr. Steve Goren has been named to head the Ontario Dental Association (ODA), a 6,300-member voluntary association that represents 80 per cent of Ontario dentists. Goren, a native of Winnipeg, graduated from the University of Manitoba in 1979 and built his practice in the Cabbagetown area of Toronto beginning in 1980. Active on numerous ODA committees, Goren was recently presented with the Service Award for his outstanding contribution to the profession of dentistry.

WORLD

Citizenship Revoked

CHICAGO — A U.S. federal judge revoked the U.S. citizenship of a former Nazi concentration camp guard. The government said Joseph Wittje, 84, who lives in Illinois, served as a guard with the SS Death's Head Guard battalion at Sachsenhausen during the war, and that he lied about his service when he applied for U.S. citizenship in 1959. The Justice Department's Office of Special Investigations, its Nazi-hunting unit, and the U.S. Attorney's Office brought the charges.

University Petitioned

NEW YORK — Activists are urging Duke University to deny the Palestinian Solidarity Movement meeting space for an October conference. Duke officials have said they will not cancel the event, the *Chronicle of Higher Education* reported. Pro-Israel activists say the Palestinian group supports terrorism, and they are circulating an online petition to convince the university to cancel the event. Last year, the controversial group was forced to move its annual conference to Ohio State University from Rutgers University, in New Jersey, after Rutgers cancelled the conference following widespread protests.

Jewish Temples Considered Targets

OAKVILLE, Ont. — White supremacists discussed shooting Prime Minister Jean Chrétien and blowing up government buildings and Jewish temples in Internet chats intercepted by London, Ont., police, a human rights tribunal was told last week.

The Internet chatroom messages were presented as evidence at a tribunal examining whether former Londoner James Scott Richardson, Torontonian Alexan Kulbashian and two websites, the Canadian Ethnic Cleansing Team and Tri-City Skins.com, violated Canada's anti-hate laws.

The now-defunct sites included jokes about killing blacks, Jews, Muslims and Sikhs.

Richardson and Kulbashian, who deny the allegations, could be liable for $80,000 in fines and damages.

The hearing was prompted by a complaint by Ottawa human rights advocate Richard Warman.

More Proselytizing

SAN DIEGO — Jews for Jesus is targeting San Diego Jews in a proselytizing drive during the High Holy Days. The "Behold Your God" campaign, which will involve about 30 missionaries and cost $100,000, has angered Jewish leaders in the city. A similar two-week campaign was also slated to begin last week in Denver, and another is underway in Washington, D.C. In San Diego, volunteers are planning to go to Jewish neighbourhoods to distribute leaflets, and they plan to use direct-mail and call people at home.

Anti-Semite Honoured

NEW YORK — A Greek composer who said that "Jews are at the root of all evil" is being awarded the Olympiart Prize by the International Olympic Committee. Known for his score for *Zorba the Greek*, Mikis Theodorakis has explained his remarks by saying of Israeli Prime Minister Ariel Sharon and U.S. Jews: "I am totally opposed to Sharon's policy and I have stressed this repeatedly, just as I have repeatedly condemned the role of prominent American Jewish politicians, intellectuals and theorists in the shaping of today's aggressive Bush policy."

High Holy Day Help

PHOENIX — A new website, NoMembershipRequired.com, was launched recently to assist in finding an inspirational and understandable High Holy Day service. The site lists High Holy Day services in 50 cities across the United States, many of which don't require payment for tickets or knowledge of Hebrew.

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Israeli ambassador attacks UN as hypocritical

UJA Federation launches 2005 campaign

By SHELDON KIRSHNER
Staff Reporter

Israel's ambassador to the United Nations lambasted that organization last week, accusing it of hypocrisy.

Dan Gillerman suggested that the UN's failure to understand Israel's rationale and right to build a security fence to combat terrorism is a case in point.

In a reference to a recent UN resolution deploring the controversial route of the fence through the West Bank, he expressed amazement that the UN has "put on trial" the victims of terrorism rather than the terrorists themselves.

Speaking at the festive launch of UJA Federation's 2005 campaign, held at the Fairmont Royal York Hotel, Gillerman said that the UN infuriates him because it tolerates human rights violators such as Libya and Syria while singling out for condemnation a democratic state like Israel.

Israel's ambassador to the United Nations, Dan Gillerman, was speaker at UJA Federation's 2005 campaign launch in Toronto.

In a speech that occasionally resembled a pep talk, he laid the blame for Israel's decision to build the barrier at Yasser Arafat's doorstep.

"This fence is the Arafat fence – the fence that Arafat built," he declared, implicitly blaming the president of the Palestinian Authority and chair of the PLO for tolerating and/or encouraging terrorism.

"It will remain as long as Arafat's reign of terror will reign," Gillerman added in a defiant retort

The fence has reduced suicide attacks by 90 per cent, he claimed. But the day after his address, Palestinian bombers, in their first successful strike since last March in Ashdod, killed 15 people and wounded more than 90.

Gillerman explained that Israel is building the fence closer to the pre-1967 border in consideration of a recent Israeli Supreme Court ruling.

Taking note of its verdict, he said Israel is a country that abides by the rule of law.

And in a swipe at a ruling issued by the "biased" International Court of Justice in July condemning the fence's intrusion into the West Bank, Gillerman said it had not influenced the re-routing of the barrier.

Predicting that Prime Minister Ariel Sharon will fulfill his commitments to finish the fence and withdraw unilaterally from the Gaza Strip, he assured his large audience that these moves will "create a new reality of peace and stability" in the Middle East.

"Until then, we must be strong."

Minutes earlier, quoting the late Israeli leader, Golda Meir, Gillerman – a Labour party appointee who presented his credentials in January 2003 – said, "There won't be peace until the Arabs learn to love their children more than they hate us."

Describing the Jewish state as a nation of scientific, technical and cultural achievements, Gillerman asserted that Israel will prevail.

"I promise you that," he said, referring to the current Palestinian uprising.

"A society that has given the world suicide bombers can't prevail over a society that has given the world the Weizman Institute and the UJA."

Although it is at the forefront of the battle against terrorism, Israel continues to thrive.

Continued on page 46

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Jewish unity on Darfur

From the editor's desk

As we witness the continuing inaction of the United Nations in the crisis of Darfur, the harsh condemnations of U.S. policy in Iraq we heard by the UN and by most of its members ring increasingly hollow.

The justification they could not find in Iraq for military intervention, or at least for a strong military presence, screams each day from every newspaper in the West.

Khartoum has not disarmed the Janjaweed militias or stopped their attacks against the black Sudanese refugees.

Yet the collective response of the nations of the world has been the equivalent of "let's not rush into anything, if there is anything we can do at all."

The 30-day deadline imposed by the Security Council on July 30 on the government in Khartoum to end the human rights abuses in Darfur has expired. But the Security Council has not yet acted to enforce its own deadline. Nor will it, because there were no enforcement mechanisms written into the deadline.

Human Rights Watch (HRW), the international human rights advocacy agency, last week issued a scathing criticism of the United Nations for its failure to protect the lives of the Sudanese refugees.

"For the UN Security Council to fail to deliver on its own strong demands sends the worst possible message," HRW said. "There are continuing depredations against civilians in Darfur, including the existence of at least 16 armed Janjaweed (Arab militia) camps terrorizing civilians."

The agency called on the United Nations to "urgently reinforce international observers and troops in Darfur, impose an arms embargo against the Sudanese government, sanctions on military and civilian leaders and launch an international commission of inquiry" to collect evidence of the atrocities committed in Darfur.

But it was not only Human Rights Watch last week that attempted to move the conscience of the world to act to save the human lives that are in danger there.

In a remarkably bold and possibly precedent-setting press release, the Rabbinical Council of America (RCA), the largest group of Orthodox rabbis in the world, also issued a call to action, or, as they described it, a "statement of utmost moral concern... to put an end to the unfolding genocide that threatens the lives of more than a million Africans in the Darfur region of the Sudan."

Uncompromising in its tone, the RCA targeted the U.S. Congress, the UN and the civilized nations of the world, but was aimed primarily at the Jewish people.

"As we approach the High Holiday season in the Jewish calendar, filled with repentance, spiritual introspection and moral resolve, the Rabbinical Council of America calls... especially [upon] the Jewish community, to take immediate steps to put an end to the ongoing murderous ethnic cleansing in Darfur, the Sudan, that bears echoes of the European Holocaust of the 1940s, and more recently the atrocities in Serbia, Bosnia and Rwanda.

"And with full consciousness of the unique place of the Jewish people among the families of humanity as victims of prejudice, bigotry and discrimination, knowing at first hand such appalling suffering inflicted by human beings upon their fellows, we call upon our fellow Jews *to take every possible step* to ameliorate the suffering of the people of Darfur. Those who are in positions of influence in political circles should, to the best of their ability, ensure that the issue remains at the forefront of our government's agenda. Those who are capable of contributing to the relief effort should make every effort to do so..."

"We declare that the concern for saving innocent human life, no matter its faith, ethnicity or race, is of utmost importance... the Torah world must offer voices of protest against the barbaric actions of the Sudanese government and its agents, as well as prayer for the well-being and salvation of the intended victims, for their sake, and our own, lest we become insensitive to the suffering of these and other human beings... We are indeed our brothers' keepers.

"The time for silence has passed. It is time to speak up. And it is time to act."

All streams of the Jewish community are actively speaking up on behalf of the people in Darfur.

The Union for Reform Judaism last month announced the creation of the Sudan Relief Fund and that it will "work with its coalition partners in the Jewish Coalition for Sudan Relief, the American Jewish Joint Distribution Committee and the American Jewish World Service to identify the most appropriate recipients of these humanitarian funds."

The United Synagogue of Conservative Judaism, too, issued a statement calling upon Conservative Jews to become engaged in the issue.

"We strongly encourage all Conservative Jews to contribute funds to help alleviate the suffering of the Darfur refugees through the Jewish Coalition for Sudan Relief... and to contact their respective government leaders to denounce the killings in Darfur and to advocate for an effective international solution to this crisis."

It is an important, moral example that these religious bodies have set for us. We would be wise to follow it.

—*MBD*

SeeJN

COMMEMORATION AT LODZ CEMETERY: As part of a series of events commemorating the 60th anniversary of the liquidation of the Lodz Ghetto in Poland, more than 4,000 people marched from the Lodz Cemetery to the Radegast train station, where thousands of Jews were put on trains destined for the Chelmno death camp. At a special ceremony at the Grand Opera Theatre in Lodz, more than 400 survivors were joined by dignitaries, politicians and Polish citizens to honour those who perished and pay homage to those who survived. Bernie M. Farber, executive director of Canadian Jewish Congress, Ontario Region, brought greetings from Canadian Jewry. [CJC photo]

* * *

Last week, we unfortunately omitted the photo credit for "She'Arim Gala Celebration." Andrew Laszlo was the photographer. *The CJN* regrets the error.

Critics say air fares to Israel are too expensive

Continued from page 1

He finds El Al's prices inexplicable, scandalous even. The inevitable effect, he maintains, is that "it's going to kill tourism to Israel.

"A simple tour for a synagogue, a church [group], used to cost $2,000 to $2,500 [per person]. Now, with Air Canada or El Al, it's $3,000 or more. How many can afford to spend $3,000 for 10 days?" he asked.

"Over the last two years, prices have gone up $500 and it's entirely air." Land costs, hotel, food, touring, is the same or perhaps cheaper, he said.

Telem believes that "El Al has increased its yield on its flights by 50 per cent at least, due to the [rising] Canadian dollar and higher prices."

"The big scandal is that Canadians pay more than anybody else in the world and Canadians pay the price because they have no choice."

Morais is unimpressed with that line of argument. If prices are too high, he asked, why were El Al's peak summer season flights 90 per cent full? What's more, if consumers find El Al's prices too high, they have other options, including Air Canada, which flew to Israel seven times per week during the summer, a charter flight as well as other international carriers that stop in Europe en route to Tel Aviv and whose fares, at times during the year, are cheaper than El Al's.

Airlines that offer such service use a "hub and spoke" model, in which aircraft arrive and depart from a central location. Frankfurt, Germany, serves as Lufthansa's hub, with passengers transferring through the airport en route to such destinations as Lodz and Cracow, he noted.

El Al, for its part, operates as a point-to-point airline, with passengers flying from Toronto to Tel Aviv non-stop in 10½ hours. With no European layover, the price passengers pay reflects that premium service, Morais said.

From Shahal's perspective, as Israel's consul for tourism and director of the IGTO, every effort must be made to attract visitors to Israel. Although August was a good month for the tourism industry in the Jewish state, and the preceding seven months saw a 58 per cent increase in visitors over the same period the year before, overall that sector has been hurting.

"We support El Al, the national airline of Israel, but El Al can carry [more] passengers. We have facilities and hotels in Israel that are dying," Shahal said.

Shahal believes price is the main deterrent. "I've heard from people that they can't afford to fly because of the prices. In Israel, the land arrangements, the hotels and other facilities are not relatively expensive compared to the price of the ticket."

Shahal said there is a segment of the travelling public for whom the $1,700 to $1,800 price tag is too expensive.

Comparing the fare charged in New York City to Toronto, Shahal said "depending on the season, there's a gap of a couple of hundred dollars in favour of New York. Why should it be like this?"

Morais said there are numerous factors that go into setting ticket prices. El Al's business model takes into account costs of staff, fuel, landing fees, kosher food, sales and commissions. Travel agents, he pointed out, earn seven per cent commission on flights booked on El Al.

While fares during the summer high season are more expensive, they drop to about $1,300 during the winter. And El Al is offering a number of inexpensive air and hotel packages to Israel in November and December, starting at $1,480, he said.

But it's unrealistic for critics to compare fares out of New York and Toronto, he continued. El Al offers five flights a day out of New York on high-capacity jumbo jets. There's also a lot more competition in New York and the revenue and cost structure are quite different out of JFK Airport, he added.

The critics also don't appreciate that the same product can be priced differently in different markets. Bananas are cheaper in Toronto than in Los Angeles, even though transportation costs to that U.S. city from the tropics are cheaper, Morais said.

As for El Al's routes, an Israeli buying a Tel Aviv-Toronto return ticket won't pay the same as a Canadian buying a Toronto-Tel Aviv round trip. In Israel, the fare costs $1,870 (in equivalent Canadian dollars) while in Canada the price is $1,660 for the same booking class.

"[El Al's] prices are set by discussions with head office with regard to the classes of service, costs, what the market will bear, competition and, for El Al, the long-term serviceability of this route," Morais said.

El Al's security costs are higher than other airlines, while the cost of fuel has increased by 66 per cent since April 2003, he noted.

Morais said the Tel Aviv-Toronto-Los Angeles route does not make money and represents only a very small percentage of the airline's overall traffic. About 35,000 passengers are expected to fly the route in 2004 out of El Al's total passenger traffic of 1.3 million.

Morais believes there is room to improve Canadian traffic, but shifting the price point isn't the way to do it. Price stability must be maintained. "For us to sell in the long term below our costs puts the route in jeopardy," he said.

Morais said he is constantly making the case with head office for maintaining the route and he notes that about half of the passenger traffic consists of Israelis booking in Tel Aviv. Though it isn't a money-maker, Toronto remains an important destination for Israelis and dropping it could lose the airline repeat business, he suggested.

Morais noted the airline will become fully privatized in December, and it will be successful only if it runs on a sound business basis. El Al, which ceased to be a government-controlled company on June 6, earned $7 million (all figures US) in the second quarter of 2004 after registering a $28.8 million loss for the same period the year before.

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Walk to raise funds for cancer radiation treatments

By ADAM SEGAL
Special to The CJN

Shortly after Jennifer Zelovitzky coordinated a charity walk to raise funds for cancer radiation treatments, her sister Lisa Coristine, who was battling cancer, gave her a thank-you card.

The card expressed gratitude for "creating something good out of everything that was bad," Zelovitzky said. She kept it tucked neatly in her purse for years.

In June, when Zelovitzky would normally have been planning the annual walk, she had some doubts about carrying on, after Lisa, an English and history teacher at Community Hebrew Academy of Toronto, died at the age of 28.

But the card's message served as an inspiration to plan the walk again. "The card reminded me of why we did the walk," she said.

"You can't prevent bad things from happening to you, but Lisa really thought raising money to help other people was a way to use her experience for the greater good."

This year's Lisa Coristine Brave Heart Foundation For a Cure Walk takes place on Sept. 26 at G. Ross Lord Park. Registration is at 9 a.m. and the walk kicks off at 10 a.m., wrapping up with a barbecue and prizes.

Proceeds from the five-kilometre trek will support a chair in Intensity Modulated Radiation Therapy and Biologically Adapted Radiation Therapy at Princess Margaret Hospital.

These forms of targeted radiation, which has many debilitating side effects, aim to focus only on the cancerous cells.

"What this would ultimately do is allow higher doses of radiation to be used for shorter periods of time, while hopefully leaving the healthy cells alone," said Zelovitzky, who is co-ordinating the walk along with her sister Katie Coristine.

Over the last two years, the walk has raised more than $100,000 and drawn hundreds of participants.

The fundraising format has gone high-tech this year, with registration for the walk and pledging done online.

Registered fundraisers can send out mass e-mails to prospective donors, who then click on a link that automatically draws them to the fundraisers' personalized web page, said Donna Reddy, special event manager at Princess Margaret Hospital. "It makes things so much easier."

After seeing a fundraiser's web page, which includes a target goal along with a personalized message and/or picture, a donor can submit a pledge online with a credit card and receive a tax receipt instantly by e-mail.

Fundraisers can keep tabs of who sponsors them by looking at a running list of pledges that is tracked online.

Reddy said hard-copy pledge forms are also available online.

The pledging is linked with the ilovere wards.com program, through which points earned from money raised can be redeemed for prizes.

"Our top prize this year for the top collector is a 24-inch Sony flat-screen TV," Zelovitzky said. "We're going to have prizes for all of the top collectors."

Zelovitzky wishes Lisa could join in the walk, but says she will be there in spirit. "I think she will be there. It represents her in so many ways."

For more information log onto https://secure.e2rm.com/registrant/LoginRegister.aspx?EventID=1283&Lang Pref=en-CA or contact Reddy at Princess Margaret Hospital at 416-946-4574.

Lisa Coristine

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A VOICE IN THE WORLD

Bernie Farber, Executive Director Canadian Jewish Congress, Ontario Region (left) surveys cemetery damage with Ontario Attorney General Michael Bryant (centre) and Toronto police chief Julian Fantino.

A Campaign to Protect Our Community

Your support for UJA Federation Campaign 2005, now underway, will help to protect our own Jewish community against future outbreaks of antisemitism. A special UJA Federation task force, which is currently reviewing security at community facilities, will be recommending new measures and Campaign 2005 will provide the funds to implement them. Campaign 2005 is an urgent Action Plan for a safe Jewish future at a time when worldwide antisemitism has reached alarming levels.

When your canvasser calls, please support this critical campaign to strengthen our voice in the world.

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- Providing enhanced security for community institutions
- Speaking out forcefully on urgent Jewish issues
- Building a stronger Israel
- Empowering a new generation to deal with hatred

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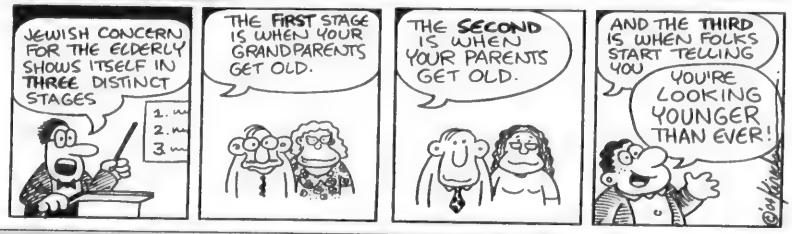
Dry Bones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2.
3.
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AND THE THIRD IS WHEN FOLKS START TELLING YOU
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Murderous acts, all of a piece

Last week, Islamic fundamentalist terrorists waded ankle-deep, again, in the blood of innocents, which they zealously spilled into the muck of their hatred. In the calculus of their malevolent contempt, the functions of brutality, sadism and killing were fully engaged, as they slaughtered civilians in Iraq, Russia and Israel.

In Iraq, 12 Nepalese men working at menial jobs in Baghdad were summarily executed, one beheaded, ostensibly because they were assisting the foreign forces on Iraqi soil. And as of this writing, the fate of the two French journalists being held captive in Iraq by the fundamentalists was unknown. The revolutionary fighters hide behind masks when they explain the religious and political justifications for their acts. But they hide only their faces, the least important aspects of who they are. The rest is known: they are opposed to foreign – read free, democratic, western-style – government taking root in Iraq.

In Russia, the Islambouli Brigades of Al Qaeda exploded two passenger planes killing some 90 passengers and then bombed a subway in Moscow killing nine more people. Late last week, terrorists wearing the suicide bomb belt signature apparel of their Arab Islamist cohorts attacked an elementary school in the city of Beslan in the south of Russia. As of this writing, seven children were reported dead and 180 wounded.

In Be'er Sheva, 16 people were killed and nearly 100 wounded when suicide bombers struck two buses. Hamas proudly claimed credit for the murders and for the murderers. Despite the usual equivocal condemnation of the killings expressed to the western world by Palestinian Authority (PA) spokesman Saeb Erekat, the official PA daily *Al Hayat Al Jadida* more tellingly celebrated the two men as having achieved the status of *shahada* (holy martyrdom) for spilling Jewish blood, thus meriting great rewards in the afterlife.

Israel has accused Hamas officials in Damascus of sending the two suicide bombers to their grisly tasks. It has also warned Syria that it will be held to account for sheltering the terrorists.

These murderous acts, though, conducted so very far apart from each other, are all of a piece, connected in the minds and hearts of the perpetrators as lawful, holy war against unlawful and unholy enemies: westernized Jews, Christians and our allies.

The free world must fight these uniquely cruel terrorists. There is no immunity from their holy war. To believe otherwise is delusional.

But the fight will be won only if:

- all threatened societies join forces;
- there is no appeasement; and
- non-fundamentalist, non-violent Muslims around the world see the fight as their fight also.

Canada's responsibility is quite clear, too. Protect our values of freedom and democracy against the forces intent on harming them.

CIJA clarifications

We wish to clarify two points that appeared in the recent article about CIJA ("CIJA officials look back on first year," *CJN*, Aug. 26).

CIJA-PAC is a non-partisan, grassroots organization aimed at engaging the Jewish community in the democratic process. As currently constituted, CIJA-PAC only engages in non-partisan activities. As such, it has interviewed leaders of the three major political parties during the recent federal election, prepared candidate and volunteer guides, by drawing upon materials from other CIJA organizations, and trained community members in how to participate as volunteers in the democratic process.

CIJA-PAC also regularly polls its members on issues of importance and shares the findings broadly with community leadership. In addition, it offers specialized educational opportunities for its members to learn more about critical issues affecting Israel and the quality of Jewish Life.

A second point refers to the CIJA budget. The total budget, which is funded through the generous support of the federations and regional communities, has been substantially expanded to $10 million on an annual basis for a three-year period.

Brent Belzberg and Steven Cummings
CIJA Co-Chairs
Toronto and Montreal

* * *

Edna Schwartz recalled

Your article on Rose Schwartz Park ("Rose Schwartz Park opens in New Waterford," *CJN*, Aug. 12) was very interesting since I used to do business with Harold Schwartz and his clothing stores. But a very important part of the family was left out. His sister and Rose's daughter, Edna Schwartz, opened a store here in Toronto on Bloor Street in the Colonnade. She was an outstanding merchandiser and participated in many charities, such as the UJA. Unfortunately, she died too young. But she left her mark on women's retail in this city. She is still missed.

Murray Rich
Don Mills, Ont.

* * *

Wants a showpiece museum

I have read about a $250-million project for the Jews of the Greater Toronto Area ("The future face of Jewish Toronto," *CJN*, May 13). Nowhere, however, have I heard or read anything about the establishment of a proper, presentable Holocaust Museum, Jewish Canadian Military Museum or Jewish Museum in the Greater Toronto Area.

I am appalled that nothing has appeared in your newspaper pertaining to such buildings that could be showpieces for the Jewish community and also for Canada. We appear to have hundreds of millions of dollars for everything else.

Sol Raibmon
Thornhill, Ont.

* * *

Silver culture medal 1948

The article recalling the exploits of Jewish Olympians ("Jewish medal winners highlighted in *Jews and the Olympics*," *CJN*, Aug. 5) has relevance to my experience. The 1948 London Olympics also awarded medals in the cultural division. My *Divertimento for Flute and Strings* won the silver medal (the highest award) in the chamber music category.

John Weinzweig
Toronto, Ont.

* * *

Shuk done in by deluge

Due to inclement weather and unsafe conditions, regretfully, we were forced to make the decision to postpone this year's Shuk in the Park.

On behalf of the entire Shuk in the Park committee, I would like to extend our heartfelt thanks to all of the dedicated volunteers and devoted patrons who made their way to the Shuk in the Park despite the heavy rain.

We are currently making alternative arrangements for a future date, and hope to see everyone for a day of fun at our Israeli marketplace in the heart of Toronto. Please visit www.shukinthepark.com regularly for updates.

Vivian Ringwald
Shuk in the Park Committee
Toronto

* * *

Our own worst enemies

Today, I read with horror (yet once again) that 16 innocent souls lost their lives and about 100 suffered from injuries because of the horrific twin terrorist attacks in Be'er Sheva.

Today, there were also protests in New York City against U.S. President George W. Bush. Many of the protesters are Jewish, and they march hand in hand with those who advocate hatred toward Prime Minister Ariel Sharon and the State of Israel.

My tummy is in knots when I read about it in the news. Even after the despicable terror attacks that took place, there are Jewish organizers who would like to cause an outpouring of more civil disobedience in New York. They are against the war in Iraq. They do not mention that former Iraqi dictator Saddam Hussein, who gave $25,000 to the family of each suicide bomber, is no longer in power. There are some Jews who are their own worst enemies. It is not only sad; it is a *charpe* and a *shande*.

Vardit Zafri
Toronto

* * *

New York and its Jewish voters

For some people, New York is the least American part of the United States. The writer Ford Madox Ford's 1927 travel book was titled *New York Is Not America*, and the phrase is frequently heard across the country. But for Jews, New York is America; indeed it is the heart of their America.

When I was a young child growing up in Montreal, the terms "America," "United States" and "New York" were, I thought, synonymous. Harry Golden called New York "the greatest Jewish city in the world." Not coincidentally, it has always been identified with liberal causes, and even today registered Democrats outnumber Republicans five to one.

Yet the city's current mayor, Michael Bloomberg, a Jewish Republican, welcomed the Republican national convention to Manhattan this year. It will be interesting to see whether this translates into more Jewish votes for U.S. President George W. Bush in November.

Henry Srebrnik
Calgary, Alta.

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'May you be like a lamp: hang by day, burn by night'

By ESTHER HECHT

Sure, you can tell your enemies to "drop dead!" But it's so much more delicious to use a Yiddish curse, like this anatomical organ-twister: "May your liver come out of your nostrils piece by piece."

Or try this fiery blast: "May you be like a lamp: hang by day, burn by night and be snuffed out in the morning."

Yiddish has a cornucopia of ways to wish your enemies stricken by the plague or hauled off by the Angel of Death, and hardly a one invokes unmentionable parts of the anatomy.

"The maledictions in the Old Testament are really horrible," Yiddish dictionary writer Yosef Guri said in an interview in his Jerusalem home, referring especially to Leviticus 26:14-45 and Deuteronomy 28: 15-68.

"But not so in Yiddish, [where] they are the result of a momentary outburst of anger, a way of blowing off steam," he said.

Guri has written one of the surprise hits of the publishing season, *Let's Hear Only Good News: A Dictionary of Yiddish Blessings and Curses* (Hebrew University Magnes Press). It's been on the *Ha'aretz* non-fiction bestseller list for three months, a delicious irony given that public use of Yiddish was once frowned upon in the Jewish state.

Dan Benovici, director of Magnes Press, which distributes the dictionaries, knew he was on to a good thing when Guri's *2000 Idiomatic Expressions in Yiddish* appeared in 2002. It sold three times as many copies as other Magnes books.

"It's in small bites, and that makes it easier for the general audience to digest," Benovici said.

But he was taken by surprise when the new dictionary sold nearly 5,000 copies – 10 times the Magnes average – in just four months.

Benovici attributes the success to the piquant content and the fact that the first review appeared on the website of a popular Israeli daily, attracting intense media interest.

"A sociologist should write about this phenomenon," said Guri, expressing wonder at the fact that even non-Ashkenazi shopkeepers in the city of Kfar Saba are buying the book and sharing it with their employees.

These colloquial curses – the creations of Jews who lived in eastern Europe – are not meant to evoke horror in the person to whom they are directed, according to Guri, 72.

"In the same way as a [Yiddish] blessing does not create a new reality, neither does a curse," he said. "It has no magic power."

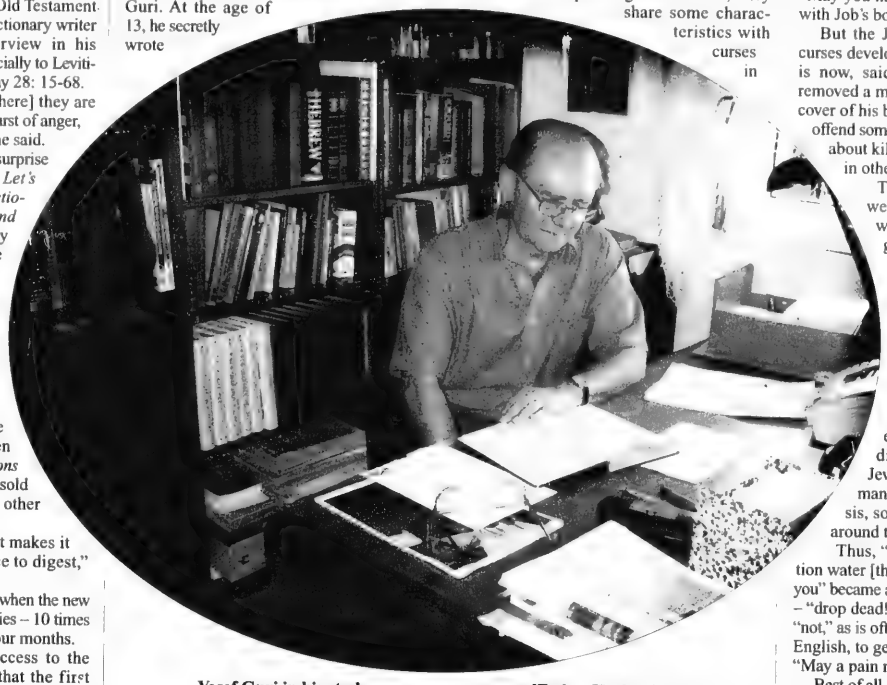
Instead, wit is the essence of the Yiddish curse, said Guri, who has collected 450 of them in his new book, whose success has rekindled interest in his other dictionaries.

The great 19th-century Yiddish humorist Sholom Aleichem noted the passion for wit of the Jews of Kasrilevke, the fictitious eastern European town that was the setting of his stories.

"They would walk a mile for a good joke," Guri said. "For a witticism, they'd give away their mother and father."

In fact, when Jews gathered, they would engage in one-upmanship in reciting colourful curses, Guri said. Small wonder then that they came up with a curse that sounds like a composite menu of several festive meals: "May you every day eat chopped liver with onions, herring, chicken soup with matzah balls, carp with horseradish, roast beef with tsimmes, pancakes and tea with lemon – and may you choke on every bite."

Sholom Aleichem was the first compiler of Yiddish curses, according to Guri. At the age of 13, he secretly wrote down the imprecations that poured from his stepmother's mouth and arranged them in a kind of catalogue. Thus, for example, under "writing" he listed "writing prescriptions," shorthand for: "May the only thing anyone ever writes you be a prescription."



Yosef Guri in his study. [Esther Hecht photo]

Others have followed Aleichem in collecting Yiddish curses. Guri's book is one of a rapidly growing number of works on this theme and on a language many people believed dead.

Guri, a professor emeritus of Slavic studies at the Hebrew University of Jerusalem, acknowledges that he stands on the shoulders of earlier scholars, including the late Nahum Stutchkoff, compiler of the *Thesaurus of the Yiddish Language* and author of radio dramas that reflected life in New York tenements in the 1930s and '40s.

But Guri's work is unique in alphabetizing the curses, organizing them by category and offering translations from the Yiddish to English, Russian and Hebrew. It is one of a series of dictionaries he has produced of Yiddish idiomatic expressions, the keys to a rich secular literature that includes translations of Balzac, Pushkin and Shakespeare.

It's no surprise that the blessings are tamer than the curses. A particularly colourful one, "May he hiccup a lot," is said in relation to a dead person. It expresses the hope that he will be remembered; according to folk belief, a person hiccups when his name is mentioned.

Though Yiddish curses have their own unique linguistic twists, they share some characteristics with curses in other languages.

"Wishing illness and death on one's antagonist is common," but it is especially so in Yiddish and Dutch, said Reinhold Aman, a California-based philologist and longtime publisher of *Maledicta, The International Journal of Verbal Aggression.*

But there are great differences, too. Some languages – Japanese, for example – pale in comparison to Yiddish when it comes to curses.

"People simply don't curse in Japanese," said Tsuguya Sasaki, a philologist in Kobe, Japan, who has studied and taught Yiddish. "Ordinary native speakers of Japanese have less than a couple of fixed expressions at their disposal. I know only one, which I heard in my childhood."

Curses in other languages differ from Yiddish in both content and style, according to Aman: Anglo-Saxon cultures prefer insults dealing with excrement and body parts, Catholic countries are partial to blasphemy, and cultures of the Middle and Far East go for ancestor insults.

Yiddish curses, meanwhile, have a baroque splendour, as in, "May you own a hundred houses, and each house have 100 rooms, and each room have 100 beds – and may cholera throw you from bed to bed to bed!"

Since Jews were steeped in the Bible and the Talmud, as well as other Jewish lore, these became ready sources for curses. Guri's collection includes, "May your bones be broken as often as the Ten Commandments" and "May you have Pharaoh's curses decorated with Job's boils."

But the Jewish society in which these curses developed was not as aggressive as it is now, said the soft-spoken Guri, who removed a mention of the Messiah from the cover of his book because he feared it would offend some people. "There are no proverbs about killing or guns, though these exist in other cultures," he said.

The Jews of eastern Europe were aware of their physical weakness in relation to their generally hostile, and threatening, neighbors, and even joked about it, but they were certain of their intellectual superiority, Guri said. Perhaps that is what lies behind the clever curse, "May you be healthy and tough as iron, so much so that you cannot bend over."

Cursing violated Jewish ethics, especially when the malediction was directed at another Jew, Guri said. "But Jews had so many troubles, they needed catharsis, so they used euphemisms to get around the unwritten prohibition."

Thus, "May you have ritual-purification water [that is, for a corpse] poured over you" became a way of saying – and not saying – "drop dead!" One could also add the word "not," as is often done in colloquial American English, to get around the prohibition, as in, "May a pain not enter you."

Best of all, one could wish on one's enemy the greatest blessings – and the total inability to enjoy them: "May you have the juiciest goose, but no teeth; the best wine, but no sense of taste; the most beautiful wife, but no virility."

Guri's book is available through the Ideal Book Store (idealbooks@aol.com) and J. Biegeleisen, both in New York, or from Magnes Press (www.magne spress.huji.ac.il).

Esther Hecht is a writer based in Jerusalem.

Websites for those interested in Yiddish and Yiddish-language curses:

- The Yiddish Radio Project: www.yiddishradioproject.org
- The National Yiddish Book Center: www.yiddishbookcenter.org/
- The Israeli National Authority for Yiddish Culture: www.yiddish.org.il
- *Maledicta Journal* and Maledicta Press: www.maledicta.org

Defining moments

The most difficult decisions in life aren't between right and wrong. Ethical decisions are easy. Yes, we often fail and make the wrong choice. But even in moments of moral weakness, at least we know what was supposed to be the right choice.

Rabbi Chaim Steinmetz in Montreal

The truly difficult choices in life are between right and right. There are times when there are too many good options. The Supermom, running from demanding job to carpool to the gym to volunteer work, has to reconsider her priorities on a daily basis. Should she take out clients for dinner, take her kids swimming or go to a charitable function? These "all good choices" decisions are difficult to make, because whatever you end up doing, you feel guilty for having overlooked something important.

Because the "all good choices" decisions leave us feeling guilty, we try to avoid them. We'll run ourselves ragged doing everything so we don't have to choose. Then, when we're finally exhausted, we'll choose in an impulsive fashion. If we're feeling insecure about work, we'll work late; insecure about family, we'll run home early; insecure about our contributions to society, we'll go to more community meetings than we can handle. But we are so uncomfortable with these decisions, we rarely think about them in a comprehensive fashion. And that's a shame, because these choices offer us an opportunity to truly define ourselves.

Joseph L. Badaracco Jr., in his book *Defining Moments: When Managers Must Choose Between Right and Right*, notes that the decisions between right and right are our truly defining moments. We have many deeply rooted values, and how we prioritize them defines who we are.

That is why the "all good choices" decisions are so important. We cannot simply decide to be "good people." We must also follow choices that reflect our own personal mission.

There is a wonderful anecdote about the chassidic Reb Zushe. He explained to his students that after you die and appear before God for judgment, God doesn't ask you why you weren't like Moses or Abraham. Rather, God asks you, "Why weren't you Zushe?"

Reb Zushe is teaching us the importance of having an authentic identity. God didn't make us to be like everyone else. Each of us is supposed to be our own "Zushe" (or "Chaim," or whatever your name may be).

Our job is not to imitate the success of others, but rather to discover our own unique mission in this world.

It is during defining moments that we can best discover ourselves. We have to choose not only what is right, but what is right for ourselves. Instead of trying to be everything to everybody, these moments allow us to find out who "Zushe" really is.

A Jerusalem summer

Whenever we allow the Palestinian question to define Israel or Zionism, we grant Palestinian Authority Chairman Yasser Arafat a victory he does not deserve.

This is not to endorse pie-in-the-sky or head-in-the-sand approaches. We must learn about Israel's challenges, Palestinian and otherwise. But a real relationship with the Jewish state demands a more balanced conversation than the one currently taking place among Jews, let alone reporters, politicians or diplomats.

Gil Troy in Montreal

This summer, optimism returned to the streets of Jerusalem, thanks to the strategy of hunting terrorists in their home base, building a fence to keep them out, and mobilizing soldiers, security guards and citizens to stop potential mass murderers.

This summer, the *boom-boom-boom* occasionally punctuating the cool Jerusalem evenings sent Jerusalemites scurrying to view fireworks that enveloped the Old City walls in colourful blues, yellows, reds and whites.

This summer, the Moment Café, ravaged by terrorists in 2002, battled the Israeli tax authorities rather than Palestinian murderers – while its frustrated owner nobly refused donations from strangers, saying, "I don't want charity; come for dinner instead."

This summer, Steve Averbach, a father of four paralyzed by a suicide bomber he tried to stop in May 2003, returned home, defying predictions he would never leave the hospital.

This summer, tears of pride flowed as Israel's first gold medalist sang *Hatikvah* in Athens, and his mother boasted on national TV that he got the words right.

For my family, summertime in Jerusalem meant guaranteed sunny days, with appropriately sympathetic sighs for our rain-soaked friends in Montreal. It meant attending bar and bat mitzvahs in creative settings – a kibbutz, the Western Wall excavations, the Israel Museum and Neot Kedumim, a site on which every Biblical plant is cultivated.

Summertime in Jerusalem meant sampling Ramah's Jerusalem Day Camp, with its charming spirit and beautiful values; the YMCA's sports camp, with Arabs, Jews and Christians united by a love of basketball and soccer; and the Ein Yael "Biblical Village," with its creative crafts, set in a 3,200-year-old farm.

Summertime in Jerusalem meant distributing goodies to security guards – the often overlooked invisible army protecting Israelis.

One long, sweaty Friday morning was spent pondering with our nine-year-old daughter her question: "Why is it easier to make mischief than do mitzvot?" Our seven-year-old son played the 17 songs of his Suzuki music "Book One," fiddling at a park overlooking the Old City. Our four-year-old scampered atop the Old City walls, joyfully confusing the Romans and the British, proudly pointing to every spot as being the place where Abraham prepared to sacrifice Isaac and where Solomon the Wise built the Temple. Our two-year-old daughter learned to say *bakasha*, a toddler version of the song *B'vakasha* and "please," while bastardizing with equal glee the song *Salaam*, with its hopeful lyrics, "Peace will soon come."

Summertime in Jerusalem exposed us to some of the performance artists populating the city – the rabbi who hosts dozens at his home every Shabbat meal; the British teacher who delightedly introduces the uninitiated to chassidic *tishes*, the Friday-night gatherings where hundreds of Mea Shearim Chassidim sing until 4 a.m. Summertime in Jerusalem meant chanting with these Chassidim one night; chanting with thousands of Betar Yerushalayim soccer fans the next night.

Summertime in Jerusalem was about starlit concerts and dinners, about contemplating how to convey the beauty of Israel in a conversation with 40 Canadian Birthright Israel students and a dozen Israeli soldiers, who learned that they are not alone – and are fighting not just for their homeland but for the Jewish people.

Israel has defeated Arafat's war to destroy the Jewish state by combining military might, creative strategizing and true grit. Friends of Israel need to defeat Arafatism through an equally effective combination of political power, creative education and a truer understanding of this modern miracle by the Mediterranean – acknowledging its flaws but also its strengths.

This year, in schools and in shuls, on campus and in the media, let's reject Arafat's caricature, while engaging with the Israel people, experience and love.

And this year, let's visit Israel, so that each of us can attest to the beauty of the land, the vitality of the society, the spirit of the people, and the alluring, enduring peace of Jerusalem.

New year, new message

A rabbi friend has the custom of changing her outgoing voicemail message for the month of Tishrei: "New year, new message. Leave yours!"

I know what she wants: the prosaic name, number and a short message. Still, it's the season, and everyone seems to be giving, getting or sending a "message." I can't help but hear in that recording a challenge – perhaps for something spiritual or ethical, profound and deeply meaningful.

Sara R. Horowitz in Toronto

Wherever you look, mixed messages abound. Pop divas sport red threads around their dainty wrists, scan Hebrew words they can't read, acquire new Hebrew names. But their clothing, MTV videos and lifestyles remain much the same. Ordinary Jews encounter mystical Eastern traditions. A very few make arduous pilgrimages, take on the discipline of daily meditation or asceticism. Many simply add a sprinkling of dharma and karma and enlightenment to their vocabulary, and go on with business as usual.

I suppose it's my rationalist roots that make me skeptical of spiritual leaps. My grandfather lived in a chassidic neighbourhood in Williamsburg, Brooklyn, but was a staunch *mitnaged* (one who opposed Chassidism) all his life. For a few short years before and until just after my birth, my parents lived in an apartment directly beneath his. Through sheer proximity, I absorbed his unequivocal rationalist leaning. Still, the general neighbourhood atmosphere that I basked in during my months of gestation must have exerted an influence, too, because I have a soft spot for seekers, those whose spiritual yearnings lead them down paths no one would have predicted. I respect the possibility of encountering the divine in ways that mystics write about. The seasonal liturgy heightens this feeling, replete with vivid metaphors for the mysteries of creation and end of days, for divine judgment and human accountability.

For those of us who traffic in both the world of religion and the world of politics, the best we can strive for is to bring into the civic arena a set of ethics finely honed by religious learning and sensibility. At worst, we risk imposing our own beliefs on others, or, as my husband, Jonathan Richler, once wrote, mistaking God's prerogatives for our own.

Recently, I saw an anti-abortion protest staged in front of the Holocaust museum in Washington. Graphic placards likened Anne Frank to an aborted fetus, and Jewish abortionist doctors to Josef Mengele and other Nazis. The mixture of anti-Semitism and misogyny was shocking. Still, placards are better than shooting doctors in cold blood.

Lifestyle and placards deliver a "message;" so does money. One prominent feature of High Holy Day services in almost every synagogue is the appeal for charitable donations. Liturgically, the link is clear: after we review the possible fates that may await us in the coming year, we hear the pronunciation that repentance, prayer and charity can avert the harsh decree (or, as some translate, the harshness of the decree). It's in the interest of the giver to give. Pragmatically, the attendance at High Holy Day services dictates the timing of the appeal. The full corpus of synagogue members, holiday guests and the "unaffiliated" are all potential donors.

What synagogues raise funds for is part of the message they convey. This includes ways to enrich and deepen the Jewish experience – one's own and others' – as well as support for Israel's continued development and aspirations for peace, and support of beleaguered Jewish communities worldwide. Many synagogues support local social welfare programs such as food banks and soup kitchens, shelters for the homeless or the abused. Synagogues often reach out further, taking from the Jewish experience and contributing to the global village – for example, by offering humanitarian aid to victims of catastrophe and oppression.

Recent demographic surveys indicate that Jewish philanthropists have fanned outward: rather than funding exclusively or primarily Jewish institutions or Jewish causes, Jewish donors are as likely to contribute to the arts, to political and social causes, to scientific or medical research. While some people see in this phenomenon a weakening of Jewish identity, it is more properly evidence of a complex play of identity and value, a radiating out of principles learned in Jewish communities – a Jewish message, if you will, widely broadcast. New year, new message. Leave yours!

The Kirshner File

Iran's quest for nuclear arms alarms Israel

Next week, at its board of governors meeting in Vienna, the International Atomic Energy Agency is expected to release a damning report on Iran's nuclear activities.

The highly anticipated report is likely to rebuke Iran, which has repeatedly threatened to launch a pre-emptive strike against Israel's reactor in Dimona should Israel attack Iran's nuclear sites. If, in fact, the IAEA condemns Iran, the United States may well send the IAEA's case to the United Nations Security Council, which can impose sanctions. There is no talk at present in Washington of taking military action against Iran, given the mess the United States finds itself in in neighbouring Iraq.

Sheldon Kirshner in Toronto

Rich in oil and gas, Iran claims that its nuclear program is strictly for peaceful purposes and manifestly designed to generate electricity. But the IAEA – as well as the United States, the European Union, Canada and Israel – remains skeptical.

Three months ago, the IAEA reported that Iran has reneged on a promise to suspend its nuclear program and is continuing to make parts and materials that could be used in the manufacture of nuclear weapons. Shortly afterward, the IAEA, in a resolution sponsored by France, Britain and Germany, lambasted Iran for its lack of co-operation in disclosing the details of its nuclear program.

That resolution made two telling points. First, Iran has been cagey as to where it obtained blueprints and parts for advanced centrifuges. These machines produce weapons-grade uranium, without which an atomic bomb cannot be built. Second, Iran has been hampering the efforts of IAEA inspectors to examine its suspected facilities.

Mohammed El Baradei, the director of the IAEA, called on Iran to clear up the lingering questions. Interestingly enough, two of the countries that usually defend Iran, Russia and China, conspicuously distanced themselves from the Iranians in this instance.

Last April, before the IAEA slapped Iran on the wrist, French president Jacques Chirac criticized Tehran for violating the spirit of an agreement with France, Germany and Britain to curtail its nuclear program. Under the accord, signed in October 2003 after months of tough negotiations, Iran pledged to suspend its quest to enrich its stocks of uranium – a preliminary step in the production of a nuclear device – in exchange for a package of economic incentives.

Iran has assured the world that it has no reason to be suspicious about its nuclear ambitions. "Iran has not violated any of its commitments to international treaties in its nuclear program," Iran's foreign minister, Kamal Kharrazi, declared last month. But his soothing statement was belied by his subsequent disclosure that Iran has resumed work on centrifuges and by a series of revelations that cast grave doubt on Iran's sincerity.

Last year, Kharrazi said Iran will not give up its nuclear program, which has been aided and abetted by Russia, Pakistan and, possibly, China. Last week, Iran's president, Mohammed Khatami, reiterated Kharrazi's assertion.

This past February, Iran acknowledged that it had secretly purchased components for its nuclear program. Its acknowledgement came after a confession by Abdul Qadeer Khan, the founder of Pakistan's nuclear weapons program, that he had provided Iran, among other nations, with the designs and technology to produce fuel for nuclear devices.

In June, Iran dropped two more bombshells. Khatami said Iran was no longer bound by a moral commitment to suspend uranium enrichment, and the foreign ministry insisted that Iran would go on building centrifuges.

Britain's *Daily Telegraph* reported in late July that Iran had broken the seals on nuclear equipment monitored by IAEA monitors and was once again testing machinery capable of making fissile material for nuclear arms.

In the third week of August, Iran admitted that it could produce weapons-grade uranium within a year and a nuclear weapon by 2007. The director of Israel's military intelligence research department, Gen. Yossi Kuperwasser, had already reached a similar conclusion.

Tehran's apparent desire to join the nuclear club has triggered an escalating war of words between Iran and Israel and prompted the United States to issue dire warnings.

Last December, the commander of the Iranian air force, Gen. Sayed Reza Pardis, said Israel would be "digging its own grave" if it attacked Iran's nuclear infrastructure. He made this comment shortly after Israel's Iranian-born minister of defence, Shaul Mofaz, described Iran's nuclear program as "insufferable" and observed that an operation to destroy its capabilities might be necessary and was under consideration.

Prior to this, Gen. Meir Dagan, the director of the Mossad – Israel's external intelligence agency – said that Iran's nuclear program represented "the biggest threat to Israel's existence since its creation" in 1948.

Since then, in increasingly bitter tit-for-tat exchanges, Israel and Iran have threatened each other.

On July 21, three days after the *Sunday Times* of London reported that the Israeli air force had completed preparations for a preemptive strike on Iran's Russian-built Bushehr reactor – which is supposed to be operational in 2006 – Gen. Aharon Ze'evi, the head of Israeli military intelligence, told the cabinet that unless Iran is stopped, it will be a nuclear power by 2008.

Iran's foreign minister, Kamal Kharraz

Taking his cue from Ze'evi, Ehud Yatom, a Likud member of Knesset, said, "Israel must destroy the Iranian nuclear facility, just as we did to the Iraqi reactor in 1981." His Labor party colleague, Ephraim Sneh, said, "If the international community continues to show ineffectiveness, Israel will have to consider its next steps – and fast."

On July 25, Sayed Massod Jazayeri, the commander of Iran's Revolutionary Guards, warned that Israel "will be wiped off the face of the earth" if it launches an attack. (Working on the assumption that an Israeli assault is not improbable, Iran has begun making nuclear defence equipment to control the spread of radioactive gases.)

Four days later, Israel conducted a successful test off California's coast of its Arrow-2 anti-missile system, which is programmed to detect, track and shoot down incoming enemy missiles from as far as 500 kilometres away. The Arrow, which is being developed in conjunction with the United States, is designed to counter Iran's Shihab-3 medium-range ballistic missile, which can reach any target in Israel. Iran tested the Shihab-3 this past summer in an attempt to improve its guidance system and upgrade its warhead.

In the aftermath of these developments, Iran's defence minister, Ali Shamkhami, said that Iran may pre-empt Israel if an attack seems imminent. On Aug. 24, Kharrazi said that Iran will retaliate should it be attacked. On Aug. 26, he advised Israel to sign the Nuclear Non-Proliferation Treaty.

Israel has not officially acknowledged its nuclear capability, but it has said that it will not be the first Middle Eastern nation to "introduce" nuclear weapons to the region. Israel has also said that it will dismantle its nuclear arsenal once it achieves peace with all its neighbours, including Iran.

Israeli threats against Iran notwithstanding, Israel's current policy with respect to Iran's nuclear program turns on deterrence and diplomacy rather than military force. In short, Israel is trying to persuade certain countries and institutions to pressure Iran into giving up its nuclear aspirations.

Israel's chief of staff, Gen. Moshe Yaalon, said recently that all diplomatic efforts should be exhausted before Israel considers more drastic steps. As he put it: "Political pressure certainly has potential, just as it worked on Libya." (Last December, Libya, hobbled by UN and American sanctions and eager to rehabilitate its deteriorating economy, renounced weapons of mass destruction and agreed to a regimen of IAEA inspections).

Two months ago, Prime Minister Ariel Sharon told El Baradei that a nuclear-armed Iran poses a danger to world peace. And when Javier Solana – the foreign minister of the European Union – visited Israel, Sharon sounded a similar theme.

Silvan Shalom, Israel's foreign minister, discussed the issue with U.S. officials in a round of meetings in Washington, D.C., recently, and his words did not fall on deaf ears.

President George W. Bush's national security advisor, Condoleezza Rice, said last month that the United States and its allies "cannot allow the Iranians to develop nuclear weapons," and will do whatever they can to block Iran. In June 2003, Bush said that he "will not tolerate the construction of a nuclear weapon" in Iran.

Two years ago, the director of the U.S. Central Intelligence Agency said Iran may be able to produce sufficient fissile material for a nuclear device by the end of this decade. Judging by recent developments, Iran appears to be well on its way toward achieving that objective.

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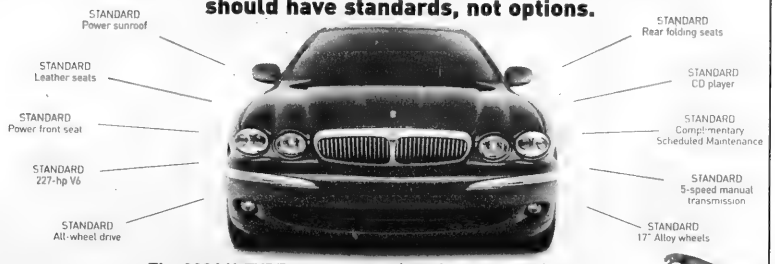

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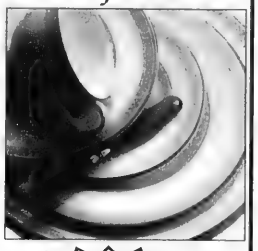

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Greater Toronto Area

Thornhill woman dies of West Nile virus

By LEILA SPEISMAN
Staff Reporter

A 59-year-old Jewish Richmond Hill resident is one of the first Canadians to succumb to West Nile virus this year.

Judy Teperman had gone to Hallandale, Fla., to decorate a condo she and her husband purchased recently.

She was bitten by a mosquito, or mosquitoes, in July, but, like most people, thought nothing of it.

When, in early August, she began showing symptoms – rash, weakness, headache and malaise – she sought medical help. Although she appeared to be recovering, and was scheduled to return to Toronto via air ambulance, she died Aug. 22 in a Florida hospital. Teperman's body was returned to Toronto, and she was buried on the following Tuesday, Aug. 24, at Adath Israel Section of Pardes Shalom cemetery.

Teperman was born and raised in Toronto, said rabbi and personal friend Rabbi Moshe Stern of Shaarei Tefillah Congregation. He described her as a "go to" person. "Everyone went to her for advice and help – even her children's friends. She always had wisdom beyond her years."

He praised her as "a beautiful woman, outside and inside."

She was active in many Jewish organizations and charities, including B'nai Brith. But her real love, Rabbi Stern said, was Israel. She was especially involved with Beit Halochem, the organization that helps disabled Israeli soldiers. "It was her way of helping Israel," he said.

The family, Rabbi Stern said, is shocked and devastated. Besides being a devoted wife, mother and grandmother, he said, she was raising a disabled grandson.

Dr. Donald Low is microbiologist in chief of Toronto's Mount Sinai Hospital, who has done considerable research and consulting in the field of infectious diseases. He became particularly prominent during the recent SARS epidemic.

He urged the public not to panic, as Teperman's death "is an extremely rare event." Most mosquitoes, he said, don't carry the virus. Even if you are bitten by one which does, "80 per cent of the time you won't even know it. Only 19 per cent have any obvious symptoms [rash and flu-like symptoms]."

In only a few people, one in 150, are there any serious effects, such as neurological problems and inflammation of the brain. These tend to happen more in older people (this doesn't mean necessarily the elderly, Low stressed) or those with suppressed immune systems or underlying medical conditions.

It is very encouraging, Low said, that while the greatest incidences of West Nile virus were seen two years ago, last year there was much less. He said that he hoped for even fewer cases this year.

That being said, Low warned, as he has several times over the years, that "we must recognize that we face an emerging threat of new infectious diseases. We must respect them."

West Nile virus is spread by a bite from infected mosquitoes, who themselves became infected when they bite a bird with the disease. It cannot be spread from person to person.

> ***Teperman's death 'is an extremely rare event'***

Low suggested what he called a common sense approach to the disease. "Protect yourself from dawn to dusk, when mosquitoes are most active. Get rid of pools of standing water, where they congregate, but realize that your neighbours may not be as particular about it. Cover your arms and legs when you go outside, and use insect repellent."

As yet, there is no way to prevent infection, or much that can be done to really help.

From past experience, Low said, the season for the disease starts in mid-August, and is over by the end of September.

According to the Toronto Public Health Department, there are now three probable cases of West Nile virus in the Greater Toronto Area.

Teperman is survived by her mother, Natalie Sarick; brother Stephen Field and his wife Lynne; husband Irving; children Howard and his wife Laurie; Heather Kleinberg and husband Joel; Rayn Clements and husband Michael; and Leanna; and seven grandchildren.

Correction

The story "A smorgasbord of Jewish interest films" (*CJN*, Sept. 2) gave incorrect information about the location for the upcoming exhibit of Amedeo Modigliani's works in Toronto. The exhibit will be at the Art Gallery of Ontario from Oct. 23 to Jan. 23, 2005. *The CJN* regrets the error.

Notice to Jewish Day and Congregational Schools

The Canadian Jewish News **is currently gathering material for its annual News in the Schools page. If you have filled any new senior academic or administrative positions or have any recent retirements to report, please send us a picture and short biography with a description of the position filled or vacated. All material must be received by Sept. 22. Please direct questions to Anna Morgan at 416-391-1836, ext. 255.**

Heschel principal celebrates her bat mitzvah

By ELYSSE ZAREK
Special to The CJN

Instead of the usual bat mitzvah invitation, in which parents invite family and friends to hear a child read from the Torah, Gail Baker's bat mitzvah invitation read a little differently.

"I am pleased to invite you to the bat mitzvah of my wife and our mother Gail Lynn…"

And so on a Thursday morning in June, when Baker stepped up to read the Torah for the first time, she had an audience of not only her family and friends but also 320 elementary school students and their teachers. As the principal and one of the founders of the Toronto Heschel School, Baker had invited all her students to watch and participate in the morning service.

But the morning had a double meaning. It was also Baker's 50th birthday, and the bat mitzvah ceremony was her present to herself because she did not have a bat mitzvah when she was younger.

The bat mitzvah – like any other – came about after months of planning. Last fall, she remembers thinking, "Gee, I should do something to mark my birthday." She saw it fell on a Thursday – the day the Torah is read – and instantly decided to celebrate the milestone in an unconventional way.

"I figured I was turning 50 and I wanted to do something. It was a Thursday morning. What could be better?" she says. "I wanted to challenge myself in a way that was meaningful to me," she adds later.

Gail Baker

For several months, Baker studied her Torah portion with Marlee Pinsker, who is the preschool coordinator and a senior kindergarten teacher at the Toronto Heschel School. Meanwhile, the students practiced the songs they would sing at the ceremony, and family was recruited to participate in the service.

When the big day arrived, Baker's parents, sons and aunts and uncles sat in the front rows of Beth David B'nai Israel Beth Am, while the students and teachers filled the rest.

Students lead the prayer service and sang on the bimah. Baker read the Maftir, the silver Torah pointer trembling as she sang. ("I realized when I was doing the Maftir that there was silence in a room full of kids," she laughs.) At the end of the ceremony, the teachers pulled Baker and her 90-year-old aunt into a spontaneous dance on the bimah.

Baker acknowledges that having a bat mitzvah at 50 isn't easy. Her family was surprised when she first told them that she wanted one. They wondered how she would have time to prepare for a bat mitzvah, especially in June, which is traditionally a busy month for schools. In the end, she says everyone was thrilled with how well it turned out.

"I really could not have done it without the whole Heschel community. The parents, teachers, administrators, they were so excited, so enthused. It made the whole thing like a dream come true," she says.

"I don't regret it for a second," she says. She even had the service videotaped for posterity.

Does Baker now have sympathy now for the 13-year-olds who are preparing for their own bar and bat mitzvahs?

"Totally. Total sympathy," she says.

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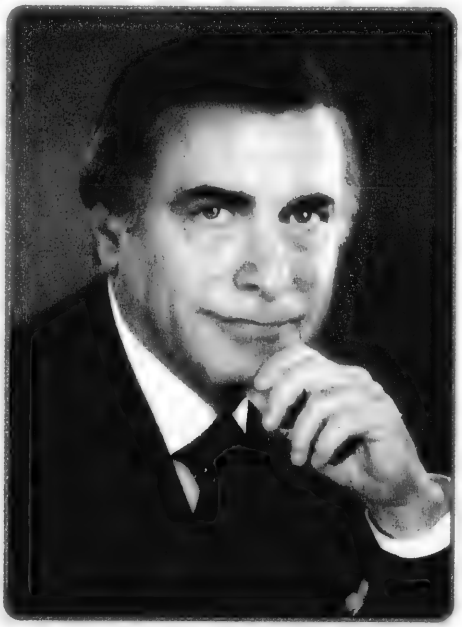

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Find Jewish events with a single click

By DAVE GORDON
Special to The CJN

There's a new way to keep your finger on the pulse of Toronto's Jewish community's events for young adults – just keep your finger on your computer mouse and go to www.Shmuot.com, which endeavours to be a one-stop-click for listings of upcoming Jewish and Israeli events.

The heart of Shmuot is the events calendar where events are posted and promoted. The site's photo galleries also enable event organizers to upload pictures from an event, making them available for instant public viewing.

New website lists events for young adults

Shmuot was developed by Haniel Croitoru, 30, a product manager for a medical imaging company, and Ziv Kenet, 29, a self-employed software development consultant. They also work with volunteers who write about events and take photos for the site.

Shmuot in Hebrew means "hearsay" or "rumours."

"Previously, we and our friends only knew about events by word of mouth, often after the event had already happened, so we thought that name was appropriate for the site," Croitoru says.

Before Shmuot, he says, there was no single Internet or media source in Toronto that listed Jewish and Israeli events. With their background in creating websites, Croitoru and Kenet realized that they could create a new website to help fill this void.

"Our goal was, and still is, to have all the events for the young adult Jewish and Israeli communities of Toronto be listed on the site," he says.

They did it by having organizers add their own events online.

"We thought this would help keep the community informed about events which, in turn, would make the events more successful," Croitoru says. "Ultimately we feel this will strengthen the community."

The website, gearing up for its year anniversary this week, has set up new features to make searching for local Jewish events easier. Visitors can search for specific events according to category, for example, social or political. Users can customize their calendar preference and receive information only about the events they are interested in.

Among the new features is a Discussion Forum, where users can post and respond to questions on various topics ranging from restaurants to job searches. Also added are links to live Toronto radio stations and real-time news feeds from Toronto and Israeli sources.

Until now, Croitoru and Kenet have been developing Shmuot in their spare time, 10 to 30 hours a week, and have paid for all expenses.They hope to raise money to cover costs through advertising, but they intend to keep the services for readers and event organizers free.

Croitoru says the events posted on Shmuot.com aren't the only place people can mingle. "With the new features we're hoping that Shmuot will become an online hangout for the Toronto Jewish and Israeli communities."

Limmud is coming to Toronto

Where can people learn about Jewish text and Jewish cooking, Yiddish songs and feminist Israeli poetry, sexuality in biblical narrative, and Trudeau and Canadian Jews – all in one day? Where can they mingle with some of Canada's top Jewish educators, community organizers, writers, and rabbis?

At the Limmud Festival of Jewish Learning about to be launched in Toronto by Limmud chair Peter Sevitt and a committee of volunteers.

The Hebrew word for learning is limmud and this word is the inspiration for the gathering. Limmud originated in the United Kingdom almost 25 years ago and is Europe's largest and most influential Jewish educational event, attracting over 2,300 participants and 370 presenters from across the globe.

Limmud offers a unique blend of formal and informal education, drawing on resources from all sectors of the Jewish community – from the Orthodox to the unaffiliated.

The first conference to use Limmud UK's principles and format in Canada will be held on November 21at York University's Founders College.

Sevitt, a Toronto accountant, attended Limmud for several years in England and was so impressed that he decided to bring the experience to Canada.

"It's incredible to see people of all ages and backgrounds come together to learn and discuss topics that are meaningful to them. The spirit and energy [at Limmud UK] are unforgettable, and I want to re-create that in Toronto.

"By offering Limmud to Canadians, we are creating opportunities for participants to widen their Jewish horizons while having fun and meeting new people," he said.

Jewish veterans remember their fallen comrades

MEMORIAL SERVICE: Members of General Wingate Branch 256 Royal Canadian Legion and Jewish War Veterans Post of Canada recently assembled for their remembrance parade and service, held each year before the High Holy Days at the Canadian Veterans' War Memorial at Mount Sinai Cemetery. The service, held indoors due to rain, was in honour of all Canadian Jewish soldiers who died during active duty. The service included a keynote address by MPP Monte Kwinter; reveille and the last post; reading of names; the sounding of the shofar by RCAF veteran Roy Waisberg; and a recitation of *K'El Maleh Rachamim* by Cantor David Young. Branch president is Sam Romberg, parade chair is Murray Jacobs and sergeant at arms is Jerry Rosenberg. [Carolyn Blackman photos.]

THE NEW HOLOCAUST HISTORY MUSEUM ... A VIEW TO MEMORY

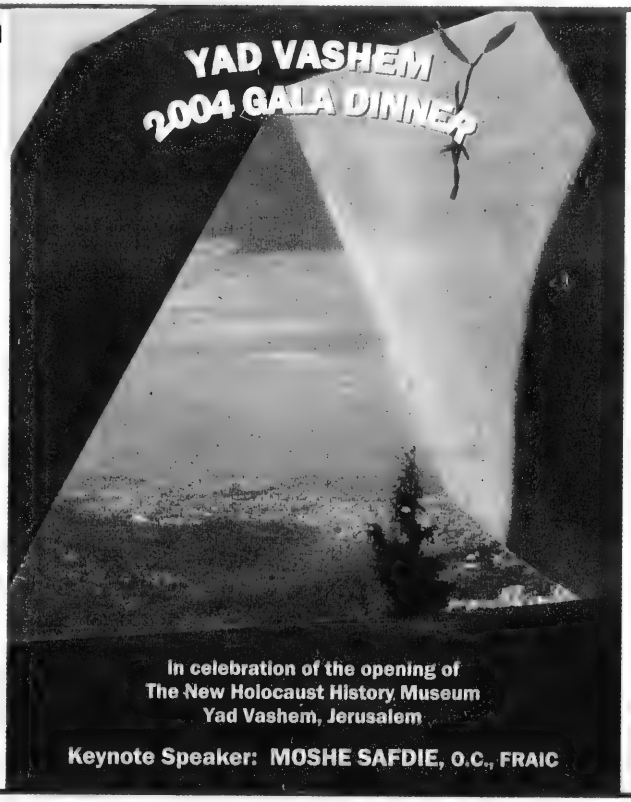
"I face this task with humility," were the opening words of world-renowned architect, Moshe Safdie, at the groundbreaking ceremony for the new Holocaust History Museum in May, 2000.

Safdie developed a prism-like structure 175 metres long, mostly underground, cutting into the Mount of Remembrance. The Museum entry cantilevers over the mountain, across the valley to the south, as its triangular shape disappears into the slopes with only its uppermost edge, a skylight, protruding through the mountain ridge — a luminous marker in the landscape.

The end of the Museum bursts forth from the mountain's slope; emerging from the story of destruction of the past to the breathtaking view of modern-day Jerusalem. This "World Rebuilt" balcony was generously endowed by Dr. Max and Gianna Glassman of Toronto.

The official opening of the New Museum will be held on March 15, 2005.

Proceeds from this campaign will purchase shuttle buses to provide comfortable touring of the 45-acre Yad Vashem campus.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Jewish Life

Yearnings of the Jewish soul

By RABBI SAMMY JACKMAN

Guest Voice

I sat across the table from a Jewish-looking gentleman. He was casually eating some pork. I had seen him last at the first Hillel Friday night of the year.

I asked him if I could interest him in any Jewish activities. He was not interested. I asked what had brought him to the Friday-night dinner. He said that his parents had insisted that he go, then a Catholic girl started to tease him for eating pork and I left.

Another evening, I sat across a different table, from a young Catholic. I asked him why he was considering converting to Judaism. He explained that he was ethnically Jewish and that after trying out all the spiritual alternatives he could find, he had decided that Judaism was the one for him.

I asked him what he meant by ethnically Jewish. He said that his maternal grandmother was Jewish and was thrilled that he had stopped eating pork. His Catholic father was teasing him about it. I gently broke the news to him that he did not need to convert, that he was a Jew.

I have for the last year been working as the rabbi of Hillel Montreal, a partnership between Hillel and Kollel Torah Mitzion. The Kollel and Hillel both understand the importance of having a modern Zionist Orthodox Rabbi on campus. Thanks to them, I am able to reach both local students and those from out of town. These stories represent the two extremes of the students I meet.

At one extreme, they run away from their parents' wishes. Here is a Jew who never did Judaism for internal reasons. External pressure was always the driving force. All I can do is foster a positive atmosphere, offer attractive events and hope for a change of heart.

At the other extreme, they run to Judaism against all odds, often against their parents' wishes. In them, you can see the *pintele Yid*, the Jewish soul that brings us back, that "genetic belief in God" that Karl Marx, the atheist himself, admitted having. All they need is careful guidance.

This is also the story of the Jewish people. Sometimes our connection to God is one of love, sometimes we rebel. The same nation that left Egypt like a loving, trusting bride (Jeremiah 2:2), that said *na'aseh venishma* (we will do it even before we understand it) at Mount Sinai, also rebelled 10 times in just more than a year (Numbers 14:22). The midrash paints the experience at Mount Sinai as both a joyous wedding and a terrifying trip, where our souls literally left our bodies and we needed to be brought back from the dead.

I've met many student couples for whom commitment is a terrifying leap of faith. Love and romance has to overcome a palpable fear of being tied down; only then can they take the plunge and get married. Mount Sinai involved much more commitment than any normal marriage and that can explain our rebellion in the wilderness. But is that why Jews are running away from Judaism today? Is it just a fear of commitment?

Sometimes it is. But the more you look around you, the more you see that for many, the flight from Judaism is a natural one born not of fear but of emptiness. For my pork-eating friend, sent away to a Christian boarding school for high school, his only connection to Judaism is a faint wish of his parents that he marry Jewish. For others, a religious education that never spoke to them – an education that was forced on them and that they never connected to – leaves only a feeling of emptiness.

These students also have a Jewish soul yearning for spirituality. But that soul, denied a meaningful Judaism, finds other outlets.

Some find other religions. Jews are overrepresented in many faiths and cults. Forty per cent of Buddhists in Britain were found to be Jewish. Other Jews found charities and do great works. An American Jewish charity is leading the way in Sudan, trying to save the victims of attempted genocide.

In voting patterns, Canadian and American Jews defy all logic. Whoever heard of wealthy people voting for higher taxes in large numbers? Perhaps this is how they satisfy the yearnings of their Jewish soul.

If only all that holiness, all that dedication could be focused inward on building our holy nation as a light to the nations, a light that we know will one day repair our world. Let us dream and build our Jewish communities to satisfy the yearnings of all of our Jewish souls. As Hillel the elder said, if not now, when?

Rabbi Sammy Jackman is affiliated with Hillel Montreal and the Kollel Torah Mitzion in Cote St. Luc. On shlichut *from Israel, he is starting his second year with the Hillel students. He has a regular segment on www.hillel.ca.*

Timing is everything

By RACHAEL TURKIENICZ

Midrashic Moments

As we approach Rosh Hashanah and Yom Kippur, we experience a build-up of intensity that raises the question of whether we should be engaged in spiritual assessment at all times and not merely at the High Holy Days. Are we supposed to spend the rest of the year going about our daily routines and sit back only on the High Holy Days to take a grand tally?

One might immediately respond by saying that we must constantly engage in intense spiritual assessments. Surely every day should be spent questioning our choices and our direction in life. However, truth be told, we are discouraged from enmeshing ourselves in this kind of self-assessment on a daily basis.

Judaism does not teach us to withdraw inwardly and spend our days in spiritual bliss while the world rages on around us.

If anything, we are commanded to actively participate in the world and aggressively apply ourselves to improving what we see around us. We don't have time to sit and contemplate our spiritual existence moment to moment. There is too much corruption around us, too much violence, too much suffering.

Of course, that does not mean that we merrily go about our business day to day and pay no mind to our spirituality. We must apply a critical eye to our choices and actions at every moment. This dilemma is the tension the rabbis speak of when they tell us to try to balance our intentions with our routines.

On the one hand, we are told to maintain spiritual and ritual routines so that these actions almost become second nature. On the other hand, we are told to maintain intention with our actions so they do not become so routine as to lose spiritual meaning.

In other words, the rabbis are speaking of spiritual training that will tell us how to respond to a given situation at the moment, almost automatically. And yet while our bodies our responding, our souls must question our intention within that response. This is the power of Jewish education and a Jewish upbringing. They create a routine of response. We immediately know what the "Jewish way" would be in resolving a dilemma. We are liberated within the moment so that our souls can ask us the harder question of intention.

Yet we cannot get so pulled into the moment that we are paralyzed and do not act. That is why the period leading up to Rosh Hashanah and Yom Kippur creates a window of intensity. Of course we need to be watching ourselves all year, but the truly complex soul-searching takes place at this time. Timing is everything.

When Abraham is on the mountain ready to sacrifice Isaac, some midrashim say that Abraham insists on having his say before God. Abraham tells God that although he knows he could argue convincingly over the request to sacrifice Isaac, and could win the argument, he is choosing to remain silent and respond with obedience.

Abraham states that this is a deliberate decision so that in the future, God will recognize that a winning argument has been left unstated – a trump card.

This card is to be played when the shofar is sounded on Rosh Hashanah. The argument to spare Isaac was not made and it becomes the eternal argument in asking God to spare all of Isaac's descendants.

When we teach ourselves to respond from within our Judaism, we create our routines. When we listen to our hearts as we are responding, we understand our intentions. When we recognize the intensity of this time and use it as we get closer to the High Holy Days, we walk in the footsteps of Abraham.

Shanah tovah and gmar tov to us all.

Jewish Life

By MARK MIETKIEWICZ

Torah from amid the terror

In 2001, Sept. 11 occurred less than one week before Rosh Hashanah (as it does this year.) Rabbis dispensed with their prepared Rosh Hashanah and Yom Kippur sermons and wrote new ones to help their congregations grapple with the horrors they had just witnessed. Theirs were words of grief, anger and consolation.

Thanks to two men, we can still learn from those words today. Rabbi Neil Gillman, a professor of Jewish philosophy at the Jewish Theological Seminary, and Jason Miller a JTS rabbinical student, have preserved over 100 sermons on the website, Torah from Terror: The Rabbinic Response to 9/11. **[www.torahfromterror.com/]**

Reading these sermons is a sobering experience. Three years ago, we vowed things would never be the same again. But for most people, life has returned to normal. Not so on this site, where you feel the raw emotions and hear the questions that had so few answers.

Some excerpts.

Rabbi David B. Cohen, Congregation Sinai, Milwaukee, Wis.: "When the children of Israel defeated the Canaanites, Deborah composed a song to bless God and the Jewish people. Near the song's end, Deborah spoke of the mother of Sisera, the murdered Canaanite general: 'The mother of Sisera looked at the window and moaned through the lattice. Why is his chariot so long in coming? Why are the hoofbeats of his steeds so tardy?' (Judges 5:28) The Midrash states that the mother of Sisera cried, screamed, and moaned 100 times while waiting for her son to come back from battle. According to the Bible, the Shofar is sounded only nine times on Rosh Hashanah. The rabbis of the Talmud expand the number to 30 times. Yet for 2,000 years, the tradition has been to sound the Shofar 100 times on Rosh Hashanah. Whence the number 100? Every Shofar blast, we are told, corresponds to one of the 100 anguished cries and moans of Sisera's mother. If the Bible bewails the death of one of Israel's enemies, how much more might we cry out for friends and neighbours we've lost this past week. How many agonies will our hearts have to bear?" **[www.torahfromterror.com/sermons/DavidCohen.htm]**

Rabbi Wayne Dosick, The Elijah Minyan, San Diego, Calif.: "My holy father used to tell the story of Yom Kippur, 1942, the first Yom Kippur after Pearl Harbor, the first Yom Kippur that America was at war in World War II. In the small Orthodox shul which he attended, the men sat downstairs and the women sat upstairs in the balcony. As the chazzan chanted the *Kol Nidre* prayer, when he came to the words, 'M'Yom Kippurim zeh ad Yom Kippurim habah, alenu l'tova…' 'From this Yom Kippur until next Yom Kippur, may it be for us for good…' a great cry arose from the balcony and washed across the whole shul. The wives and mothers had just sent their husbands and sons to war, and they greatly feared what would happen from one Yom Kippur until the next. Then and now, the days that unfold, one by one, from one Yom Kippur until the next, tell the tale of our lives. And the great question always looms, 'Who shall live, and who die? Who shall live out the measure of days, and who will be cut off mid-way?' The answers to those questions, we know, are in God's hands. Yet, this year, as we gather for our Yom Kippur worship and meditation, we are filled with wondering. For the Divine response that was given to us this year is bewildering, and overwhelming, and filled with pain. **[www.torahfromterror.com/sermons/WayneDosick.htm]**

Rabbi Ruth M. Gais, The New York Kollel at Hebrew Union College, New York City: "Thousands lived. Thousands died and are still buried in the pit of death. I have no answer why some lived and some died. I have no answer for why there is such hatred in the world. *Ani Ma'aminah be'emunah shlemah*. I do believe with perfect faith. I do believe with perfect faith that God is good. I do believe with perfect faith that God is the creator of good and evil. I do believe that God has granted us free will to choose one or the other. I do believe that God has not hidden His face from us. I do believe that God reveals that face through every act of love and mercy and pity that we do." **[www.torahfromterror.com/sermons/RuthGais.htm]**

Torah from Terror: The Rabbinic Response to 9/11, contains 138 sermons from rabbis in 25 states and three provinces. If you have access to a sermon delivered after Sept. 11, contact the website's creators. **[www.torahfromterror.com/submissions.htm]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

By RUTH LOCKSHIN

The mitzvah of bikur cholim

Guest Voice

My mother had brain surgery last month. Her brain function is pretty well back to normal, but the experience got my brain going, too.

I was fortunate to be able to take some time off and moved in with her for a few days to help out. My stepdad was amazing, too.

But I knew I had to get back to my job and my own home, so my attention was drawn to the importance of family, friends and neighbours to someone who is sick.

The rabbis teach that someone who does the mitzvah of bikur cholim, visiting the sick, mystically takes away one-sixtieth of the illness. They equate this mitzvah with important ones such as honouring your parents and burying the dead, noting that doing these mitzvot earns a reward for the doer in this world and in the next. What is so important about visiting sick people, and what's the best way to do it?

My mother noticed right after the surgery that she didn't have the patience for movies or books, generally important sources of enjoyment for her. In this situation, visits and phone calls take on added importance.

You might think that your friend has his wife, children and/or caretaker, so he's OK and doesn't need a visit from you. But his wife is overtaxed and both she and his children have their lives and their jobs. A caretaker is not the same as a visit from friends or family members. For many people, having a paid stranger in the house all day, necessary though it may be, makes them feel even lonelier than being on their own.

When your friend or relative is sick, her life slows down. Suddenly she has time to see you. When only one of you has a busy schedule, it's a lot easier to get together.

Don't worry that you might be intruding or that you don't know this neighbour so well. It's a fine time to strike up a new friendship if you think the other party is interested.

However, be aware of visiting etiquette. Thirty to 45 minutes is usually long enough for a visit in the first few weeks of a serious illness.

It's nice if you can bring food, flowers or a magazine, but not essential. But never let the fact that you're empty-handed hold you back from visiting. You may find when get there that you can help out in other ways, so observe carefully.

If you're visiting a patient in hospital, you could clear away the dinner dishes that the nurse hasn't had time to get to. At home, you could offer to bring her food or a drink from the kitchen. Wash all the dishes, including the ones you find in the sink.

A phone call is the next best thing to a visit. Although not generally considered part of bikur cholim, phone calls can help, too. If your friend/relative tells you he's got a neurologist appointment next week, call to find out what happened. Except for very early in the morning or late at night, phone anytime, even if you think it's not the best time of day.

If you're the patient, let your friends and family know that you're sick. That way they'll have a chance to visit when it's most appreciated. And when they come, try to show your appreciation. They will be a lot more likely to return if you thank them for coming than if you ask them where they've been all this time!

This year during the High Holidays, I'll be thinking about the many times I was "too busy" to remember a loved one who wasn't well.

If we pay attention to someone who is sick, both you and the other person will benefit.

Ruth Lockshin lives in Toronto.

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Jewish Toronto

The Wolfond Centre ready for its first full school year

By REBECCA GLUCK SOBERMAN
UJA Federation

The University of Toronto's Wolfond Centre for Jewish Campus Life, built specifically to accommodate the needs of 4,500 Jewish students on campus, has opened its doors for its first complete school year.

The $4.3 million centre, completed earlier this year, is an important component of UJA Federation's Tomorrow Campaign, an unprecedented $250 million initiative to build three world-class Jewish community campuses in the city. "

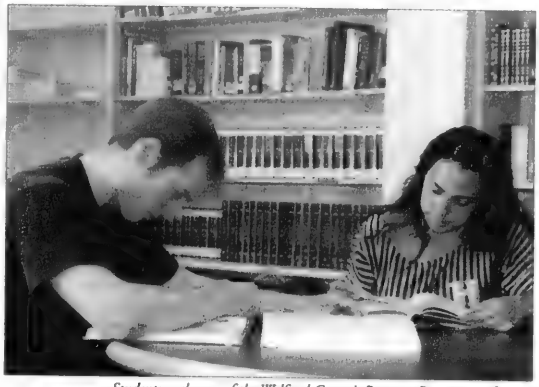
"We are so excited to finally have our very own physical space that is so noticeable and so well located, and to ensure students know we exist, we are offering a lot of splashy programs," says Lisa Isen Baumal, Director of the Wolfond Centre, a 10,000 square foot facility located at the corner of Harbord and Huron Streets in the heart of U of T's downtown campus.

Baumal lists a number of upcoming events, several of which are possible only because of the Wolfond Centre's presence. Among them is a 'Frosh Hashanah' party on September 23. Other programs, that will run weekly following the High Holidays, include Shabbat services and Friday night dinners, a first for Hillel at U of T, Wednesday dinners followed by a selected activity, and coffee nights. Meals will be prepared in the building's own kosher kitchen.

"We will offer a wonderful combination of programs like Hebrew yoga, kosher cooking classes, a monthly speakers series - programs that were normally hard to do because we lacked the physical space," added Baumal. "We are so pleased to offer a comfortable, new and spacious environment to lounge, to study, a place were people can truly feel at home, especially out-of-town students: We are a place for them to call home."

Already, a student from Texas and a student from Costa Rica have visited the centre to explore the facility and Baumal anticipates many more casual drop-ins due, in part, to the impressive appearance of the new structure that includes a common room, a spiritual centre, a fireplace lounge, and an outdoor patio.

The Wolfond Centre was built through the leading gifts of three brothers, Greg, Henry and Chad Wolfond, who named the centre in honour of their parents. In addition to its recreational uses, the center houses a fully staffed Israel Advocacy Department with the purpose of training and educating students in the art of defending Israel.



Students make use of the Wolfond Centre's Resource Room, one of many services available at the centre.

Historic Israeli organization names new executive director

By DANIEL HOROWITZ
UJA Federation

At just 44 years of age, Australian-born Greg Masel is the new director-general, and the youngest ever, of Keren Hayesod – United Israel Appeal (KH), Israel's largest and most longstanding fundraising organization.

Greg Masel

As the fundraising arm of the Jewish Agency for Israel (JAFI), UJA Federation's overseas partner, KH is responsible for raising US$120 million annually from 65 countries around the world.

In the year preceding his promotion, Masel was director of the KH English Speaking Countries Department, and from 1999 to 2003, he was executive director of the United Israel Appeal in New South Wales Australia, which includes Sydney. During his term, the New South Wales campaign almost doubled from $7.5 million to over $14 million.

As director general, Masel sees innovative methods of recruiting new donors as his most important priority.

"We need to identify and promote new campaign areas given the changing circumstances in many parts of the world. The former Soviet Union provides many good opportunities," he said in a recent telephone interview.

According to Masel, Keren Hayesod, under his direction, will be implementing a similar strategy to the one used so successfully in Australia.

"We want to do what we did in Sydney, which is to identify who and where our potential donors are and embark on a very sophisticated process to get to know them, but more importantly to get them to understand the importance of a stronger Israel," he said. "The new generation of donor is more sophisticated in its philanthropy, but not necessarily any less emotional than the previous generation."

And Masel will also be looking to Toronto for inspiration to fulfill his objectives.

"Toronto has proven itself year after year as not only being an extremely generous community, but one that appreciates a need for a strong link to Israel, and Toronto's allocations of funds reflects its understanding of that need. By any international benchmark, the Toronto UJA Federation campaign is first-rate."

So, just how does a man who grew up in Australia before making aliyah become the new director general of KH?

"Living half my life in Australia and half in Israel puts me in a unique position to understand the perspectives of both an Israeli in Israel and a Diaspora Jew overseas," he says. "But, most important is my absolute passion for the principles that KH stands for."

Hazon Yeshaya founder Abraham Israel knows all about hunger

By DVORA WILSHANSKY
UJA Federation

For Rabbi Abraham Israel, founder of Hazon Yeshaya Soup Kitchens, feeding the hungry in Israel is more than kindness; it is his way of repaying society. He can easily put himself into the shoes of the people he serves because he has been there himself.

In 1956, after the Suez War, the situation for Jews in his native Egypt worsened. Abraham's family fled, leaving everything behind. "We lived in poverty in Paris," says Abraham, "eating at soup kitchens for almost three years. I remember the pain and shame of hunger. This is why today I do everything in my power to help those suffering the same plight."

In 1960, Abraham's family fulfilled their dream and reached the 'land of opportunity' - the United States. There, Abraham earned a business degree from Baruch College and became a successful shoe importer.

After many years, he decided it was time to move on, and he brought his wife and seven children to Israel. One day, Abraham came across a destitute woman in Jerusalem, with empty shelves in her kitchen. "She had no idea where her next meal would come from," recalls Abraham. "I was astounded by her situation, but even more surprised to discover that there are hundreds of thousands just like her in Israel. I then vowed to help these needy people."

Abraham set up and funded a small kitchen to serve 17 starving Jerusalem residents. Today, Hazon Yeshaya provides more than 150,000 hot meals every month, in seven impoverished locations across Israel. The Toronto Jewish community has donated nearly US$100,000 to Hazon Yeshaya through UJA Federation of Greater Toronto.

UJA Federation president Ted Sokolsky recently visited Hazon Yeshaya's Jerusalem branch.

"I was incredibly impressed with the warmth and understanding of the staff and volunteers of Hazon Yeshaya," says Sokolsky.

Gillian Shadlyn of Toronto volunteers at Hazon Yeshaya Soup Kitchens in Jerusalem.

"That warmth and understanding was certainly appreciated by the lines of citizens that extended around the block awaiting their one hearty meal of the day. Their faces will remain in my mind forever, especially those elderly olim (immigrants)."

Abraham's dream is to extend the chain into every city that needs a soup kitchen, ensuring that no one will be left hungry. "Poor people depend on us for their most basic need - food," he says. "We provide them with meals every single day of the year - even before and after Yom Kippur!"

Abraham's true wish is to close all the soup kitchens. "I pray that everyone will have enough food, and that our services will no longer be needed." Until then, Abraham continues to work tirelessly to raise money for Hazon Yeshaya's humanitarian services. "I have no choice," he says, "I have to feed the hungry people of Israel who depend upon Hazon Yeshaya."

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Campaign 2005 quickly closing in on $20 million

Action plan for a safe Jewish future off to encouraging start

By DANIEL HOROWITZ
UJA Federation

UJA Federation volunteers are crediting concerns about security for the impressive start of Campaign 2005, which is already approaching $20 million after its official launch, held just over a week ago.

"We have seen such an enormous response from people throughout Toronto who are so keen to volunteer to work on Campaign 2005 in order to do whatever is necessary to help secure the future of our community and that of Israel," says Dr. Jeffrey Lipsitz, chair, along with Michael Feldman, of UJA Federation's Professional Divisions Cabinet.

As chair of UJA Federation's Young Lawyers and Accountants Division along with Tracy Rotstein and Jeffrey Feldman, David Schlesinger is also buoyed by what he's seen so far from his volunteers.

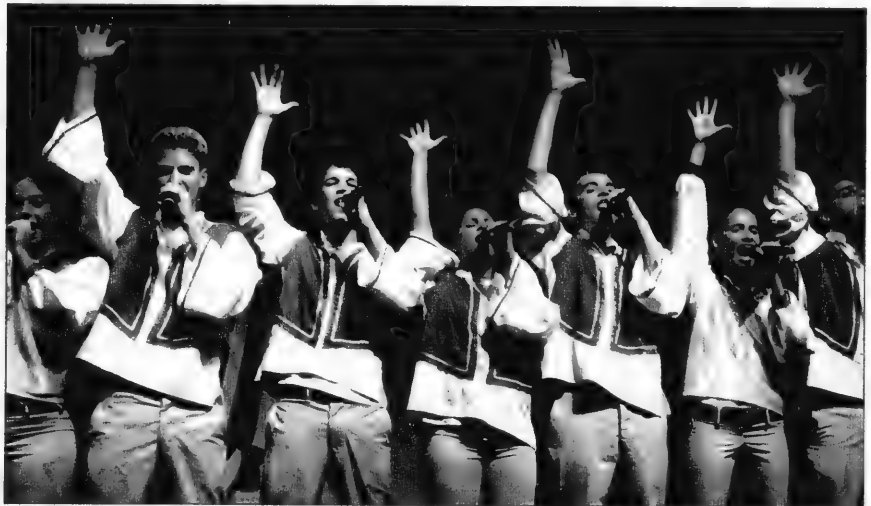
"We're extremely excited about the incredible level of enthusiasm and commitment demonstrated so far by the members of our division," says Schlesinger. "These are busy people with commitments of their own, and yet, they give so much of themselves because they clearly recognize the importance of Campaign 2005."

The campaign, described by UJA Federation as an action plan for a safe Jewish future, will allocate new dollars raised to four critical areas:

- Community Security: UJA Federation has initiated a special community task force to review local security needs, especially at schools and community centres.
- A Strong Jewish Voice: UJA Federation is supporting the Canadian Council for Israel and Jewish Advocacy (CIJA) and other organizations, which stand up for Israel and speak out against antisemitism.
- Building a Stronger Israel: Campaign 2005 will invest in several important programs with an emphasis on young people, victims of terror, new immigrants and Israel's vulnerable.
- Empowering a New Jewish Generation: Campaign 2005 will invest in training programs for young adults to help them counter antisemitism, and initiatives such as birthright israel and March of the Living to build a stronger connection to Israel and Jewish life.

Ambassador Dan Gillerman, Israel's representative at the UN, was the keynote speaker at the launch of Campaign 2005.

(left to right) Chuck Winograd, co-chair Campaign 2005; Leslie Gales, chair of the Board UJA Federation; Ambassador Dan Gillerman; Fran Sonshine, chair Women's Campaign & Advocacy and Robert Harlang, co-chair Campaign 2005,"at the launch of this year's campaign.



Tzofei Tel-Aviv brought their enthusiasm and talent to the launch of Campaign 2005, singing and dancing their way into the hearts of over 1,200 in attendance.

"We live in a world marked by toppled tombstones at desecrated Jewish cemeteries, firebombed buildings, physical assaults on Jews in Europe and ugly swastikas here in our own city," says Chuck Winograd, who is chairing the campaign with Robert Harlang. "History has shown us that complacency is not the answer. The only solution is to respond strongly and forcefully as a unified Jewish community. Campaign 2005 is just that response – an action plan for a safe Jewish future."

"Despite daunting challenges facing the Jewish world, our community has always demonstrated both the will and the means to act – to counter the harmful forces facing us," says Harlang. "We can and we will make it happen. Through our community's passionate participation in this urgent campaign, we can take decisive steps to help change the world."

Photos by Stephen Epstein/Big Dipper Communications

Jared Binstock, 21, (above) and Tonya Stanislawska, 23, (below) birthright israel *participants, shared their personal experiences from their recent excursion to Israel at the Top Gifts Reception, preceeding the launch of UJA Federation Campaign 2005.*

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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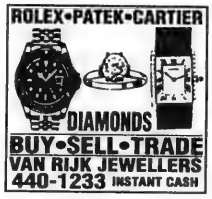
Differences profound but bridgeable for Bronfman fellows

Program brings together Jewish students from diverse backgrounds based on character, intellectual interests, talents and leadership qualities

By FRANCES KRAFT
Staff Reporter

Now that David Zvi Epstein and Hillel Nadler are back from the five-week Bronfman Youth Fellowship program in Israel, the Yeshivat Or Chaim students are consolidating what they have learned on the annual pluralistic summer program for students entering Grade 12.



The program, launched 18 years ago, brings together Jewish students from diverse backgrounds based on character, intellectual interests, talents and leadership qualities.

Epstein, 17, says he now has "a better understanding" of where he stands as a Modern Orthodox Jew in relation to other denominations. He has become aware of "a greater qualitative difference" among the movements than he suspected, particularly in the "perception of how large a role Judaism is supposed to play in [one's] life."

Although he has relatives who are both more and less religious than he is, Epstein – who enjoys photography, playing guitar, reading and writing – said he realized when he returned home that this summer was the first time he had discussed Jewish issues in such depth with people from differing Jewish backgrounds. "Most of the program was talking."

In addition to dialogue among the two dozen North American participants on topics like talmudic thought and feminism in Judaism, students met with educators and political, intellectual and literary figures who discussed political, social and religious issues facing world Jewry.

Even when it came to political issues, "we all pretty much understood where everyone else was coming from," said Epstein.

In an Orthodox community, he said, it's possible to live an observant lifestyle without really putting any thought into it – something he's tried to avoid for the past few years. "I'd like to see more passion be put into Judaism."

He'd also like to see a distinction between "rigidity for the sake of preserving the halachic system" and rigidity for the sake of distinguishing Orthodoxy from other denominations.

Nadler – who has won two first-place awards in the Canadian National Bible Contest and placed among the top 10 finalists in the International Bible Contest in Israel last year – noted that a lot of the non-Orthodox participants came up with "novel insights" into Jewish texts they were seeing for the first time. The Orthodox students, who were more familiar with the texts, tended not to.

But even profound differences among the participants were "very bridgeable," said the 16-year-old. "It was a cohesive group. People taught each other a lot."

David Zvi Epstein, left, and Hillel Nadler

One week of the program was spent with a group of Israeli counterparts. For Nadler, it was particularly interesting to spend Shabbat at the home of an Israeli participant. "It was really interesting to be in a totally Israeli environment. It's like a whole different world… [although Orthodox] observance is pretty universal. The differences were superficial."

The program was "an amazing experience," said Nadler, who like Epstein, found his religious convictions reinforced. "It made me confront a lot of issues. You're dropped into this environment with these kids [from differing backgrounds]. You really have to figure out what you believe."

As follow-up to the program, participants must commit to at least 40 hours of community service. Although Nadler and Epstein have not decided what form that will take for them, Epstein is considering starting a discussion forum on contemporary halachic matters, while Nadler is leaning toward Israel advocacy.]

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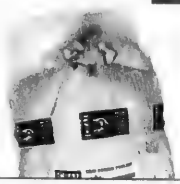

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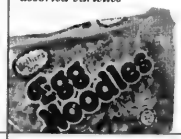

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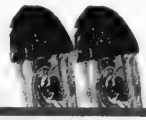

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Teenager receives five Junior Achievement awards

By JESSICA HELLEN
CJN Intern

Despite the assumptions that some people may make about him, Brett Weil, the winner of five entrepreneurial Junior Achievement awards, insists he's a "down-to-earth, cool guy.

"I'm not wearing a suit to school and talking about the economic impact of oil on our economy," he said. "I like to hang out with my friends."

For the past two years, Weil, 18, has participated in the Company Program run by Junior Achievement, a non-profit organization that introduces business and economics to high school students.

Students in the program, for which they do not receive a school credit, meet once a week after school with a corporate sponsor and create their own company.

"I got hooked. It became more than just stacking my resumé," Weil said. "I met really cool people, I got to travel to Saskatoon, I met contacts in the industry, and it was a lot of fun, too."

Bryan Pardatscher, program manager of Central Ontario Junior Achievement, said that "students create a small company, make a name, open a bank account, decide on a product, create it, sell it, make a profit, prepare an annual report for shareholders and pay taxes. Everything you do for a small business."

In May, Weil received the achiever of the year award and his company, After Hours, got the Ralph Gerhardt Company of the Year Award.

"I'm not surprised that he got the achiever of the year award," said Weil's father, Ralph. "[The program] really got his enthusiasm fired up. He loved it. It's a huge pride to us."

Weil received an all-expenses-paid trip to attend the Canadian National Junior Achievement Conference in Saskatoon last month. At the conference, he was presented with the Seymour Schulich Award for Entrepreneurship, the most valuable achiever award and the Canadian Chamber of Commerce Company of the Year Award.

It was the first time three awards were presented to one recipient.

"I was really happy, obviously," Weil said. "It made me feel like all the work was worth it. It was really rewarding and it makes me want to give back."

His company was called After Hours, he said, "because [we] always meet after business hours."

After Hours created three different beautifully wrapped gift packages: a large coffee mug filled with hot chocolate, chocolate bars and candy; an alcoholic drink set with martini glasses, wine goblets, shot glasses, a decanter and a serving tray; and a picture frame with romantic sayings and a stuffed animal for Valentine's Day.

The company got a significant numbers of orders for the gifts, Weil's father said.

Weil and his 26-member company met one evening a week at the office of their corporate sponsor, Proctor & Gamble.

Weil's father said it didn't matter that Brett was tired, had a lot of homework or that there was rain, sleet, ice or snow. "Brett never missed a meeting on Monday night."

Weil, After Hours' vice-president of finance, said he wanted to "establish the financial function, so it was self-dependent and could run by itself."

That allowed him to be involved in other aspects of the company. "I gave input on all executive decisions, and I organized a lot of the purchases," he said.

Weil also worked in the production and process areas, making sure the company had enough products.

"It was a really cool experience," he said. "I really liked the opportunity to make the mistakes people don't get to make until it's too late. There's little risk."

Weil's father said even if a company ordered five or 10 mugs from After Hours, Brett "was still absolutely thrilled with it."

Weil applied for the achiever of the year award and the Seymour Schulich Award for Entrepreneurship by writing scholarship papers.

Pardatscher said Weil was among 10 candidates who were interviewed, chosen by advisors and then re-interviewed by the president of Junior Achievement.

"They look at [the participant's] role in the company, leadership, effectiveness as an entrepreneur and a leader, how well the company has done, the challenges the company had and how it overcame them."

Weil's father said Brett has always been interested in business."[During high school, Brett worked as] a referee at ice hockey and also had a little business on the side detailing cars, in order to supplement what he calls the 'very meagre allowance' I give him," he said, laughing.

Brett Weil, the winner of five entrepreneurial Junior Achievement awards, said "a lot of people at 18 are really interested in business but don't get an opportunity to play with it and make mistakes."

Weil said "a lot of people at 18 are really interested in business but don't get an opportunity to play with it and make mistakes.

"I'm indebted to Junior Achievement. I feel like a better person because of it. Now it's my turn to give back and become an advisor of the program."

He is part of the Junior Achievement student ambassadors team of 70 students and will be a student representative on the board of directors.

"I get to help older board members get a little more in touch with what students and participants want," he said.

Weil graduated recently from York Mills Collegiate Institute and will attend the University of Western Ontario this fall to study social sciences. He has received early acceptance into the Richard Ivey School of Business for an honours business administration program in his third and fourth year and plans to get involved with Junior Achievement's London branch.

Last year, he received a Junior Achievement extra mile award for a non-executive company member who went beyond his duties in the Company Program. "I helped everyone," he said. "I assumed that's the way it should work."

Weil's hobbies include golf, hockey and snowboarding and he is an avid car enthusiast.

He said his goals include travelling, trying new things and learning new languages, along with a business career.

"I want to pursue a career in banking and investments. I also want to start my own business at some point. I just have to figure out what."

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Holiday Food Ideas

Challah-making is spiritual experience

By FRANCES KRAFT
Staff Reporter

When Frady Schwartz gives a challah-making workshop, her recipes and technique are pretty much secondary to the spiritual aspect.

Schwartz, a native of London, Ont., who now lives in Brooklyn, says her approach to making challah – based in large part on a Hebrew book called *Ohel Rachel* by Rabbi Nachman Shlanger, and on workshops by Israeli educator Racheli Miller – was "heart-opening" in the context of an intellectually oriented society.

A lawyer by training, Schwartz is still known as Patty Leff to longtime friends from her days in Conservative Judaism's United Synagogue Youth group.

In the years since, she has embraced Orthodoxy, was widowed as a young mother of four, married a widower with six children of his own (her former surname was Uhr), moved to New York and had one more child.

When she talks about women who multi-task and are pulled in different directions, she does so with hard-won authority. But she also exudes a calm serenity that she links to every aspect of making challah – from the special apron she wears only for this task, to the personal prayers she says while kneading the dough.

Making challah is an example of finding purpose in a mundane activity, Schwartz said. "One way to do that is by doing one thing at a time, so you can think about what you're doing," she said.

Challah-making brings into the home five kinds of blessings, including protection and healing, Schwartz said.

Even the actual recipe ingredients are symbolic, Schwartz explained. "The salt is like rebuke," she said, measuring two heaping tablespoons, then shaking part of it off before putting it in the bowl. "We never [are supposed to] give as much criticism as we want to."

She also makes a point of sifting flour for the challah, "because of the metaphor" of keeping out the negative things and letting in positive things. "That's one of our big jobs – deciding what we want to let into our homes."

Schwartz prays for individual family members, focusing on aspects like their happiness, safety and sense of connection, as she adds the oil a bit at a time – a remembrance of its use in Temple days to anoint kings and priests. "You're recognizing the uniqueness and specialness of each person."

In New York, she noted, there is a hotline women can call when making challah, to find out names of childless couples to pray for.

The mitzvah of separating a small portion of the dough and burning it is a better-known aspect of challah-making that is both spiritual and halachic. It is a post-Temple expression of the mitzvah of giving bread to the priests as a gift, Schwartz said.

On a less esoteric level, she noted, "There's nothing like that smell of fresh bread."

[Frances Kraft photo]

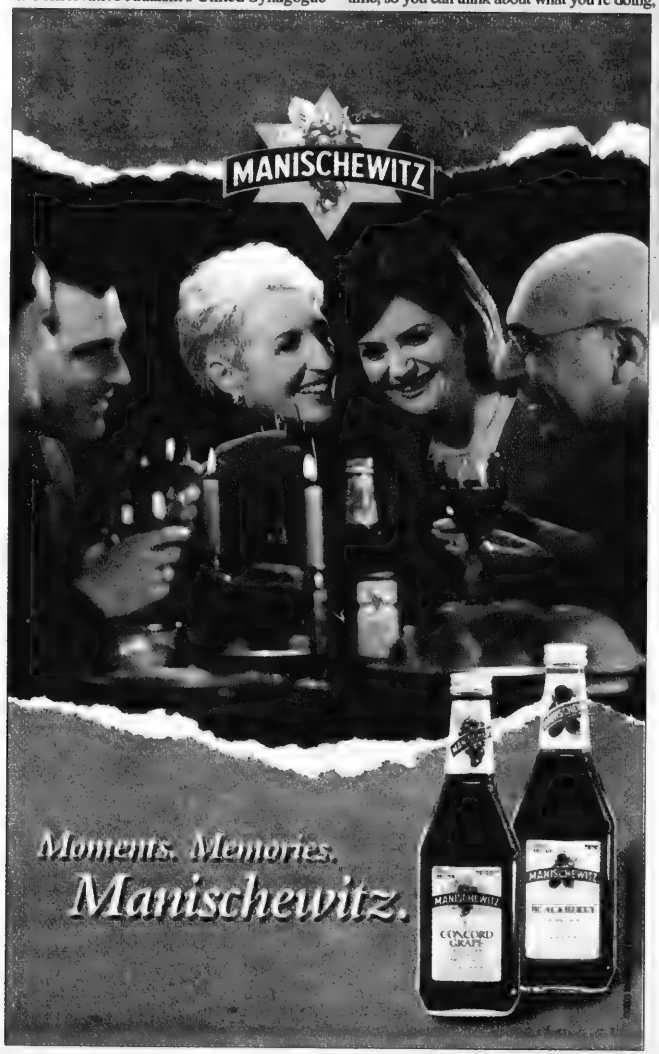
Frady Schwartz

FRADY SCHWARTZ'S SWEET YOM TOV CHALLAH

Dough
2 heaping tbsp. salt
5-lb. bag of high-gluten flour (or all-purpose)
1½ cups sugar
3 tbsp. dry yeast
4 cups warm water
4 eggs
⅔ c. oil

Streusel Topping:
1 stick margarine
1½ c. flour
½ c. sugar

Mix challah ingredients by hand. Knead for 10 minutes. Let rise near heat, until it doubles, 45 minutes to 1 hour. Punch down and shape into loaves. Let rise 45 minutes. Mix streusel ingredients in processor for one minute. Sprinkle on top of challahs. (Leftover streusel can be frozen.) Bake at 350 for 30 to 40 minutes. Makes 8 small challahs or 5 medium.



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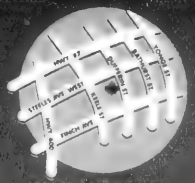

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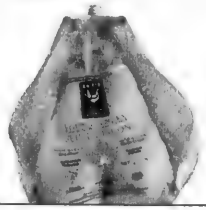

5.49/kg
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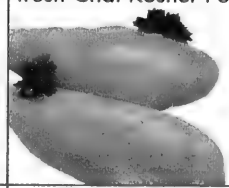

15.41/kg
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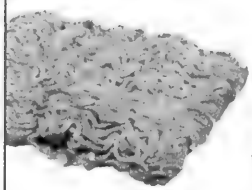

8.36/kg
3.79 lb.

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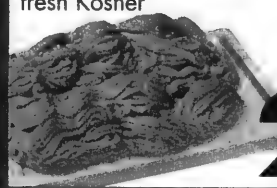
fresh Kosher



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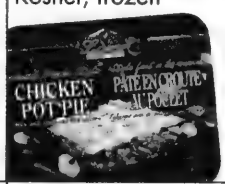

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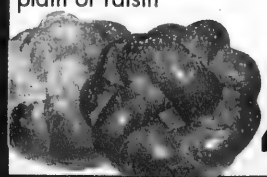

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Holiday foods around the world

By SUE EPSTEIN
Special to The CJN

It is traditional to serve a feast, a meal of greater abundance than is usually served, on Rosh Hashanah, the anniversary of the Creation. In the Book of Nehemiah (8:10), the people are told that after the Torah reading on Rosh Hashanah, they are to return to their homes and "eat the fat and drink the sweet."

There are many symbolic foods connected to Rosh Hashanah, and although it is almost universal to serve apple slices dipped in honey to begin the festive meal, every country, community and family has its own special holiday dishes. The table is set with the finest linen and dishes and laden with myriad delicacies representing the hope for a good and sweet year.

Living in Israel, the true melting pot of the Jews, I have had the pleasure of sharing Rosh Hashanah meals with Ashkenazim, Sephardim, South Africans, Australians, Canadians, Americans, Sabra Israelis and Belgians.

Customs vary, however. On the first night of Rosh Hashanah, after the challah and sweetened apple have been eaten, other symbolic foods that are mentioned in the Talmud or Shulchan Aruch are eaten, each with its special blessing.

Fenugreek or carrots are served (to increase our merits), leek or cabbage (that our enemies be devastated), pomegranate (that our merits increase as the many seeds of a pomegranate), the head of a sheep or fish (that we be as the head of the nations and not the tail), and so on. Each family has its own food customs, almost all are symbolic of fertility, abundance and prosperity.

The foods served are almost always colourful and sweet. No bitter foods are served, and most Ashkenazi Jews refrain from eating nuts because the kabbalistic number for nuts is equal to sin.

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SMOKED SALMON NAPOLEON

With so many holiday meals to plan, almost everyone will make at least one of them a dairy meal. This recipe is not as complicated to make as it appears and takes the concept of cream cheese and lox to new heights.

Pastry:
1 package puff pastry, defrosted if frozen, but still very cold
1 egg lightly mixed with 1 tbsp. water

Filling:
about 2 tsp. Dijon mustard
8 oz. regular or low fat cream cheese, softened, or spiced soft cheese, such as Rondele or Boursin (at room temperature)
1 small cucumber, peeled and thinly sliced
2 tbsp. chopped fresh dill or 1 tbsp. dried dill
1/2 red onion, peeled and thinly sliced
8 to 10 oz. thinly sliced smoked salmon or lox

To bake pastry:
Preheat oven to 350. On a lightly floured board, roll one sheet (or half) of pastry into a rectangle approximately 15x12 in. Cut rectangle in half lengthwise, making two 15x6-in. pieces. Place on lightly greased baking sheet.

Roll and cut second sheet in same manner. Place one of the pastry rectangles on a second baking sheet. (Reserve fourth rectangle for another use.) Prick the three sheets with a fork at about 1in. intervals. Brush tops with the beaten egg, making sure it doesn't drip down the sides.

Bake for 20 minutes or until golden, rotating if necessary to ensure even browning. Remove to racks to cool.

(The pastry may be covered with foil and held at room temperature overnight, or frozen in an airtight container so it doesn't get crushed. Defrost at room temperature. Reheat at 400 for 5 to 10 minutes before assembling.)

To assemble:
Preferably up to 2 hours before serving, if necessary, trim pastry to even the edges. Place one sheet on a platter. Spread with a thin layer of mustard (it only goes on this layer) and 1/3 the cheese. (If the cheese is difficult to spread, warm slightly in the microwave.)

Top with half the cucumbers, overlapping them slightly, sprinkle with half the dill, half the onions and cover with half the salmon. Place second pastry on top and spread with 1/3 the cheese. Repeat layers with remaining cucumber, dill, onion and salmon. Spread underside of third pastry layer with remaining cheese (this will help it adhere) and place on top of the loaf, cheese side down.

Cover with plastic wrap and place in a cool place at room temperature until ready to serve, but no longer than 2 hours. With a serrated knife, cut into thin slices or squares.

Note: The pastry may be baked a day ahead or frozen. Napoleon may be assembled up to 2 hours before serving.

HONEY AND ALMOND CAKE

This honey cake made with a boxed cake mix and canned pie filling will delight your family and guests, and no one will ever know how easy it was – unless you tell them.

Continued on page 27

Decorate your holiday table traditionally.

Honey cake made easy

Continued from page 26

1 can apple pie filling (or other fruit pie filling)
1 small can crushed pineapple, undrained
½ tsp. almond or vanilla extract
¼ cup liquid honey
1 white or yellow prepackaged cake mix
⅓ cup margarine
½ cup water
maraschino or candied cherries for garnish

Mix pie filling, crushed pineapple, almond or vanilla extract and honey in a bowl and then spread evenly over the bottom of a 9x13 oblong cake pan. (A glass baking dish is best.)

Melt margarine over low heat. Add water. Stir. Add cake mix. Stir until well blended. Pour over fruit and honey mixture.

Garnish with cherries and bake in a 350 degree oven for about 45 minutes or until a toothpick inserted into the cake mixture comes out dry.

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• TUNA BRUSCHETTA •

Preparation Time: 15 minutes or less • Cooking time: 2 minutes

1	can (170 g) **Clover Leaf® Flaked White Tuna,** drained	1/4 cup	zesty light Italian dressing, divided
1	medium tomato, diced	2 tbsp	chopped fresh parsley
1	clove garlic, minced	1 tbsp	chopped fresh basil
		16	mini pitas (6 oz / 170 g package)

• In a small bowl, combine tuna, tomato, garlic, 2 tbsp. Italian dressing, parsley and basic; cover and refrigerate 30 minutes.

• Meanwhile, lightly press any puffiness from pitas; place on baking sheet and lightly toast tops under broiler. Brush with remaining Italian dressing.

• Divide tuna mixture among pitas. Broil until heated through and edges of pitas are golden brown, about 2 minutes. Serve immediately.

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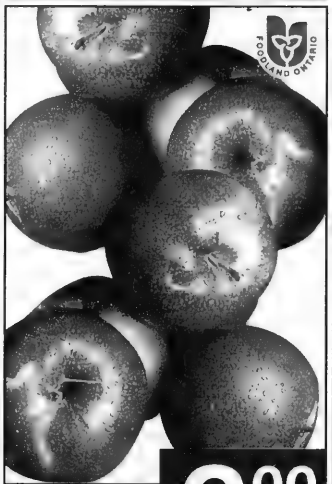

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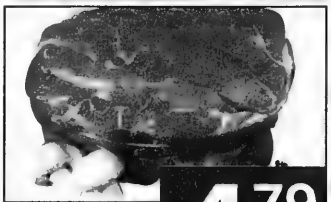

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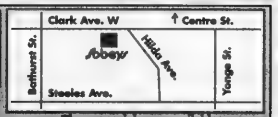

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Holiday Food Ideas

Sweeten your holiday with home-made desserts

By MARCY GOLDMAN
Special to The CJN

Holidays are often contradictory times and the Jewish New Year is no exception. When it comes to food for the High Holy Days, on the one hand (as Tevye, the waffling patriarch from *Fiddler on the Roof*, would say), you want the tried and true. Sameness has its own comfort quotient. These are hectic times and tradition, more than ever, is a welcome respite.

And yet, on the other hand, I am often asked, "Can't you make something new, something different for the holidays?" Well, it is the new millennium on that other calendar and that alone nudges me, as a creative baker, to create some new treats. The solution – a mix of both on my holiday table and yours. New satisfies our adventurous palates and the spirit of the New Year; traditional honours tradition and offers a warmth that makes the holidays special.

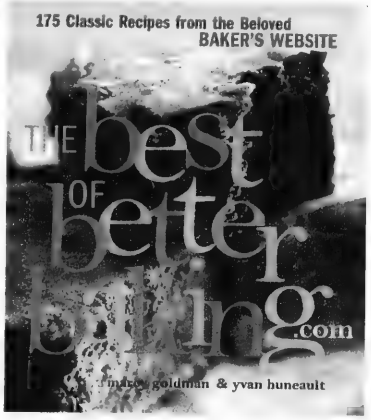
Rosh Hashanah is about a new start – a fresh year of living, hopefully tinged with honey. Desserts for the Jewish Near Year are usually sweetened with honey or resplendent with apples, both exemplifying a wish for sweetness in the New Year. We also offer something new for a new beginning, for example, an unusual fruit at the table, such as a pomegranate.

I have created a collection of lovely cakes and pastries simply based on the concept of honey. Unlike Passover, which is quite restrictive to bakers, even professional ones, Rosh Hashanah presents limitless possibilities. No matter what assortment you choose to indulge, the result is a sweet table that trumpets in the New Year on an exceptionally sweet note!

APPLE CINNAMON VANILLA CHALLAH

Honey-kissed round challah or egg bread is the usual suspect, but this essentially apple cinnamon bread that is neither bread nor Danish is a slice of heaven. Get this recipe its own website! What could make more sense or be more appealing – a rich challah laced with a touch of honey and studded with chunks of fresh autumn apples. A bread machine, set on Dough Cycle and bread machine yeast make this a snap. This works as a specialty challah or almost as an apple bubka or yeasted coffee cake.

Dough
1 cup warm water (110 degrees F)
1 tsp. sugar
5 tsp. dry yeast*
½ cup sugar
2 eggs, room temperature
1½ tsp. vanilla
2½ tsp. salt
½ cup oil (or melted, unsalted butter)



¼ tsp. cinnamon
5-5½ cups, approximately, bread or unbleached all-purpose flour
*I prefer Bread Machine yeast.

Apple filling mixture
3 cups coarsely chopped apples, peeled or not (½ in. dice)
½ cup white sugar
1 tsp. cinnamon

Egg wash and garnish
1 egg
1 yolk
sugar, preferably coarse, for sprinkling (about 2-3 tbsp.)
non-stick cooking spray

In a large mixing bowl, stir together water, yeast and tsp. of sugar. Let stand 2-3 minutes to dissolve yeast.

Briskly stir in ½ cup of sugar, eggs, vanilla, salt, cinnamon and oil (or melted butter).

Add in most of flour to form a stiff dough. Add in additional flour and knead 8-10 minutes to make a smooth dough. Place in a lightly greased bowl and insert into a large plastic bag, sealing lightly. Let rest until doubled, 45-60 minutes.

Meanwhile, prepare apples. Place in a medium sized bowl and toss with sugar and cinnamon.

Prepare egg wash by whisking together the whole egg and yolk.

Spray a 12x5-inch loaf pan generously with non-stick cooking spray. If you do not have such a large loaf pan, use two 9x5-inch loaf pans.

Continued on page 32

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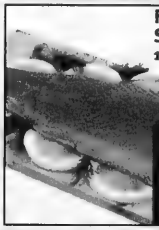

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Treat your guests to the 'Best of Baking'

Continued from page 29

Turn dough out onto a lightly floured board. Roll or pat out into a large round (about 10 in. across). Press in half of apples. Fold in outer edges or corners of dough over apples (any way you can) and press to seal. Flatten dough slightly and press on remaining apples, folding dough over apples, pressing in any apples that may pop out (just put them back in and stick the dough on top later on). Don't worry if apples and sugar start oozing out – it works out in the end. Let dough rest 5 minutes on the work surface.

Using a sharp knife, cut into hodgepodge shaped chunks – about 16 pieces in all. Lay pieces of apple-filled dough in prepared pan, lining bottom first, then gently laying remaining pieces on top, juxapositioning the angles of the cut chunks. Top with any escaped apple pieces.

Spray dough with a light coating of non-stick cooking spray. Place entire pan(s) in a large plastic bag and seal loosely. Let rise till puffy and almost flush with the top of the pan, anywhere from 45-90 minutes. Remove from bag and dab on egg wash as thoroughly and generously as possible (since dough is not a smooth surface, you have drizzle and dab on the glaze, rather than paint it on). Sprinkle with coarse sugar, if available, regular sugar if not.

Preheat oven to 350. Bake about 45-55 minutes until well browned. If bread browns too fast, cover lightly with foil to protect top surface.

Cool in pan 10 minutes before removing and cooling on a rack. Makes one large or two smaller loaves.

FRUIT-OF-THE-VINE MANDELBROT

This Italian-inspired method of dipping baked slices of biscotti in sweet red wine, then sugar and re-baking makes divine and unique looking biscotti. Frozen cranberries work best – do not defrost for use in baking.

½ cup vegetable oil
1 cup sugar
3 eggs
1 tsp. vanilla
½ cup sweet red wine
⅛ tsp. salt
2¼ tsp. baking powder
½ tsp. baking soda
3 cups all purpose flour
1 cup walnuts, coarsely chopped
1 cup cranberries, coarsely chopped
½ cup cranberries, whole

Dipping Mixture
½ cup sweet red wine such as kosher grape or blackberry
1 cup sugar

Preheat oven to 350. Line two medium doubled-up baking sheets or one large one, also doubled up, with parchment paper.

In a medium-sized bowl, whisk together oil and sugar. Blend in eggs, vanilla, and wine.

Fold in flour, baking powder, baking soda and salt. Using a large spatula, gently fold in, by hand, walnuts and cranberries and blend well.

Spread or spoon batter onto preparing baking sheet(s), making a log about 9 in. long by 4-5 in. wide. Alternatively, you can make two smaller logs of 6x3 in.

Bake until set and golden, about 35-45 minutes (larger log will take longer). Cool 20 minutes before slicing. Slice in long slices, about ½ in. wide.

For dipping mixture, pour wine into a measuring cup or small bowl. Set out a shallow bowl or a piece of wax paper and put the one-cup sugar in or on it.

Brush one side of each biscotti generously with wine. Then dip into the sugar. (You can also dip cookies in wine, but this makes them quite moist and baking will take longer).

Lay the biscotti, sugar side down on the parchment-lined, doubled-up baking sheet(s).

Reduce oven temperature to 325. For the second bake, bake until biscotti appear crisp and dry (30-35 minutes), turning them once after 20-30 minutes. Depending on how wet the berries are, the second (crisping) baking can take less or longer time. The biscotti, when done, should appear browned and dry. Makes 24-35 cookies, depending on size.

BUBBIE STYLE MARBLE CAKE

What could be more welcome at any holiday than this lovely vanilla and chocolate rippled cake? It pleases everyone. Oil-based, it still tastes rich and buttery and is absolutely huge and dramatic. Boyajian orange oil, available from www.goldaskitchen.com, is a wonderful flavour extract that heightens the taste of this lovely cake.

1½ cups vegetable oil
2½ cups sugar
6 eggs
2 tsp. pure vanilla
¼ tsp. almond extract
¼ tsp. orange extract, optional
2 tsp. orange zest, finely minced, optional
4 cups all purpose flour
½ tsp. salt
5 tsp. baking powder
½ cup warm milk or orange juice
4 tbsp. cocoa
½ cup semi-sweet chocolate, coarsely chopped
2 tbsp. coarse or granulated sugar
non-stick cooking spray

Continued on page 34

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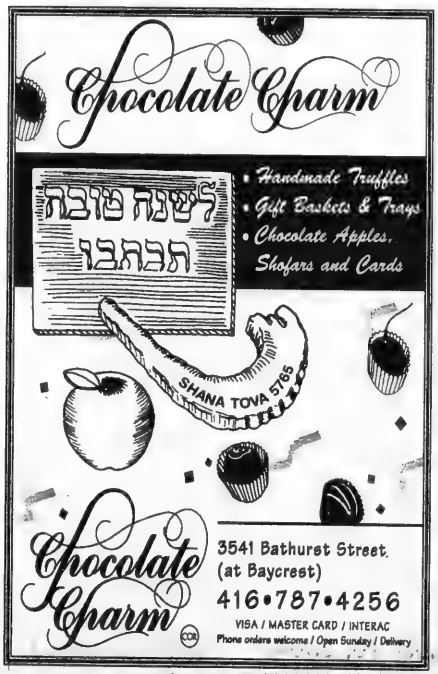
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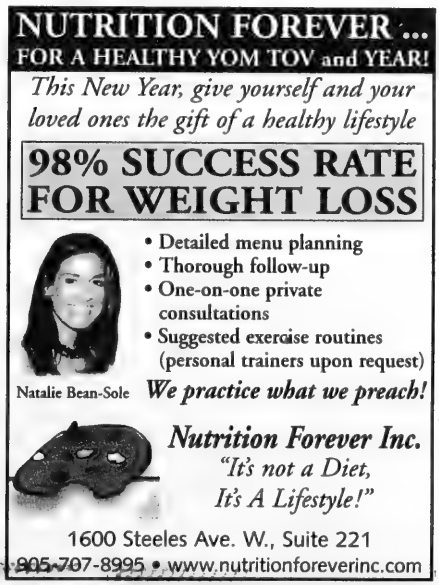
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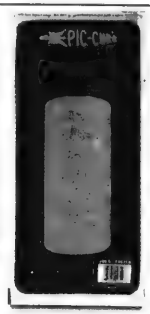

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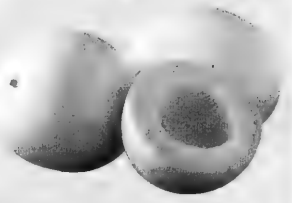

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Holiday Food Ideas

Kosher ethnic food is the next trend

By CAROLYN BLACKMAN
Staff Reporter

Debbie Diament, a cooking teacher and recipe developer with an interest in ethnic food, can help put a new twist on holiday meals.

Diament became interested in ethnic cooking when she was growing up in Saskatoon, Sask.

"My father, Saul, was a rabbi who taught Jewish history at the University of Saskatchewan. His associates at the university were multicultural, and our family was often invited to their homes for meals," she says.

"I enjoyed these meals so much that I developed a huge interest in food. I began reading cookbooks like other people read novels.

"I can still taste everything I was served at those dinners. Ethnic cooking is trendy now, but back then it didn't get the respect it deserved."

She began cooking seriously as a teenager after working in a kibbutz kitchen. "I learned to cook for masses of people, and I became inspired to develop my skills," she says. "I got into Middle Eastern cooking when I was studying at Hebrew University."

Diamant, author of *My Place for Dinner*, and a member of the International Association of Culinary Professionals, Cuisine Canada and the Women's Culinary Network, now teaches hands-on cooking classes in people's homes.

"I believe people learn best by doing," she says. "You don't learn how to cook by watching someone else."

In a city as diverse as Toronto, she adds, there is a strong interest in ethnic cuisine, "and kosher ethnic cuisine is the next logical step.

"People want something a little different. We make a complete five-course meal, and I tell them where to find the kosher ingredients. You learn a lot about a culture through its food, and I want people to experience that in a fun, relaxed way," says Diament, who has catered a kosher Thai bridal shower.

"My joy is knowing that my students have gone home and reproduced what they made in my class. I don't want it to end there; I like to hear from them."

She eats simply in her own home, she says. "I like grilled chicken and vegetables. I don't support any diet; I eat balanced food in moderation.

"I love eating other people's cooking. I don't want people to feel intimidated cooking for me; I am open and unpretentious."

INDIAN MIXED VEGETABLE CURRY

This very delicately spiced vegetable dish makes a good accompaniment to a dairy meal. It also is an appetizing snack when served with plain yogurt.

4 cups mixed vegetables, e.g., green beans, peas, potatoes, cauliflower, carrots, potatoes, mushrooms
2 tbsp. vegetable oil
1 tsp. cumin seeds, freshly roasted
½ tsp. mustard seeds
1 tsp. turmeric
2 cloves garlic, crushed
6-8 curry leaves
1 dried red chili
salt, to taste
1 tsp. sugar
⅔ cup natural yogurt mixed with 1 tsp. cornstarch

Prepare all the vegetables that you have chosen: string the beans, thaw the peas, if frozen; cube the potatoes; cut the cauliflower into florets; dice the carrots; wash mushrooms and leave whole.

Continued on page 35

More Better Baking ...

Continued from page 32

Preheat oven to 350. Generously spray a 9- or 10-inch angel food cake pan with cooking spray.

In a mixing bowl, blend the oil, sugar and eggs. Stir in vanilla, almond and orange extracts and zest (if using) then fold in flour, salt, baking powder and milk or orange juice.

Remove one third of batter and whisk in cocoa to darken batter.

Spoon half of plain batter, then chocolate batter and remaining plain batter into pan. Top with chocolate and coarse sugar.

Place on a baking sheet and bake until cake tests done, about 55-65 minutes. Makes 14-16 servings. Can dust with confectioner's sugar.

HONEY ALMOND NEW YEAR'S BISCOTTI

Mandelbrot? Biscotti? No matter what the appellation, they would taste as sweet.

½ cup oil
1¼ cups sugar
⅓ cup honey
3 eggs
3 egg yolks
2 tsp. pure vanilla
1 tsp. pure almond extract
scrapings of one vanilla bean
3¾ cups all purpose flour
½ tsp. salt
1 tbsp. baking powder
¾ cup whole, blanched almonds, lightly toasted
½ cup ground almonds

Garnish
1 egg white, whisked
½ cup, approximately, flaked almonds

Preheat oven to 350. Double up two baking sheets and line top one with parchment paper.

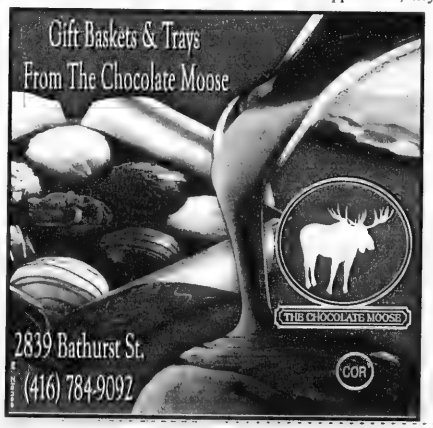
In a mixer, blend the oil, sugar, honey, eggs, egg yolks, vanilla, almond extract and vanilla scrapings.

Add flour, baking powder, salt, and whole and ground almonds. Blend well to make a firm batter.

Form into 2 logs, about 10 inches by 3-4 in. wide. Brush top of logs with egg white, then sprinkle on flaked almonds. Bake 40-45 minutes until lightly golden and firm. Cool well, reduce heat to 325.

Cut into diagonal slices, about one inch thick. Rebake, turning once, about 12-16 minutes.

Marcy Goldman is the author of A Treasury of Jewish Holiday Baking *and* The Best of BetterBaking.com. *She may be reached at her website, www.BetterBaking.com, where she handles Jewish holiday recipes as well as general baking questions. A professional pastry chef, Goldman resides in Montreal.*



Thai one on this holiday season

Continued from page 34

Heat a large pan with enough water to cook all the vegetables and bring to boil. First add the potatoes and carrots and cook until nearly tender. Then add all the other vegetables and cook until still firm. All the vegetables should be crunchy except the potatoes. Drain well.

Heat oil in a skillet and fry the cumin and mustard seeds, the turmeric, garlic, curry leaves and dried chili gently until the garlic is golden brown and the chili nearly burnt. Reduce the heat. Fold in the drained vegetables, add the sugar and salt and gradually add the yogurt mixed with the cornstarch. Heat to serving temperature and serve immediately. Serves 4-6.

THAI MANGO SALAD

This tasty and refreshing salad is great as part of a Thai meal or serve as a side dish with grilled chicken.

4 mangoes, peeled and thinly sliced
1 red onion, thinly sliced
2 cloves garlic, minced
½ tsp. chili flakes
2 tbsp. rice wine vinegar
juice of 1 lime
½ tsp. soy sauce
6 tbsp. chopped fresh mint
2 tbsp. chopped fresh coriander
½ cup chopped unsalted roasted peanuts or cashews

Peel mangoes. Slice into thin strips, working evenly around all sides of mango. Combine mango and remaining ingredients in a medium bowl and toss until well blended. If you want to make this salad in advance, leave the peanuts out and sprinkle them on just before serving. The salad will keep for a couple of hours, but not much longer. Serves 4-6.

THAI RED CURRY OF CHICKEN

Serve rice and a cooked green vegetable on the side for a fabulous dinner.

1 tbsp. canola oil
4 tsp. red curry paste
1 lb. boneless chicken, cut in thin strips
1 onion, coarsely chopped
1 red pepper, cut in thin strips
green beans, about a cup, trimmed and sliced in half
grated rind of 1 medium lemon
1 cup light coconut milk
1 tbsp. fish sauce or 1 tbsp. soy sauce
1 tbsp. fresh lemon juice
½ cup chopped fresh coriander, for garnish

In a large, non-stick skillet, heat oil over high heat. Stir-fry curry paste for 30 seconds. Add chicken, stir-fry until cooked. Stir in onion and fry for 1 minute. Add red pepper, green beans, lemon juice and rind and stir-fry for a few minutes. Stir in coconut milk, fish or soy sauce, and bring to a boil. Cook for 2 minutes or until liquid is reduced slightly. Garnish with fresh coriander and serve immediately. Serves 4-6.

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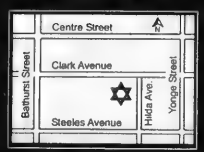

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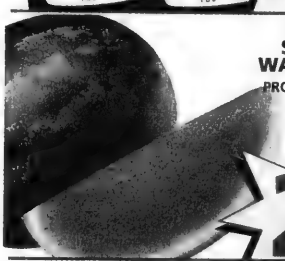

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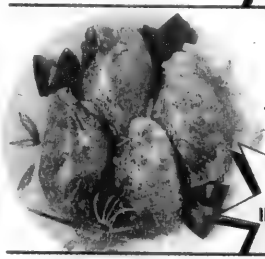

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Family Moments

only from The Canadian Jewish news

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Eryn Tobi Rozen
and
Andrew C. Miller
are happy to announce their engagement.

Delighted parents are Dena Arback, Morris Rozen and Lesley & Ron Miller.

Excited siblings are Daniel, Janna and Ryan.

Proud grandparents are Nat & Rena Arback, Sam & Ella Rozencwajg, and Eleanor Miller.

Remembered in our hearts are Herman & Violet Scheiner, Henry & Jenne Goodman and Harold Miller

Mazel Tov Cory & Kristin Gillman on your recent marriage.

Mazel Tov to
Shayna Smith & Darren Merker
On their recent Engagement.
Proud Parents are
Esther & Joseph Smith
and
Robert & Gail Merker
May your lives be filled with Love and happiness always.

Nathan Eknovitz was born Mar. 6. Proud parents and grandparents, Shirley & Paul Eknovitz, George & Judy Zafir, Jay & Hinda Eknovitz. Great-grandmothers Elizabeth Miklos and Maria Gyimesi.

Marilyn & Alvin Abram of Toronto announce the marriage of their daughter Lisa to Mark, son of Sally & Cecil Breslauer of Calgary. Great-grandmother Bubbie Sara is overjoyed!

The Mulas announce the graduation of Dr. David Mula from University of Western Ontario medical school. Missed at this time Rose & Louis Kwitko, Mazli & Heskel Mula, Dr. Marvin Kwitko.

Karen & Allan Cohen announce the engagement of their son Bradley to Tatiana, daughter of Fany & Luiz Ejchel of Sao Paulo, Brazil. Overjoyed are Mauricio & Daniela Ejchel, Andrea & Isaak Gruberger and Lauren Cohen. Grandmothers are Phyllis Bryce and Cheva Flank.

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What's New Deadlines: PLEASE NOTE HOLIDAY DEADLINES Wednesday, Sept. 7, was the deadline for the Sept. 23 issue, Monday, Sept. 13, is the deadline for the Sept. 29 issue, Wednesday, Sept. 21, is the deadline for the Oct. 6 issue and Monday, Sept. 27, is the deadline for the Oct. 14 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Sept. 9

BOOK TALK

Nessa Rapaport discusses her recently published book *House on the River: A Summer Journey*, a tale of a quest on water and an inner pilgrimage. Holy Blossom Temple at 8 p.m. 416-789-3291.

Saturday, Sept. 11

SLICHOT PROGRAM

Prof. Adele Reinhartz discusses "If Tshuvah is the Answer, What is the Question?" before *Slichot* at Adath Israel Congregation at 9:30 p.m. Services at 11 p.m. 416-635-5340.

Sunday, Sept. 12

GENERAL WINGATE MTG

The General Wingate Branch of the Royal Canadian Legion holds an all-members meeting at 9:15 a.m. at the Zionist Centre, 788 Marlee Ave. 416-782-5024.

HOLIDAY PREPARATION

Rabbi Nati Helfgot, chair of Bible and Jewish thought at Yeshivat Chovevei Torah, New York, presents a workshop "Tshuva in the Thought of Rav Soloveitchik and Rav Kook." 9:45 a.m.-12:15 p.m. Beth Jacob Congregation, 147 Overbrook. Visit www.torahinmotion.org or call 416-633-5770.

ARYEH BARAF MEETING

The Aryeh Baraf Chesed Network for Jewish Singles meets at 10 a.m. at the Adath Israel Synagogue. 416-221-2782.

A HEALING SERVICE

Experience hope, comfort, faith and support at a healing service led by **Rabbi Roy Tanenbaum** and **Judy Shier Weisberg**, musician and holistic practitioner, 3-4 p.m. at the Lipa Green Building, 4th floor. Wheelchair accessible parking, no fee, open to the public. Call **Etta** 416-944-3359.

HOW HOLY ARE THE HOLIDAYS

Temple Kol Ami begins their Sunday night lecture series at 7:30 p.m. with **Susan Jackson** discussing "The High Holy Days ... Boy are they Holy!" at Chapters, Yonge and Steeles Ave. Free.

THE CALL OF THE SHOFAR

The JRCC's Women's League offers "The Call of the Shofar" a Rosh Hashanah program that includes a High Holy Day overview in Russian, *Jerusalem Temple*, a slide show presentation on the Temple Mount by **Yisroel Idels**, and Jewish music. 7 p.m. at B'nai Torah Congregation. Tickets are $15 each or a table of 10 for $100. For tickets call 416-222-7105 ext. 221.

Monday, Sept. 13

SPIRITUAL FITNESS

Aish HaTorah presents "Spiritual Fitness: The 48 Ways To Wisdom" with **Adrienne Gold** every Monday at 7:30 p.m. beginning tonight at The Village Shul. Women only. $5/class.

NOT OPTED OUT

Beth Tikvah host's a monthly meeting for individuals, parents, grandparents, and family or friends of inter-dating, or inter-married couples, and those who would like to support those in similar circumstances. They share experiences, solutions and offer support to attendees. Discussions are discreet and confidential. The meetings are attended by a professional facilitator. Free. 8 p.m. For information call **Moe Horenfeldt** 905-508-0135 or e-mail mhorenf@idirect.com.

Other news

HIGH HOLY DAY SERVICES

Join the **Pray and Learn Service** led by **Rabbi Elliott Diamond**, at Shaarei Shomayim Congregation. Suitable for all levels of knowledge and observance. For tickets call 416-789-3213.

Continued on page 39

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What's New

Continued from page 38

Kolel: The Adult Centre for Liberal Jewish Learning offers three High Holy Day service options with one ticket price, a traditional service with **Rabbi Elyse Goldstein**, a contemporary service and Kolel's famous 'un-service.' Call 416-485-7007 ext. 0 for tickets. All services at the BJCC.

The Winchevsky Centre hosts "Apples and Honey" a secular Rosh Hashanah celebration, Thursday, Sept. 16 at 10:30 a.m. and a Yom Kippur observance Friday, Sept, 24 at 7:30 p.m. For tickets call 416-789-5502.

Oraynu Congregation For Humanistic Judaism offers secular Rosh Hashanah and Yom Kippur services at the North York Memorial Hall, Burgundy Room, 5110 Yonge St. Babysitting and children's program provided. To purchase tickets call 416-385-3910.

JONAH VERSUS GOD

Mekorot presents a High Holy Day workshop with **Rabbi Moshe Shulman** on "Jonah Versus God," a discussion about Jonah's struggle with his mission and why *The Book of Jonah* is read on Yom Kippur. Wednesday, Sept. 22, 9:30-11 a.m. at 68 Theodore Place. Free. Register by Sept. 14. 416-398-1510 or study@mekorot.ca

CHAZAK V'EMATZ

Chazak V'Ematz, an outreach Jewish support group, has been established to give support to all amputees in the Toronto community, and help them adjust to life. The group meets twice a year at the Baycrest Cafeteria to discuss new products and prosthetic devices. For confidential support and information call **Ruth** 416-783-3717.

STUDY OPPORTUNITIES

Mekorot Institute of Torah Studies for Women offers day and evening text based classes including Bible, Jewish philosophy, Jewish law, Talmud and more. Visit www.mekorot.ca or call 416-398-1510.

Florence Melton Mini-School is now taking registration for fall classes. Call 416-789-7400 for details.

JF&CS GROUPS

Jewish Family & Child Service Information/registration call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

When You're About to Separate: What to Tell the Kids. A one-session workshop for parents about to separate or in the early stages of separation. Tuesday Sept. 14, 6:30 pm, The Promenade Mall, Suite 313.

Effective Parenting. A four session group to help parents learn what they can do to raise a happy, motivated, well behaved child. Begins Tuesday, Sept 28, 6:30-8:30 p.m. at 4600 Bathurst St.

Social Skills Programs for Children and Adolescents. Eight-week groups that provides a positive environment to enhance self-esteem and foster social skills. Ages 6-8 group begins Tuesday, Oct 12, 6-7:30 p.m.; Ages 9-11 group begins Thursday, Oct 14, 6-7:30 p.m.; Early adolescent ages 12-14, begins Monday, Oct. 18, 7-8:30 p.m.; Older teens ages 15-17 begins Thursday, Oct. 21, 7-8:30 p.m.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. 416-630-6481.

Information sessions for new immigrant are held every Tuesday mornings 9 a.m. Registration required.

Family To Family Matching Project. A program that matches Toronto families with newcomers to help ease the transition of settling into their new home an community. If you are a family that can reach out and help call **Susie Solnik** at ext. 30 or **Elana Paice Lidsky** at 416-631-5692.

Holiday Celebration: Join JIAS to celebrate "Chagei Tishrei 5765" on Tuesday, Oct. 5 in the lobby of the Leah Posluns Theatre at the BJCC, 4588 Bathurst St. between 7-9 p.m. This is an opportunity for Jewish families who have immigrated to Toronto in the last two years to celebrate new beginnings with traditional holiday sweets, music, children's craft corner, information about services in the community and more. Call for information.

JIAS is looking for teens to participate in a leadership program that welcomes new immigrant teenagers to our community. Call **Jodi** at ext. 28.

FOR SENIORS

Association of Jewish Seniors' general meeting, Thurs. Sept. 9, 9:30 a.m. at Shaarei Shomayim Congregation. **Judith Klie** will speak on "How to Complain Effectively: How Your Ombudsman Can Help." Call **Tammy** 416-635-2860.

Beth Emeth Bais Yehuda Synagogue's Chai Shalom hosts "Sing in the New Yom Tov." Thursday, Sept. 9 at 7:30 p.m. with **Michael Khinkis**. Members $5, non members $7. For tickets call 416-633-3838 or **Mildred Persofsky** 416-633-2436 or **Helen Schwartz** 416-633-4111.

Earl Bales Seniors' Club: Sunday night dance Sept. 26 with live band. Hebrew classes, Tuesday mornings 10 a.m.-noon, $25/month. Bingo Tuesdays 12:30-3 p.m. Casino Rama Wednesday, Oct. 13. Call 416-395-7881 Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Sept. 9, Israeli movie; Sept. 16-30, closed. Closed Sept. 16-30. Call **Menachem Wallach**, 905-731-7748, or **Malka Colla**, 416-630-5771.

Seniors Bowling League meets every other Saturday night, September through June, and has openings for new bowlers. Call **Sidney Fox** 416-633-7305 or **Abe Levine** 416-742-3004.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

High Holiday tickets now on sale for services at the centre. Members $75, non-members $85, children under 12, $35.

Agawa Canyon Trip. Join a two day train excursion departing Oct. 5, 8 a.m. returns Oct. 6 at midnight. Members $226, non-members $250. call **Irina** at ext. 123 for information and reservations.

Israeli Club Etrog for Hebrew-speaking seniors meets Tuesdays at 7 p.m. Sept. 14, movie; Sept. 21, day trip to Casino Rama, 8:45 a.m. Call **Galit Osadtsuk** at ext. 115.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

The Koffler Gallery presents **Mitch Robertson**: "S & P 100," though September 26.

"Journey Home" runs September through October 24 in the Loggia Gallery. This exhibit documents **Lena Shugar's** travels through life including her trek across Europe during and after World War II.

Israeli dancing for beginners begins Monday, Sept. 27, 8:30-10 p.m. Israeli Dancing:Classic "Oldies" begins Sunday, Oct. 3, 7:30-10 p.m. Folk dancing for the 55+ begins Wednesday, Oct. 6, 10-11:30 a.m. International folk dancing begins Wednesday, Oct.13, 8- 10:30 p.m. Call **Teme Kernerman**, ext. 364.

The BJCC School and Day care has day-care space available for a new extended Tic Tac Two morning program from 9-11:30 a.m. and new preschool, nursery, junior kindergarten and senior kindergarten, morning options of 9-11:30 a.m. or 9 a.m.-1 p.m. Call ext. 248 to book a tour or for more information.

The Koffler School of Music registration for fall classes open for piano, guitar, violin, flute, saxophone, ensembles, Suzuki piano and violin lessons, Nashir Children's Choir, opera master classes, opera appreciation, Resa's Pieces Band. Babies, Toddlers and Preschool Music programs Sundays and Tuesdays.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

The Downtown Jewish Bicycle Tour, Sunday, Sept. 12, 10 a.m.–noon. Enjoy a ride through some of downtown Toronto's sites of Jewish interest. Meet at Christie Pits, south-east corner. Registration required.

Jewish Storytelling meets the first Tuesday of each month at 7:30 -9:30 p.m. Members/$5 at the door.

Jazz style dance with **Sophie Luxton** of Kata Kata Dance begins September 28. No previous dance experience required. 10-week program.

Hebrew and Yiddish classes. Beginners to advanced. Classes start in October.

Knit One, Purl Two! Sunday, October 3, 1-4 p.m. For beginners and beyond. This 3-hour workshop will get you on your way to knitting for fun and relaxation.

Registration for fall programs for adults and children including fitness, recreation, cultural arts, adult education and community celebrations.

VOLUNTEERS WANTED

The Bernard Betel Centre is looking for a Hungarian speaking volunteer to help an isolated senior by providing conversation and companionship once a week. Call **Barbara Zigler** 416-225-2112 ext. 134.

Baycrest Centre for Geriatric Care needs volunteers for their Health Centre to act as greeters, reminders and appointments and do some general clerical duties. They are also looking for people who like books and may have worked in a book store or a retired librarian to volunteer in their new Wellness Library. Volunteers are needed Monday and Wednesday, 12-2 p.m. and Thursday 11 a.m.-1 p.m. Call 416-785-2500 ext. 2572 or email alefkovitz@baycrest.org.

The North York Women's Centre is looking for volunteer board members. They are a small organization with a 15-year history of providing quality programs and services for women in North York and beyond. For information, visit www.nywc.org or call 416-781-0479.

SINGLES EVENTS CAN BE FOUND ON PAGE 42

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

UNVEILINGS and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

The unveiling of a monument to the memory of the late
JOHN LEON ZELDIN, Q.C. ז"ל
will take place
Monday, Sept. 13th, 2004 at 2:00 p.m.
Roselawn Cemetery
Apter Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MURRAY (MOISHE) KESHEN ז"ל
will take place
Sunday, Sept. 12th, 10:00 a.m.
Pardes Shalom Cemetery
Community Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
BORIS (BARUCH) ROIZMAN ז"ל
will take place
Sunday, Sept. 12th, 12:30 p.m.
Beth Tzedec Memorial Park
5822 Bathurst Street
Section #13
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ERICA SCHILLER MAMMON ז"ל
will take place
Sunday, Sept. 12th, 11:30 a.m.
Pardes Shalom Cemetery
Dufferin St. north of Major Mackenzie
B'nai Torah Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
JEANNETTE KAPLANSKY ז"ל
will take place
Sunday, Sept. 19th, 11:30 a.m.
Pardes Shalom Cemetery
Dufferin St. north of Major Mackenzie
Community Section GGGG
Relatives and friends are invited to attend

The family of the late
Gizella Fein ז"ל
wish to thank family and friends for their kind support, sympathy cards, shiva meals and generous donations. Your thoughtfulness will always be remembered. Please accept this as our personal thanks.

The unveiling of a monument to the memory of the late
TILLIE SHIFFMAN KAY ז"ל
will take place
Sunday, Sept. 12th, 11:00 a.m.
Mount Sinai Memorial Park
Ozrower Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MIKE WITTELSZ ז"ל
will take place
Sunday, Sept. 12th, 11:00 a.m.
Pardes Shalom Cemetery
Community Section G
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
BETTY SHROTT ז"ל
will take place
Sunday, Sept. 12th, 11:00 a.m.
Bathurst Lawn Memorial Park
Bathurst, south of Steeles
Anshei Minsk Congregation Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SHIRLEY SILVERMAN ז"ל
will take place
Sunday, Sept. 12th, 11:00 a.m.
Mount Sinai Memorial Park
986 Wilson Ave. at Keele
Kiever Congregation Section
Relatives and friends are welcome to attend

The unveiling of a monument to the memory of the late
REUBEN SHIMKOVITZ ז"ל
Devoted husband, beloved father, grandfather & brother
will take place
Sunday, September 12th at 1:00 p.m.
Pardes Shalom Cemetery
Lodzer Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ROSE GROSSMAN ז"ל
will take place
Sunday, Sept. 12th, 1:00 p.m.
Bathurst Lawn Memorial Park
Upter Friendly Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SAMUEL HIRSCH HESIO WOHLMUTH ז"ל
will take place
Sunday, Sept. 12th, 2:00 p.m.
Pardes Shalom Cemetery
Dufferin St. 3 km north of Major Mackenzie
Section EEEE - Row F
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
LISA CORISTINE ז"ל
Cherished daughter, sister, auntie, teacher and friend.
Co-founder of the Brave Heart Foundation for Cancer Research
will take place
Sunday, September 12th at 2:30 p.m.
Pardes Sholom Cemetery
Community Section EEEE
Relatives and friends and students are invited to attend

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You have touched our hearts with your kindess and love, assuaging the pain of our inconsolable loss.
We wish you all peace, joy, health, and blessings for this New Year and for always.
Fela, Rena, and Mark Lichtblau

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On Campus

Scholarship winner wrestles with Mideast linguistic divide

By JANICE ARNOLD
Staff Reporter

MONTREAL — David Mendelsohn is convinced that the protracted conflict between Palestinians and Israelis is due to each not really understanding what the other is saying, no matter whether they share a common language or use an interpreter.

Over the next three years, Mendelsohn will try to prove his thesis, shuttling between Israel and the Palestinian territories, and back to his home in Montreal, with the support of a Pierre Elliott Trudeau Foundation Doctoral Scholarship. It will pay him a stipend of $35,000 a year, plus another $15,000 annually to cover research-related travel.

One of 14 Trudeau Scholars for 2004

"We know how difficult it can be for all of us to communicate with one another in an everyday situation, even between married people or children and parents. Well, that is magnified many times over between people from different cultures," he said in a telephone interview from Netanya, Israel, where he is spending the summer.

"I intend to use my training in linguistics and my close familiarity with both cultures as a means of contributing to the peace effort."

He says little attention has been paid to how the differing ways that Palestinians and Israelis express themselves have scuttled peace negotiations.

Mendelsohn is just completing a PhD in classics and linguistics at Concordia University (he is the only student in that program) and will begin his second doctorate in Islamic studies at McGill University this fall.

Mendelsohn is one of 14 2004 Trudeau Scholars, all doctoral candidates, announced at the end of June by the foundation, which was established two years ago in memory of the late prime minister. The first 12 scholars were named last year.

The foundation's goal is to encourage outstanding research in the social sciences and humanities that is relevant to present-day concerns, and to foster public debate on policy-making. It is the richest doctoral scholarship in Canada in its field, and applicants undergo a rigorous selection process. Up to a quarter of the scholarships may be awarded to foreign nationals studying in Canada.

Mendelsohn, 36, speaks both Hebrew and Arabic and lived in Israel from 1994 to 1998.

"During that time, I became close to a number of Palestinians, with whom I practised my Arabic while they improved their English. I became aware of two different cultures that both wanted peace but were incapable of finding the means to communicate that desire to each other in a respectful, believable manner.

"I have come to realize that there is important work to be done in the field of communication between the Palestinians and the Israelis."

The kind of understanding he had with the Palestinians came only after "heart-to-heart" dialogue, and that was possible only because they shared some things in common, such as education.

He emphasizes that the misunderstanding is on both sides. Palestinians and Israelis tend to put their own interpretation, often negative, on what the other is saying. It takes a great deal of skill to be able to "read beneath" the words and phraseology of the other side.

"When Israelis see the mother of a suicide bomber saying on television how proud she is of her son, they think how inhuman she must be. But she is just as heartbroken as any mother would be, but feels the least she can do is publicly support her son," he said.

Socio-linguists have found that no two speakers use exactly the same "code" to express their thoughts, Mendelsohn said. Needless to say, the situation becomes much more complicated when speakers come from disparate cultures that have been at war.

The goal of Mendelsohn's study is to identify the role played by socio-linguistic factors in discourse between Palestinians and Israelis. He believes this gap could be bridged by having mediators at negotiations who are familiar with both types of discourse.

These are not the same as interpreters. Verbatim translation, Mendelsohn believes, can often be detrimental to talks. "We've seen that over and over again."

Mendelsohn expects he will be one of the very few Jews in McGill's Islamic studies doctoral program. In his first year, he plans to become "absolutely fluent" in Palestinian Arabic, spoken and written.

The doctoral dissertation he is completing at Concordia traces the cultural ties between Mesopotamia and the ancient Greeks through the language of prayers, a study for which he learned to read a number of ancient Near Eastern languages, as well as Greek.

Mendelsohn, who has earned several smaller scholarships in the past, holds a master's degree in archeology and linguistics and an honours BA in classical studies from Concordia. He has been a research and teaching assistant at Concordia, and has tutored in Greek and hieroglyphics.

He also once worked as a hotel receptionist in Netanya, a job, he said, he particularly enjoyed because of the opportunity it gave him to interact with so many diverse people.

Married and the father of a two-year-old daughter, Mendelsohn has another side, quite apart from his academic pursuits: he was once one of Canada's best amateur wrestlers as a member of the national team.

He won gold medals at three Maccabiah Games in Israel and is a member of the YM-YWHA Hall of Fame. He is now head wrestling coach at McGill. And if that's not enough, he is also a pretty fair clarinet player.

The Trudeau Scholars will participate in the first Trudeau Public Policy Conference, to be held in Montreal in October on the theme "Ideas Move – Sharing Knowledge Across Cultural Boundaries and Security Barriers."

Mendelsohn said he hopes to work as a peace negotiator when his student days are over.

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Coast to Coast

Montreal mourns Be'er Sheva bombings

By JANICE ARNOLD
Staff Reporter

MONTREAL – When FEDERATION CJA last year paid for trauma room equipment and ambulances for Be'er Sheva's Soroka Hospital, everyone hoped they would never be used for a terrorist attack.

Unfortunately, said federation president Sylvain Abitbol, the equipment had to be used to treat the scores injured in the two suicide bombings last week.

"We don't know how many lives may have been saved because of that donation," he said at a commemoration held for the casualties of the attacks.

The tragic events in Be'er Sheva are particularly poignant for the Montreal Jewish community, which has been twinned with that Negev city and its surrounding area since the late 1980s under the Jewish Agency's Partnership 2000 program.

Federation executive vice-president Danyael Cantor, past president Marilyn Blumer and rabbis Chaim Steinmetz and Reuben Poupko flew to Be'er Sheva the night of the attacks to confer with municipal and Jewish Agency officials, visit the injured in hospital and make shivah calls.

In the last two years alone, the federation has allocated $4 million to projects there, mainly for health care, but also for counselling and support for victims of terrorism.

Last year, Soroka's executive director and emergency room chief visited Montreal hospitals with the support of Partnership 2000.

The program also fosters personal contacts between the Montreal Jewish community and Be'er Sheva residents. Jewish school classes have, for example, been twinned with their counterparts, keeping in contact through e-mail, phone and occasional exchanges.

Students played a prominent part in the commemoration held the day after the attacks before a standing-room only audience in the Gelber Conference Centre.

Sixteen students from Bialik High School, Hebrew Academy and École Maïmonide lowered Israeli flags symbolizing each of the victims, while United Talmud Torahs elementary school children spoke of their love of Israel in Hebrew.

Abitbol told the assembled, "We are at war, but cannot fight this war like the others."

He stressed the strong bond among all Jews, saying solidarity is the best way to "fight for the land that is ours."

Israeli Consul General Marc Attali regretted what he views as the international community's indifference to Israel's situation.

"How many more Israeli lives have to be lost before the world recognizes the simple fact of Israelis' right to live and Israeli children's right to enjoy life?" he asked.

The "relative calm" of the past few months was due to the efforts of the Israeli military and to the security fence, he said, not to Palestinian terrorist groups reducing their activity.

"Every day in Israel there are nearly 50 security alerts, and over 2,500 Palestinians terrorists were arrested, and nearly 100 were killed on their way to committing an attack in the past year."

Attali said the fence has saved lives. These attacks took place in an area where the fence was not completed, he said.

"We have been told the fence is illegal, that it violates human rights. I ask the hypocrites: was the Be'er Sheva massacre legal? What about our right to live?

"It is the responsibility of the state to first and foremost secure its citizens. There will be no compromises. The government and the Israel Defence Forces will take all necessary measures to guard citizens' safety and to pursue those behind the attacks."

> ***Attali stressed that Israelis need the support of Montreal Jews at this time. 'Being together is our strength'***

Attali stressed that Israelis need the support of Montreal Jews at this time. "Being together is our strength," he said.

Rabbi Sidney Shoham blamed international silence going back to the 1969 hijacking by a Palestinian terrorist of a TWA flight, with Israelis aboard.

"No one said a word... prime minister Golda Meir predicted that this would become a world disease, and she was right."

Rabbi Shoham underlined the closeness of the relationship between the twinned cities. "Montreal and Be'er Sheva are twins. Their pain is our pain. Their anguish is our anguish."

Sixteen candles were lit, while Anat Uzzan, the shlichah of the Israel Aliyah Centre, read the names and ages of the victims. There were gasps when she noted that one 33-year-old woman was the mother of six and that a three-year-old boy was the only child of parents who had been able to conceive only after years of fertility treatments.

To make a donation to aid the Be'er Sheva terrorism victims, call the federation at 345-2600 or mail cheques to One Cummings Square, Montreal, Que., H3W 1M6.

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Charbonneau's UNESCO posting questioned by Day

By JANICE ARNOLD
Staff Reporter

MONTREAL – Conservative foreign affairs critic Stockwell Day is questioning the appointment of Yvon Charbonneau to a United Nations agency because of the former Liberal MP's "controversial remarks" about Israel and the Jewish people in the past.

In August, Prime Minister Paul Martin named Charbonneau, a fiery Quebec labour leader in the 1970s and '80s who was fervently anti-Zionist, as Canada's ambassador and permanent delegate to the United Nations Educational, Scientific and Cultural Organization (UNESCO), based in Paris.

Day said in a press release that appointing Charbonneau "without [his] explaining or refuting his previous positions sends a wrong message to the international community. Or perhaps this is, in fact, a revelation of the federal government's biased views on the Middle East."

Charbonneau, once denounced as "an enemy of the Jewish people" by then D'Arcy McGee Liberal MNA Herbert Marx, had been MP for the east-end Montreal riding of Anjou-Riviere-des-Prairies since 1997. He stepped down before the June election.

Day says Charbonneau has never renounced what he has said or his activities while head of the Centrale de l'Enseignement du Quebec, the province-wide teachers' union federation at the time.

Day recalls that in 1983 Charbonneau instructed union members to put up posters in all public schools denouncing the "genocidal war of the Israeli government" against the Palestinians in the wake of the Lebanon war.

Charbonneau was the leader of a massive demonstration against the visit to Montreal by Israeli Prime Minister Ariel Sharon that year. The weeks leading up to that protest were filled with bitter rhetoric, which infuriated Jewish community leaders.

Charbonneau was an outspoken critic of Israel for many years before that, in a time when Israel was not so openly attacked, and had made a controversial visit to Libya. In 1976, Charbonneau spoke publicly of supermarket head Sam Steinberg and other Montreal Jewish leaders in what former prime minister Brian Mulroney has described as "a decidedly racist way."

Continued on page 49

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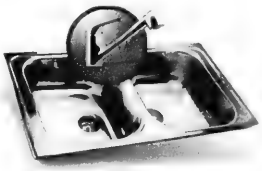

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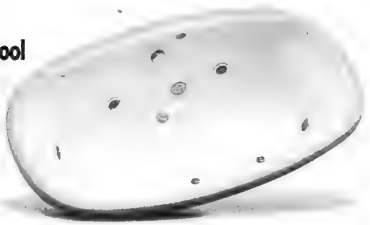

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Coast to Coast

From left are Norman Barwin, president of the Canada-Israel Cultural Foundation; Linda Divon; Arnie Vered, president of the Jewish Community Council of Ottawa/Vaad Ha'Ir; and outgoing Israeli ambassador Haim Divon. Below: with Rabbi Reuven Bulka, left, and Herb Gray. [Peter Waiser photos]

Ottawa Jewish community bids farewell to Divons

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Members of the local Jewish community bid farewell to outgoing Israeli ambassador Haim Divon, his wife, Linda, and their daughter, Michelle, at a cocktail reception held at the Soloway Jewish Community Centre recently.

As guests mingled and took their turns shaking hands and thanking the Divons for their able representation in Canada, a video clip was played on a large-screen television in the background, showing Israeli athlete Gal Fridman receiving a gold medal at the Olympic Games in Athens.

"It was very moving with the background of the Israeli national anthem being sung in Athens in commemoration of the gold-medal victory, to hear another Israeli ambassador in a long list of ambassadors speak so strongly about the strength of Israel," said Stephen Victor, past president of the Ottawa Vaad Ha'Ir and former national chairman of the Canada-Israel Committee.

Arnie Vered, president of the Jewish Community Council of Ottawa/Vaad Ha'Ir, echoed those sentiments. "It seems only fitting that today we celebrate with Israel their first gold medal in Olympic competition. Gal Fridman has made Israel proud with his efforts, just as the Divons have generated such tremendous local pride with their representation of Israel."

Vered thanked the Divons for their many contributions to the Ottawa community. "Haim and Linda Divon have been remarkable representatives of the State of Israel. They have brought Israel both closer to Canada and for our benefit, closer to the entire community of Ottawa," he said. "The Divons have shown to many, both Jewish and non-Jewish, the beautiful attributes of Israel both in culture and history, helping Ottawans experience the side of Israel that is unfortunately seldom portrayed by the media."

Divon expressed his appreciation for the warmth of the Ottawa community during his family's sojourn here. "It seems like yesterday that we were here in this hall, in our first encounter with this lovely, warm community," he said. During the past four years, "we wept together, we went through difficult days together, we rejoiced together and it was such a treat for Linda and me and the family to be here... it helped us in going through such difficult times."

During their time in Ottawa, the Divons were known for their participation in a wide variety of social and cultural activities in addition to their diplomatic role. They made many friends throughout the community.

"Ambassador Divon, his wife and daughter made a wonderful contribution to Canada-Israel relations and I certainly wish them well as they go on to new assignments," said former deputy prime minister Herb Gray, one of the well-wishers at the reception.

The community's farewell gift to the Divons, presented by Norman Barwin, president of the Canada-Israel Cultural Foundation, was a soapstone carving of an *inukshuk*. Barwin said the Inuit word means "to find your way back. It points towards Canada and towards Ottawa, and we hope it will enable you to find your way back."

"Finally, I learned to skate on the canal," said Divon, "so we will be back for sure."

Rosh Hashanah and Continuity...

This time of year in the Jewish calendar is all about beginnings and recommitments. Thankfully, once again, we are given the opportunity to begin anew and to recommit to the people, the values and the way of life that are most precious to us. If staying connected to the Jewish community in Canada and abroad is part of that new beginning for you , there is no better vehicle for doing so than *The Canadian Jewish News*.

As a way of helping individuals launch their new beginnings, *The CJN* is introducing a special continuity subscription offer in time for Rosh Hashanah. We have decided to offer our readers a special, one-time opportunity to provide their children or their grandchildren with their own subscription to *The CJN*.

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[Sid Shoub photo]

For the sake of the children

The two youngsters, whose unaffected cordiality is flawlessly captured by the camera, are children of Israel.

The cloudless, deep blue sky behind them belies the storm of terror that has broken upon the land these past three years. Alas, there appears no imminent sign on the horizon that the storm will abate.

Israeli cabinet minister Natan Sharansky recently told a Toronto audience about a new, terror-induced phenomenon that has taken hold in Jerusalem.

Members of families leave notes of love whenever they leave the house. However mundane and routine the reason for the departure – a child going to school, a parent to work or a sibling merely going shopping – a note of love and of possible farewell is left behind, usually on the kitchen table, so that no words might be left unsaid in the cruel event that the child or the parent does not return home.

Editorial

Wherefore greet the coming year as we did last the one: with hope in our hearts and a prayer on our lips that this year will bring the people of Israel closer to peace.

Rosh Hashanah is the holiday of judgment. We are sustained by the traditional belief that one of the key underpinnings of our world is justice, even though it is not always apparent to our merely human sensibility and understanding.

But where is the justice, we cry out, when suicide bombers wantonly and deliberately slaughter children returning from an outing at the Kotel?

Where is the justice, we cry out, when the United Nations General Assembly protects the chief planner and practitioner of terrorism?

Where is the justice, we cry out, over and over again?

Continued on page 10

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Coast to Coast

Canadian writes speeches for Israel's UN mission

By SHELDON KIRSHNER
Staff Reporter

When Israel's ambassador to the United Nations, Dan Gillerman, gives a speech, the words bear the strong imprint of a Canadian writer with a black belt in Kung Fu.

Gregory Levey, 26, is the head speechwriter at Israel's permanent mission at the UN in New York City.

A graduate of Bialik Hebrew Day School and Forest Hill Collegiate Institute, he has been employed by the mission for about the past six months.

At first, Levey assisted in writing speeches and press releases. But for the past two months, he has been crafting speeches Gillerman and other diplomats deliver in the General Assembly, the Security Council or in one of the UN's various committees.

His work load depends on developments at the UN and in Israel.

"Some weeks there are no speeches, and I spend my time working on future speeches we anticipate," said Levey. "At other times, there can be three to five statements or speeches in a week."

On rarer occasions, he is swamped.

"There was a day recently when there were three major speeches presented by us within two days in different UN forums, all of which I had written or had a part in."

Typically, Levey seeks the advice of colleagues when he prepares a speech.

"I consult heavily with the person who will deliver the speech, but the Foreign Ministry in Jerusalem has a say. And the input of our delegation's legal adviser is also incredibly important," explained Levy, who is currently studying law at Fordham University.

Levy, who holds a BA degree from the University of Toronto (English language and literature) and an MA from New York University (humanities and social thought), is not an expert in Middle Eastern affairs.

But he has read a lot about the history and politics of the region, and he wrote his MA thesis on the three-way relationship between British novelist Salman Rushdie, the United States and Islamic radicalism.

And now, as he completes his law degree at night, he is tailoring much of his legal studies to the Middle East, taking such courses as law and terror, the law of war and Islamic law.

Levey, however, has no intention of practising law once he completes his degree next May.

"I find it too dry and lifeless. Still, my legal knowledge certainly comes into play very regularly at work. I must be one of the only law students around who has absolutely no use whatsoever for texts such as *Corporate Law* or *Tax Law*, but who makes somewhat frequent use of *The Law of War* and *The Law of Nuclear Weapons*.

Levey was hired by Arye Mekel, Israel's former deputy representative at the UN and now consul general in New York.

Levey a graduate of Bialik

"The job came about basically as a fluke," said Levey.

"I applied for an internship at the mission by e-mailing in an application. As it turned out, they were not even offering internships. Somehow, though, my application landed on the wrong person's desk at the right time. They knew they would soon need another speechwriter, and my writing background, combined with my legal training, seemed like a good fit."

Levey, who speaks conversational Hebrew and some Arabic, has family and friends in Israel, and visits the country fairly often.

He learned the basics of Hebrew at Bialik, but gradually forgot it. "I then proceeded to teach it to myself from books and tapes. I spent last summer in an ulpan in Israel, which brought my Hebrew to a functional level."

Born in South Africa in 1978, he immigrated to Toronto with his parents, Paul and Pearl, when he was five years old.

Levey's father works in the high-tech medical industry. His mother is a learning disability specialist at the University of Toronto.

His 23-year-old sister, Simone, just graduated from McGill University in Montreal, while his brother, Ryan, 17, is a student at Crestwood High School in Toronto.

For four summers, Levey worked at Camp Shalom in Gravenhurst, Ontario – first as a martial arts instructor and then as a drama coach.

An amateur boxer and a black belt in Kung Fu, he is proficient in Jeet Kune Do as well.

On the side, Levey, the winner of the 1999 Norma Epstein Award for Creative Writing at the University of Toronto, is a budding novelist.

"I am just about finished a novel set against the vibrant nightlife of Tel Aviv, for which I hope to find a publisher."

And Levey, whose short stories have appeared in the *Morpo Review* and other small literary magazines, is also a screenwriter and playwright.

His co-wrote *The Unfortunate Truth About Life*, a movie melding humour with pessimism. It appeared at several film festivals in North America.

In addition, he wrote and directed *Elsewhere*, a comic play about an insurance scam gone wrong, which was staged at the American Repertory Theatre through Harvard University four years ago.

Digression, his play about a plumber who is mistaken for a philosophy professor, was produced at the University of Western Ontario in 2002.

"The play's plot and my current situation sometimes seem quite similar," he said with a note of self-deprecation.

Levey, a bachelor, is not certain what the future holds.

"I am torn. It seems possible that I can become an Israeli citizen within a few years and continue on in this diplomacy track, hopefully being posted elsewhere in the world with the Foreign Ministry.

"At the same time, I would love to just write. My hope is that the two are not mutually exclusive."

Gillerman opens UJA campaign in Toronto

Continued from page 3

"Israel is vibrant and safe and refuses to lie back and die."

Bringing tidings of "good news," Gillerman claimed that the "civilized world" will not tolerate terrorism, which he described as a great evil.

Citing examples of progress, he said that Libya and Pakistan have stiffened their respective attitudes toward terrorism, while Syria is treading very carefully.

"I hope that the Arabs, and especially the Palestinians, will get that message."

In the next breath, Gillerman attacked Arafat, saying he has brought nothing but bloodshed, destruction and poverty to the Palestinians.

Gillerman said that the "harsh reality" of anti-Semitism has reached the streets of cities such as Toronto, Paris and Rome.

His comments were echoed by Joel Reitman, the launch co-chair of UJA's 2005 campaign, and by Chuck Winograd, the campaign co-chair.

"We cannot relax and must continue to be vigilant," said Reitman.

Jews must be vocal in their reaction to anti-Semitic acts and should not succumb to complacency, Winograd said.

In a rousing video, UJA listed several themes for the forthcoming campaign: enhancing security in the community, creating a safe Jewish future, reinforcing Jewish identity and empowering the new generation.

It was disclosed that campaign 2005 has already raised $17 million.

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Coast to Coast

New book chronicles Canada's Jewish war dead

By RON CSILLAG
Staff Reporter

The fruit of Oscar Adler's herculean effort is fitting in its size and heft. It is also a historic first.

The Canadian Jewish War Memorial Book of Remembrance, printed privately in Toronto, ends nearly a decade of work and marks the first time an attempt has been made to compile in a single volume the names of every one of Canada's Jewish war dead and all Jews who served in the country's military campaigns.

The work has a presence all its own. Measuring an outsized 11 x 14 inches, running 600 pages and weighing in at 8½ pounds, the high-quality volume is printed on acid-free paper and is thickly bound. Clearly, it's meant to serve as a lasting memorial to the dead, but also to remind generations who have never known the horrors of war first-hand of the sacrifices made by those who did.

Using archives and a computer, it took Adler and a small group of volunteers seven years to locate, collate and list all the 18,000 names in the book.

Although a milestone, "it's imperfect and incomplete," says Adler, 79, who's listed in the volume himself as a World War II aircraftsman (second class) in the Royal Canadian Air Force. He estimates that as many as 4,000 names are not in the book.

Just 50 copies have been printed, and none are for sale.

"They're going to be distributed to Jewish communities across Canada," says Adler, who will mark his 80th birthday later this month. "I'm placing a copy in my own synagogue [Beth Torah in Toronto]. Other synagogues may get copies but they must be properly displayed."

Queen Elizabeth and Gov. Gen. Adrienne Clarkson will each receive a copy.

Over the years, the project raised $69,000, meaning each volume cost over $1,300 to produce.

All entries are indexed alphabetically by name, along with rank (upon entry), regimental number, place of birth and date of death (according to both the Christian and Jewish calendars).

The "Jewish Canadian Maccabees of the 20th century," as the preface notes, are listed by campaign: The Boer War (1899-1902); World War I (1914-1918); World War II (1939-1945) and the Korean conflict (1950-1953). Also listed are Canadian Jewish UN peacekeepers and the names of Jewish chaplains who served in both world wars.

Full colour photographs of various military insignia, as well as war memorials and cenotaphs across the country, are featured prominently.

The work is meant to remind Jews and gentiles alike that "Jewish Canadians served king and country," Adler says. Other experts have noted over the years that Jews in Canada served in armed conflicts well out of proportion to their numbers.

The book lists 200 Jewish servicemen who died in World War I, and 1,700 volunteers in that conflict. Listed from World War II are the names of 452 dead, missing and presumed dead; 208 wounded, 84 prisoners of war and 196 who were decorated. There's a separate entry for Jewish casualties, PoWs and those decorated in the disastrous Allied raid on Dieppe.

Most of the volume is taken up with the names of 16,000 Jews who volunteered for service in World War II.

There's one entry for the Korean conflict, a lieutenant in the Princess Patricia Canadian Light Infantry named J.Y Levison, killed in action at age 22.

Two Canadian peacekeepers are listed: Lt.-Col. Jeffrey Dorfman and Maj.-Gen. Ed Fitch, the highest ranking Jewish member of Canada's Armed Forces.

Also memorialized are the names of 388 Jewish Americans who fought for Canada. Of those, 24 were killed in World War II.

Adler, who has long served on the executive of the Royal Canadian Legion's General Wingate Branch 256, got the idea for the volume about 10 years ago when he realized there wasn't a single memorial book for Canada's Jewish soldiers, sailors and airmen who fought for Canada in the 20th century.

Oscar Adler holding his book. [Ron Csillag photo]

"It all started when I met a woman named Rose Fluxgold," recalls Adler. "She asked me, 'When I'm gone, who's going to remember my two brothers?'"

The brothers are listed under World War II dead: Sydney Brown and Zave Brown, both from North Bay, Ont.

The only comparable volume was a photocopied book of Jewish World War II fatalities published by Canadian Jewish Congress in 1948.

Adler formed the Canadian Jewish War Memorial Association and got a federal tax number so that he could issue receipts. He and a group of five other veterans then began the monumental task of combing through the archives of CJC, Jewish War Veterans of Canada, B'nai Brith lodges, Jewish branches of the Royal Canadian Legion and individual families.

"We had many duplicates. But we narrowed them down as best we could."

Money for the project was raised among veterans and their families, friends and corporations. Adler says he got the cold shoulder from established Jewish organizations when it came to funds.

Adler cradles his "baby" like a proud father. "It's not a library book," he says, "and it's not perfect. But it's done."

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Coast to Coast

Most Canadian media handled rumour with restraint

According to Reports

By PAUL MICHAELS

On Aug. 27, CBS News reporter Leslie Stahl broke the story of an alleged spy scandal involving a U.S. Pentagon analyst and the Washington-based pro-Israel lobby group AIPAC (American Israel Public Affairs Committee). The rumour was that a mid-level Pentagon analyst may have passed on classified intelligence about Iran to AIPAC officials, who may have then passed it on to Israel. As of this writing, nothing has been confirmed and no charges have been laid.

While the U.S. media gave the story intense attention, the Canadian media – which usually follow U.S.-Israel stories quite closely – have, at least to date, given it little coverage. Our media generally handled this potentially "juicy" story with responsibility and considerable restraint.

The *Globe and Mail* and the *National Post* relegated the story to their respective Aug. 28 news digest columns. CBC television and radio both aired brief, 30-second reports (Aug. 27), mentioning the FBI's charge of a possible Israeli spy, and a strong denial as "completely false and outrageous," from the Israeli Embassy in Washington.

CTV was the only broadcaster to give the story sustained coverage. On Aug. 28, Sarah Galashan reported on the implications for U.S.-Israel relations. Included was an interview with Yuval Steinitz of Israel's foreign affairs and defence committee, who said: "I'm 100 per cent confident that there is no Israeli involvement in this case. Since the Pollard case 20 years ago, there was a clear and firm decision not to spy against the United States government."

On Aug. 29, CTV news anchor Lisa LaFlamme introduced a report by Janice Mackey Frayer: "A simmering spy scandal is putting serious strain on ties between Israel and the United States… Today, Israel once again denied allegations that Pentagon analysts funnelled highly classified material [on Iran] for the Jewish State."

Mackey Frayer, reporting from Jerusalem, reminded the audience that Iran is "a bitter enemy of Israel that refuses to recognize its right to exist." She interviewed U.S. military analyst Anthony Cordesman, who explained that Iran is acquiring nuclear weapons and long-range missiles that "can threaten Israel's very existence."

Many analysts have pointed out that information sharing between the United States and Israel about the growing Iranian nuclear threat is well-established through official channels, which makes the spying allegations highly suspect.

Yet, as Mackey Frayer said: "Even if the allegations are unfounded, the hint of scandal threatens to test U.S.-Israel relations… Government officials here flatly deny anyone is spying on U.S. soil. They say the investigation is nothing more than a conspiracy to sully [President George W.] Bush's reputation before the election and to cast suspicion on his administration's special relationship with Israel."

Samuel Segev, in his Aug. 31 *Winnipeg Free Press* column, "Mole allegations running out of steam," predicted the story would soon fade away: "The false and murky allegation about an 'Israeli mole' inside the Pentagon is running out of steam. Contrary to earlier reports, no arrests are expected."

Segev, who has excellent contacts in Washington from his days as the bureau chief for the Israeli daily *Ma'ariv*, thinks the case may reflect nothing more than infighting between U.S. agencies. Wrote Segev: "Many observers… conclude that the leak was part of the ongoing feud between the CIA and the Pentagon. The leak may have been a kind of vengeance of the former CIA chief, George Tenet, who was forced to resign after he was made the scapegoat for the CIA's failures in Iraq."

Segev wrote that "the story was so murky that it lacked plausibility." (This point was also made by the editor of the *Canadian Jewish News* in his Sept. 2 column, "Suspicious spy allegations.")

Segev concluded that "many in Washington now believe that the leak will backfire and the accusation about AIPAC and an Israeli mole will quickly fade away." We may soon find out if he is correct.

Paul Michaels is communications director for the Canada-Israel Committee.

* * *

Last week, as a result of an editing error, we referred to a "recent" *Ha'aretz* article by Akiva Eldar about Yasser Arafat. The article was, in fact, written on June 21, 2002. *The CJN* regrets the error.

UNESCO posting questioned

Continued from page 42

After leaving the union leadership, Charbonneau said little more about the Middle East. Nevertheless, Canadian Jewish Congress termed his nomination as a candidate of the Quebec Liberal party in 1994 as "troubling."

Day also notes that last January at a public meeting in Montreal's federal Mercier riding, Charbonneau "took a one-sided position in exclaiming to 500 people that the Canadian government should be engaged in a more active fashion on the issue of Palestinian restoration."

Day is probably referring to remarks made by Charbonneau at his renomination meeting in February where he said, "On the Middle East question, I hope that Canada contributes in a more active fashion to the restoration of the rights of the Palestinian people, without which no hope of a lasting peace can be envisaged." He also pledged to continue to strengthen the ties between Canada and Arab countries. (Charbonneau stepped aside before the election to make way for Pablo Rodriguez.)

The remarks were brought to light by Berl Wajsman, president of the Institute for Public Affairs of Montreal. Wajsman called them inappropriate and unacceptable, especially considering that Charbonneau was, at the time, parliamentary secretary to Public Safety and Emergency Preparedness Minister Anne McLellan, who is also deputy prime minister. The institute was also critical of that appointment.

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Coast to Coast

Federal Court to hear govt. appeal of refugee status for convicted rabbi

By JANICE ARNOLD
Staff Reporter

MONTREAL — The Federal Court of Canada has granted leave to the federal government to appeal the granting of refugee status to a chassidic rabbi, a convicted felon in the United States, who claims he will be in danger if he returns to Israel.

In December, the Ministry of Citizenship and Immigration filed for a judicial review of the case of Erez Shlomo Elbarnes, 41, who lives in Ste. Agathe, Que. In its request, the ministry asked that the decision made by Immigration and Refugee Board (IRB) arbitrator Gilles Ethier be quashed and that a new hearing be ordered before another commissioner of the IRB's refugee section.

Ethier ruled in favour of Elbarnes' refugee claim in October.

Andrew Baumberg, executive officer to the Federal Court's chief justice, told *The CJN* the appeal is to be heard Oct. 5, probably in Montreal.

Elbarnes, whose name has appeared publicly in the past as Helbrans, was convicted of kidnapping in 1994 by a Brooklyn, N.Y., court in a sensational case that was widely reported in the United States.

The bizarre story of how Elbarnes, who had a yeshiva in New York, held a boy for two years after the 13-year-old was brought to him by his mother for bar mitzvah instruction became the basis of a book, *The Zaddik: The Battle for a Boy's Soul*, by Elaine Grudin Denholtz that was published in 2001.

> ***Elbarnes, whose name has appeared publicly in the past as Helbrans, was convicted of kidnapping in 1994***

Elbarnes served two years in prison before being paroled in 1996. In 2000, while appealing the kidnapping conviction, Elbarnes and his wife Malka, who had been convicted on lesser charges, were deported to Israel, where Elbarnes was born and lived before coming to the United States illegally in 1990.

Three years ago, Elbarnes settled in Ste. Agathe, a Laurentian town of about 10,000, on a temporary visa with about 30 families who consider him their spiritual leader and began building homes and a large synagogue.

Elbarnes founded a vehemently anti-Zionist sect called Hisachdus Hayereim, meaning, roughly, "Union of the God-Fearing." Last year, the Vaad Hoaskonim, the rabbinical council of Orthodox communities in Williamsburg, Boro Park, Monsey and Queens, N.Y., issued a ruling that Helbrans' group "constitutes a great threat, spiritual and physical, to the Torah observant community in general and to every individual in particular." It forbids the communities to associate with Elbarnes and urges his followers to leave him.

Elbarnes has been represented by prominent human rights lawyer Julius Grey.

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יידיש־ווינקל

רעדאגירט פון: אלעק סילווער

אויפן שוועל פון נייעם יאָר 5765

פון אלעק סילווער

אַ יידישער שרייבער־הומאָריסט — זוני מאָל — פלעגט האָבן אַ טבע צו זאָגן אפט: „אייַדער איך קום זיך אָרום איז שוין איבעראַל דאָנערשטיק". איז וועגן עולכן דאָנערשטיק רעדן מיר דאָך?... וועגן דאָנערשטיק איז דער קומענדיקער וואָך, דעם ערשטן טאָג פון נייעם יידישן יאָר תשס"ה (5765).

די וועלטער זיינען מיר געוואָרן אויפן געדאַנק, וועגן איך האָב זיך אַוועקגעזעצט שרייבן דעם „וויצקל". דאָכט זיך, אז ס'וואָלט געווען ווי נעכטן אַדער אייערנעכטן, וועגן איך האָב געשריבן אַן ענלעך אַרטיקל וועגן דעם פאַרלאָפענעם יאָר. איך וויים נישט, ווי עס איז בי איך, אָבער בי מיר זעט עס אויס, ווי די יאָרן לויפן איצט אַ סך שנעלער ווי פריער. עס איז גאָנץ מעגלעך, אז דאָס איז צוליב דעם, וואָס די עלטער רוקט זיך אַן אַזוי שנעל. דער אמת איז אָבער, אַז די יאָרן לויפן מיטן זעלבן טעמפּ, ווי זיי זיינען געלאָפן פאַר די לעצטע טויזנטער יאָרן נאָר בי אונדז זעט עס אויס אַנדערש.

ווי עס זאָל נישט זיין שטיינט מיר ווידער פאַר אַ ניי יידיש יאָר אַן לאָמיר צוגעבן דעם אייבקין יידישן ווונטש: „הבאה עלינו לטובה". די שווערע צייט, וואָס דאָס יידישע פאָלק בפרט, אָן די וועלט בכלל מאָכט איצט אַדורך, האָט אין גאַנצן צעשטערט די טענדענץ צוריקצוקומען צו ניי־יאָר „בראשית" אריסצוגעבן אַ פריילעכן פראָגאַמען פאַרן נייעם יאָר. מיר דאַרפן צוגעבן, אַז איינע פון די סיבות פאַר דער דאָזיקער דערקלערונג איז דער פאַקט, וואָס עס איז שווער צו באַגרייפן, אַז די לאָגע פון יידישן פאָלק, דער צוגאַנג פון דער וועלט לגבי דעם יידישן פאָלק, אָן די לאָגע פון דער וועלט אין אַלגעמיין, וועט זיך אזוי דראַמאַטיש ענדערן צום בעסערן, כדי צו ברענגען אַ מער פריילעך יאָר, ווי עס איז געווען דאָס פאַרגאַנגענע.

צוליב דעם, וואָס די צוקונפט איז פאַרכמורעט און צוליב דער אומזיכערקייט מיט וועלכער מיר טרעפן אַרײַן אין דעם נייעם יאָר, כאָפּט זיך אַרײַן אין יעדן איינעם פון אונדז אַ שטיקל פחד: וואָס וועט דאָס ניע יאָר ברענגען? וועלכע האָפענונגען וועט עס פאַרווירקלעכן, אַדער וועלכע אומבאַוווסטע נישט־גוטקייטן פלענער דערוואַרטן אונדז? מוזן מיר זיך פאַראַלץ אויף גאָט אַדער אויפן גורל.

כדי אויסצובעטן פאַר זיך, פאַרן יידישן פאָלק און פאַר דער וועלט אַ גוט יאָר, וועלן יידן איבער דער וועלט זיך אינזאַמלען אין שילן אָן בתי־תפילה אָן מתפלל זיין מיט גרויס התמדה צום באַשאַפער פון דער וועלט נאָכצוקומען אונדזער גענבעט. אָבער פריער פאַר אַלץ וועלן די מתפללים ברענגען אַ גאַנץ צעטל פון זיבד אָן באַגאַנגענע עוולות אָן בעטן מחילה. זיי קומען ווי זעלבסט־באַשולדיקטע אָן ליינען אַליין דעם באַשולדיקונגס־אקט קעגן זיך. אָן דאָן בעטן זיי ביים רבונו־של־עולם צו פאַרגעבן זיי פאַר די זיבד, אָן גיבן אַ צוזאָג, אַז פון היינט אָן אָן וויטער וועלן זיי לעבן לויט די געבאָטן פון דער תורה אָן לויט די געזעצן פון דער מענטשהייט.

גלייכצייטיק בעטן זיי אויך פאַר זיך אַ יאָר פון גליק, געזונט אָן שלום פאַר מדינת ישראל אָן אויך דער גאַנצער וועלט. עס זאָל אין דעם נייעם יאָר פאַרשוווונדן וועלן דער אַנטיסעמיטיזם אָן דער־האַס; עס זאָל הערשן מער טאָלעראַנץ צווישן פעלקער אָן רעליגיעס, וויי עס וועלן גענאָגט אין איינער פון די תפילות (אין דער יידישער איבערזעצונג): „אין די קומענדיקע טעג, וועלן אַלע פעלקער וועלן שאַפן אַיין גרויסע משפחה, אָן עדה פון גלייכע קינדער, וואָס וועלן לעבן אין פרידשאַפט אָן ליבע".

אין נאָמען פון דער רעדאַקציע וויינטשן מיר אַלע לייענער אָן אַלע יידן אַ גוט. געזונט אָן גליקלער יאָר.

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"Lubavitch has always believed that cowering in the face of threats to the full and free expression of Jewish heritage is a mistake," said Rabbi Krinsky. Naming Rabbi Simcha Zirkind to head the Canadian division of the MIDF, Rabbi Krinsky welcomed the support of the Canada's broader Jewish community.

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Coast to Coast

Montreal Latin American Jews want to keep culture

By JANICE ARNOLD
Staff Reporter

MONTREAL – Viviana Raichman ponders for only a moment before answering what she finds the hardest to get used to in her new country.

"The winter," said Raichman, who settled here two years ago from Buenos Aires. She immigrated as part of the wave of Jewish immigrants from Argentina coming here with the encouragment of both the Montreal Jewish community and the Quebec government.

Raichman, 32, who emigrated alone, also misses the way of life in Argentina, where she often went out and socialized. She misses the food and music, too.

A new organization, JALOM (the Jewish Association of Latin-Americans of Montreal) has been formed to give recent immigrants an opportunity to preserve something of their culture, for themselves and their children.

JALOM (also Hebrew for 'dream') holds its first major event, Ritmo Latino, Sept. 11, 9 p.m. in the YM-YWHA's Grover auditorium. The entire community is invited to the party, which will feature Latin American food, including the popular confection, alfajores.

"We want show to the Montreal Jewish community the culture of each of the countries represented in JALOM, and to show our appreciation for the welcome and help," Raichman said.

JALOM, which is under the auspices of the Communaute Sepharade Unifiee du Quebec, plans to organize regular cultural, social and recreational activities for the Latin American Jewish community.

Raichman, who is one of the seven people running the group, believes there are between 500-600 Latin American Jewish families in Montreal, the great majority from Argentina. Others come from Brazil, Venezuela, Chile, Uruguay and Mexico. Most are under age 45. The greatest number are, like her, Ashkenazi.

Despite the cold, Raichman has no regrets about emigrating to a country she had never even visited and where she knew no one. "I had wanted to leave since I was 18," she said. "I didn't like the way of thinking of the Argentinians, the corruption, the way they didn't want anyone to tell them anything." She did like the North American style of doing things, after having spent time in the United States learning English after high school.

She studied hotel management in Argentina and worked in a major international hotel chain until the severe economic crisis a few years ago. She lost her job and was out of work for six months and then found only a very low paying new one.

"I didn't want to live in a country where you lose everything every 10 or 12 years. Here it is much more stable," she said.

Both the Quebec government and Jewish Immigrant Aid Services were making a concerted affort to attract immigrants. She enrolled in a crash course in French and took the plunge. Her only connection to Montreal was knowing someone who worked here and having seen photos.

"It was a little scary, especially when you don't have money," she said. "The weather was the last thing I was thinking of."

She left behind her parents, who were born in Argentina, and a brother and sister, who she says have no intention of leaving.

As a child, Raichman attended Jewish school in the afternoon, and was involved in a synagogue youth group, but otherwise was not observant. Growing up during the time of the military junta, however, she did experience schoolyard anti-Semitism. "Even the teachers showed in some ways they did not really like the Jews," she said.

She is struck by how close-knit and traditional the Montreal Jewish community is. In Buenos Aires, Jews did not concentrate in the same neighbourhoods like here.

Getting re-established in Montreal was not easy. She applied to hotels here, even offering to start as a waitress, but could not find a job. Five months after arriving, she began working in FEDERATION CJA's food services department as a waitress and has since moved into an administrative position.

Most of the other Latin American Jews she knows are satisfied with their life here. "Some just came to see what it was like, and have returned," she added.

The toughest experience has been for professionals like doctors, lawyers and engineers whose qualifications are not recognized in Quebec, she said. Even those with more practical skills have found they must re-train. An audiologist friend of Raichman's is taking a two-year course in order to find employment.

Most of these immigrants had English as a second language, and have had to acquire French quickly and often incompletely to be eligible to emigrate.

She knows of two couples who have each had a child since emigrating here.

Charlotte Amiga-Benzwy, the sole non-Latin-American on JALOM's committee, said this is "a very warm and friendly people. They make me think of Israel where I came from."

For tickets to Ritmo Latino, phone 735-5565, ext. 120. JALOM may also be contacted by e-mail at infojalom@yahoo.com.

Shul fundraiser features gospel singer

By CARA EDELL
CJN Intern

HAMILTON — A performance by Joshua Nelson, a black American Jewish gospel singer, will help restore five of Temple Anshe Sholom's seven torah scrolls.

Profits from the Oct. 25 Torah Renewal fundraising concert, which is sponsored by the UJA Federation of Hamilton, go toward the repair, maintenance and adornment of the synagogue's torahs that, due to age and regular wear and tear, have split seams and cracked or faded letters.

Nelson, who has been compared to the gospel singer Mahalia Jackson, has performed with Wynton Marsalis, Billy Preston, Aretha Franklin, Cab Calloway and Dizzy Gillespie. His audiences have included the prime minister of Israel, the prime minister of Sweden and former U.S. president Bill Clinton. Nelson was the subject of one of the Hamilton Jewish Film Festival's recently screened documentaries, *Keep on Walking*.

"I want to take this music all around the world to all types of audiences in its original form," Nelson said. "I want to let people hear it and realize that it is not just good to listen to – it is good for the soul."

Hebrew Soul is, appropriately, the name of one of Nelson's CDs and also the term he has used to describe his singing style.

Madeleine Levy, planning co-chair of the concert and co-chair of Temple Anshe Sholom's ritual committee, said she decided to bring Nelson to Hamilton after visiting the spiritual performer's website at www.joshuanelson.com. She thought Nelson, who is a Grammy award nominee, would make the event "exciting and inspiring."

Levy invited a black gospel choir from Stewart Memorial Church to perform at the concert after Rabbi Bernard Baskin, an honorary co-chair of the event, suggested that the choir might like to participate. Founded in 1835, the church is Hamilton's longest surviving predominantly black congregation.

Part of the concert proceeds will be used to initiate the Stewart Memorial Church Disability Access Fund, which has made its long-range goal the installation of an elevator for congregants who are elderly or physically challenged.

The day before the concert, on Oct. 24, a gospel singing workshop will be held at Centenary United Church. Sponsored by the Jewish community, the city-wide, multicultural, interfaith event will bring together singers and students to listen to and learn about gospel music.

Endorsements for the workshop have been received from Hamilton Mayor Di Ianni, Strengthening Hamilton's Community Initiative, Hamilton's Interfaith Group, Ontario Workers' Arts and Heritage Centre and Hamilton Police Services.

Just before the gala on Oct. 25, Jewish and black students will present their response to the event, whose theme is *b'yachad*, or "together," through a joint artistic display. Artifacts and storyboards on the history of the Jewish and black Hamilton communities will also be shown throughout the temple lobbies.

Levy said, "We live in a city that offers diversity within unity. This project demonstrates that Hamilton consists of vibrant and harmonious communities.

"As we come together in music, it is our hope to foster respect across all segments of Hamilton's diverse social, ethnic and religious fabric."

For information and tickets, call Lillian Hinkley at 905-528-0121.

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Will journalists' kidnapping make France more pro-Arab?

By PHILIP CARMEL
Jewish Telegraphic Agency

Analysis

Regardless of the fate of two French journalists held hostage in Iraq, appeals from throughout the Arab world for the men's release are likely to reinforce France's pro-Arab foreign policy, observers say.

The kidnappers who took freelance journalist Christian Chesnot and his colleague Georges Malbrunot, a special envoy in Iraq from the leading conservative daily *Le Figaro*, demanded that France revoke its ban on Muslim veils and other religious symbols in public schools, which was to take effect when schools opened this week.

The kidnappers, a group calling itself the Islamic Army in Iraq, described the French legislation as "unjust and an attack against Islam and personal liberty."

The group has claimed responsibility for kidnapping and killing other westerners in Iraq. While the ultimatum to France presented no specific threat to the lives of the journalists, it said the French government had 48 hours to respond to the statement. At the beginning of last week, the ultimatum was extended for an additional 24 hours.

French leaders made clear that they had no intention of altering the law, while utilizing France's strong contacts in the Arab world to try to free the hostages.

Within hours, radical Shiite and Sunni Muslim groups, ranging from the Cairo-based Muslim Brotherhood to the Lebanese Hezbollah, were lining up to demand the hostages' release. The surge of solidarity for France within the Arab world was unprecedented, particularly since no such support was evident when Egyptian and Lebanese hostages were kidnapped – and later murdered – in Iraq.

Principal among those calling for the hostages' release was Palestinian Authority President Yasser Arafat, who made a personal appeal to the terrorists in an interview with the French public TV channel Antenne 2.

In the interview, Arafat noted that French President Jacques Chirac was "a good friend of the Palestinian people," and said the kidnapped journalists "were helping the Iraqi and the Palestinian cause."

Arafat later repeated the call on the international radio station RMC Proche Orient, an Arabic-language channel owned by France's international public broadcasting network, Radio France International.

Arafat regards France as a key ally, particularly after French Foreign Minister Michel Barnier recently visited him in Ramallah, despite pressure from Israel to avoid the Palestinian leader.

France also was a leading player in persuading European Union states to back a motion at the United Nations last month condemning Israel's West Bank security barrier.

Arafat was not alone among Palestinian groups calling for the release of the French hostages.

The Palestinian Islamic movement Hamas issued a declaration in which it said the release of the journalists would have "positive repercussions on the political positions of France at both popular and official levels towards Palestinian and Iraqi causes."

While the group reiterated its criticism of the ban on Muslim veils, it noted France's more favourable policy toward the Palestinians "compared with other European countries," as well as its opposition to "the totally partial American support of the Zionist entity."

Still more telling was a call from Hezbollah's television station, Al-Manar, which earlier this month slammed the French government for appealing to French courts to ban Al-Manar's satellite broadcasts because of their anti-Semitic content.

Such remarks appear to confirm the perennial claim by pro-Israel groups in France that French foreign policy is overwhelmingly hostile to Israel. According to Michel Gurfinkiel, editor-in-chief of *Valeurs Actuelles*, that policy is only likely to be reinforced, whatever the fate of the journalists.

"If they are released, it will only serve to vindicate the pro-Arab policy, and even if they are killed, it will still be clear that 90 percent of the Muslim world stood behind France," Gurfinkiel told JTA.

Michel Darmon, a retired French general who heads the pro-Israel lobby group France-Israel, agreed.

"The message is that Michel Barnier gets the total support of the Arab League for the hostages' release," Darmon said, referring to the foreign minister. "They all condemn it to show how moderate they are."

Both men said the principal damage to France would be internal. Gurfinkiel said he was disturbed by the position of local "Muslim militants acting as go-betweens mediating with the French government."

When news of the hostages broke, Interior Minister Dominique de Villepin called French Muslim leaders to the ministry to appeal for their release.

Messages of solidarity were read out from Dalil Boubakeur, the moderate leader of France's Muslim Council, but also from the more radical Union of French Islamic Organizations, the largest group on the council and a body with strong links to the international Muslim Brotherhood.

Darmon slammed de Villepin's move, telling JTA it was "undignified for France's secular republic to call in religious leaders."

While most Muslim leaders have criticized the law banning veils, even the more radical groups say they have advised young Muslim girls to obey the law when they return to school.

But their position still contrasts sharply with France's principal Jewish organizations, which largely have supported the law.

Jewish groups regard the law as a bulwark against rising Islamic fundamentalism, which they see as a principal force in anti-Semitic violence in France.

While the law also bans yarmulkes as well as large crosses in state schools, it is thought unlikely to affect Jewish students since those who might wear yarmulkes likely attend private Jewish schools.

Nevertheless, France's chief rabbi, Joseph Sitruk, recently said he was troubled by the yarmulke banning until he, too, was brought into line by support for the law from his employer, the Consistoire Central, France's principal Jewish religious organization.

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Gaza violence and rockets

Two armed Palestinians were killed near the Karni Crossing in the Gaza Strip last Friday when an explosive device that one of them was apparently carrying blew up after Israel Defence Forces soldiers fired at the two men. Troops opened fire when they spotted the Palestinians approaching the fence in the area, near Nahal Oz. Also Friday, Palestinians fired three Qassam rockets at the Negev city of Sderot, and five people were treated for shock. One of the rockets landed near a school.

Fewer Jews in Jerusalem

The percentage of Jewish residents in Jerusalem is the lowest since the city's reunification in the 1967 Six Day War. At the end of 2003, 67 per cent of Jerusalem's 693,000 residents were Jewish, 33 per cent were Arab, according to the Jerusalem Institute for Israel Studies' *Statistical Yearbook of Jerusalem*. The annual survey shows that since 1967, when 74 per cent of the city's population was Jewish, the city's Arab population has grown by 225 per cent, compared to 135 per cent growth among the Jewish population..

Sharon objects to fence route

Ariel Sharon's objections to defence officials' proposals for the southern route of the separation fence are causing delays in its construction, *Ha'aretz* reported. The region in question is the southern Hebron Hills, the area from which the suicide bombers crossed into Israel to attack Be'er Sheva last week. The original fence route left large swaths of land beyond the Green Line on the "Israeli" side of the fence, but after a June ruling by the High Court of Justice, a new line was planned leaving only three settlements, all adjacent to the Green Line, inside the fence's boundaries. Sharon wants to see more West Bank land included on the Israeli side of the fence and his proposals are to undergo a judicial review prior to government approval.

Jewish terrorist found guilty

An Israeli man was convicted of belonging to a Jewish terrorist organization believed to be behind vigilante killings of seven Palestinian civilians in the past four years. The conviction of Shahar Dvir-Zeliger, 29, of Adei Ad, was the first in two decades of a Jewish terror organization whose purpose is to attack innocent Palestinians.

Hunger strike ends

Thousands of Palestinian security prisoners in Israel ended their hunger strike. Some 3,000 inmates held at 10 jails resumed eating last week, ending a liquids-only fast declared on Aug. 14.

Files from JTA and Ha'aretz .

Israel's war on Hamas takes a turn, toward Syria

By BRADLEY BURSTON
Ha'aretz Daily Newspaper Ltd.

Analysis

In a conflict of blood and irony, it may come as no surprise that Israel's success in curbing terror by killing or jailing the terrorists' warlords may now spell even more difficult challenges for the military.

With some top leaders of Hamas in their graves and others on the run, Israel has begun to look north for the men now issuing marching orders to the powerful Islamic militant group.

Israeli officials signaled this week that senior Hamas officials based in Damascus had issued the orders for twin suicide bombings that killed 16 Israelis and wounded nearly 100 in Be'er Sheva last week.

Israeli officials have said "solid evidence" to that effect has been sent to Washington. Foreign Minister Silvan Shalom left for the Netherlands on Thursday to press the point with his counterparts in the European Union, which is poised to sign economic agreements with Syria's Bashar Assad government in the near future.

The attack rocked Israel, not least because it broke a five-month lull in which Israel had foiled hundreds of planned attacks within the state.

In fact, the very success of the Israeli campaign to, in the Pentagon's phrase, decapitate militant organizations may take the next phases of the anti-terrorism campaign into uncharted – and even more dangerous – waters.

"The weakening of the terror organizations in the West Bank and Gaza Strip have created a leadership vacuum external bodies are trying to fill. The most obvious are Hezbollah in Lebanon and Hamas headquarters in Damascus, both of them egged on by Syria," says *Ha'aretz* military commentator Amos Harel.

Harel says intelligence sources told Chief of Staff Moshe Ya'alon this week that Hezbollah currently funds and directs fully 75 per cent of the planned terror attacks mounted from the West Bank.

In contrast, in Hebron, a traditional stronghold of Hamas and the launch point for the Be'er Sheva attacks, the fundamentalist organization is in direct contact with the Hamas command in Damascus.

"The assessment in the Central Command is that the struggle against terror has changed. There is no longer a direct confrontation between Israel and the Palestinians. Instead, directives come from Iran and Hezbollah with Syrian support," Harel wrote last week.

The Israeli assessments begged the question of whether military operations in Syria might be in the offing. Deputy Defence Minister Ze'ev Boim's answer was prompt. "The rule that 'anyone who deals in terror against Israel is a target' is a rule that must be stated and one that we must stand behind."

Last October, breaking a long precedent in response to a deadly bombing at a crowded seaside Haifa restaurant, Israeli warplanes bombed a suspected terrorist training base near Damascus. It was the first Israeli attack deep inside Syrian territory in more than two decades.

Boim maintained, however, that Israel would take care not to cause a "conflagration" if it were to attack again on Syrian soil.

"I believe it is possible to carry out these attacks by correct selection of targets, in the correct 'dosage,' setting out the red lines that must be set out, without thinking in terms of massive conflagration, which is certainly not in our interest," Boim said.

Asked to specify the evidence of a Syrian connection, Foreign Minister Silvan Shalom declined to respond directly, but said, in an apparent reference to the Damascus-based Hamas command: "Syria is involved in terror all the time. Syria is responsible for acts of terrorism and granting patronage for terror, and therefore we view it as responsible the moment that those organizations receive direct orders from their headquarters in Damascus.

"When Syria is responsible, it must of course understand that there are some quite clear results."

Israeli officials have singled out as the senior commander behind the bus bombings the Damascus-based Hamas deputy political bureau head, Moussa Abu Marzouk. Long on Israel's hit list, Abu Marzouk is also wanted in the United States.

U.S. authorities detained Abu Marzouk in 1995 on suspicion of having set up and used ostensible charities in the United States to mobilize financial and political support for Hamas. U.S. authorities deported him to Jordan in 1997. But he was indicted in absentia earlier this year, along with two suspected Hamas operatives still living in the United States, for allegedly recruiting and soliticiting funds for a terror organization.

Last year, the U.S. government designated Abu Marzouk as a "Special Designated Global Terrorist Entity," along with Hamas leaders Sheikh Ahmed Yassin, Abdel Aziz Rantisi and Khaled Mashal, freezing their assets and barring financial transactions with them.

The Israeli military assassinated Yassin in March, and Rantisi a short time later.

Mashal, whom Israeli sources have also linked to the bombings and other terror operations within Israel, remains, along with Abu Marzouk, near the top of Israel's list of most-wanted terror commanders. Mashal narrowly recovered from a sophisticated, ultimately disastrous Mossad assassination attempt in Amman in the 1990s.

Senior Hamas official Osama Hamdan on Thursday cautioned Israel that the militant Islamic organization "will not sit idly by" if Israeli forces attempt to assassinate its leaders abroad, Israel Radio reported.

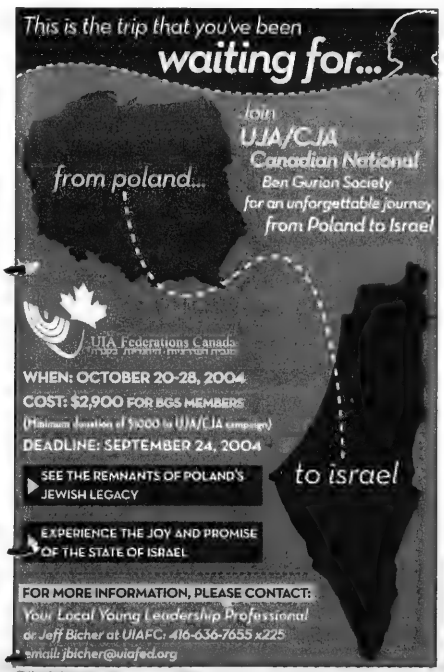
Hamas has said in the past that it would view such an attack as a "green light" to attack Israeli targets overseas.

At least one Israeli figure believes the benefit of military action might outweigh the risk of conflagration, said MK Yuval Steinitz, chair of the key Knesset foreign affairs and defence committee:

"Sooner or later, Israel will have to set down a red line with respect to the reality in Lebanon. In the past, when the Syrian army tried to move into the south with tanks, artillery and infantry, we attacked and set a red line, such that the Syrian army would not move heavy arms and units south of the Beirut-Damascus line."

In recent years, however, the pro-Iranian Lebanese Hezbollah has been shifting into south Lebanon missiles and rockets capable of reaching Haifa Bay and the Israeli heartland, Steinitz added.

"Whether they sink a boat, [attack] a truck convoy or strike storehouses, the time has come for us – even at the price of the danger of conflagration – to set down a red line and declare: 'This is it. We will not allow heavy surface-to-surface missiles to be deployed in Lebanon and pose a significant strategic threat to northern Israel.'"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Israel & the Jewish World

French Jews worried about crying wolf

By PHILIP CARMEL
Jewish Telegraphic Agency

PARIS — French Jewish leaders fear they may have cried wolf once too often after a Jew was arrested in connection with the well-publicized arson of a Jewish community centre in central Paris.

Police say a 52-year-old Jewish man arrested Monday morning in connection with the Aug. 22 torching of the Judaeo-Spanish social centre in the capital's 11th district is the principal suspect in the arson.

Police said the man, identified only as "Raphael B." and described as unstable, is a former caretaker at the institution who had received free meals in return for his volunteer activities.

It is believed that the centre wanted to part company with the man, provoking what police think was an act of vengeance.

Investigators found keys to the centre at the man's former rented apartment. This discovery tied in with earlier evidence, including the fact that the burned building's front door was damaged from the inside during the arson, rather than being forced from the exterior.

The arrest shocked community leaders who had successfully mobilized the French political establishment to condemn what appeared to be an anti-Semitic attack.

Moise Cohen, president of the Paris Consistoire – the country's principal Jewish religious group and the organization that owns the burned building – was sharply critical of community leaders he said had reacted "without taking the necessary precautions."

"From the beginning we thought this wasn't normal," Cohen told JTA.

"The building is in a very quiet neighborhood and there was no indication on the outside that it was a former synagogue. From the start of the investigation, the police thought it was someone connected to the institution."

Cohen was equally scathing about politicians "who fear they're going to be accused of not doing enough" to tackle anti-Semitism – though in part they have become zealous in their condemnations following stinging criticism that they weren't taking anti-Semitism seriously enough.

Political reaction following the incident was strong, particularly since swastikas and various anti-Semitic slogans were daubed around the gutted building.

President Jacques Chirac was among those quick to suspect anti-Semitic motives, while Prime Minister Jean-Pierre Raffarin rushed back to the capital from his hometown of Poitiers to visit the scene and reassure the Jewish community.

In the aftermath of the attack, Jewish leaders sought to link the incident to recent cases in which judges had been lenient with anti-Semitic offenders.

The Jewish community could have been excused had its cries of anti- Semitism been isolated to one attack that turned out to have different motives. But the recent arson is only the latest example of politicians and community leaders reacting to an event with horror, only to have to ask questions later.

In July, an incident in which a young Jewish woman claimed she and her baby were attacked on a suburban train drew fierce condemnations from politicians and religious leaders – until it was discovered that the woman had made up the story.

Similarly, the recent knifing of a yeshiva student in the Paris suburbs was apparently not motivated by anti-Semitism. And police are still investigating claims by a rabbi that he was stabbed outside his synagogue in January 2003, as reports allege that the rabbi may have stabbed himself.

Less in the media spotlight is the burning last November of an unoccupied annex of a Jewish school in the Parisian suburb of Gagny. It looks less and less likely that the incident was motivated by anti-Semitism.

The Gagny arson led the government to enact new measures to tackle rising anti-Semitism, with Raffarin heading-up a high-profile Cabinet committee on the issue.

Nevertheless, for Jewish organizations and for the government, these cases are merely isolated incidents in a tide of nearly 300 reported acts of anti-Semitism in France since the beginning of 2004.

Roger Benarroch, vice president of the CRIF, the umbrella organization of French Jewry, told JTA that last week's arson and the reaction to it should "not cause us to lose sight of the essential, that the climate of anti-Semitism makes these things credible."

But he admitted that such events "give our detractors, and the anti-Semites, an excuse to doubt us."

Similar comments came from France's Union of Jewish Students, a group in the vanguard of the fight against anti-Semitism.

However, certain groups were critical of what they regard as Israel's exploitation of the arson incident, which came just weeks after Israeli Prime Minister Ariel Sharon called on French Jews to leave the country "immediately" because of rising anti-Semitism.

Israeli Foreign Minister Silvan Shalom flew hastily to Paris to hold talks with government officials and Jewish leaders following the arson, and to visit the destroyed centre.

Benarroch sharply criticized the visit, telling JTA that "the Israelis should be more careful" and "shouldn't meddle in the internal affairs of the community."

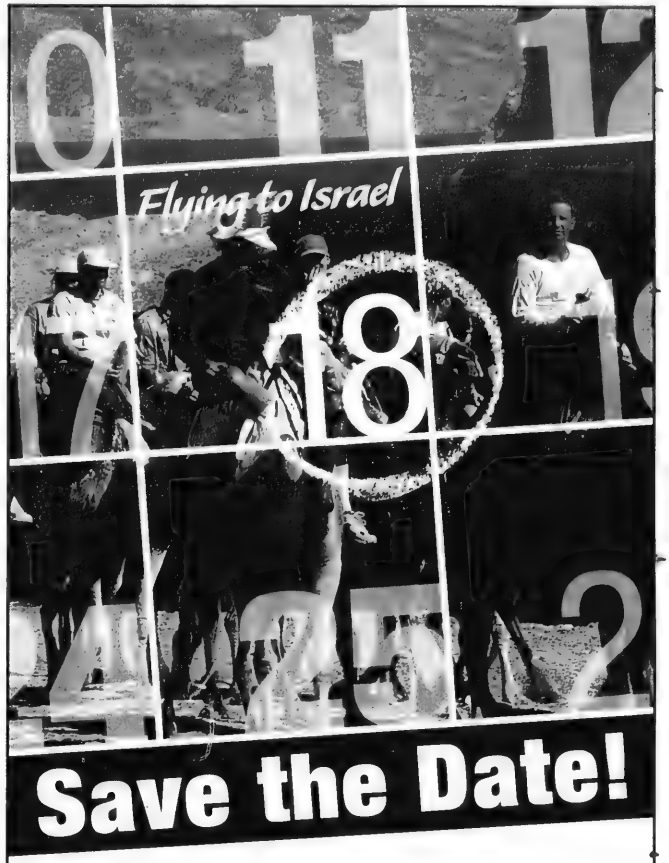
Shalom "can't have it both ways," Benarroch said. "On the one hand he says he wants all French people to mobilize against anti-Semitism, but on the other Israel interferes, making it a Jewish issue. That's a contradictory position."

That said, Shalom last week was considerably more nuanced about the arson attack than many community leaders.

Visiting the burned-out building, Shalom told reporters that "we should leave the French authorities to conduct their investigation." He added that it was "of little importance what happened here when we know that during the last six months there have been more than 170 anti-Semitic incidents" in France.

The Consistoire's Cohen, though, issued a warning to the Jewish community.

"Sixty years after the Shoah, every anti-Semitic incident rightly goes to the community's head," he said. "When you cry wolf, you need to be very careful and ever vigilant. We are becoming less and less credible."



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UN tells Syria to leave Lebanon, Hezbollah to disband

By SHLOMO SHAMIR
Ha'aretz Daily Newspaper Ltd.

UNITED NATIONS — The UN Security Council narrowly adopted a resolution last week calling for Syria's withdrawal from Lebanon and the disbanding of Hezbollah, and warning against outside interference in Beirut's upcoming presidential election.

The council voted 9-0 with six abstentions, the minimum vote possible, to approve the U.S-drafted resolution, after the United States and co-sponsor France agreed under pressure not to mention Syria by name.

Syria is the only country with foreign forces in Lebanon.

This is the first Security Council resolution clearly directed against an Arab state. It is also the first time the Security Council has addressed Hezbollah.

While Hezbollah is not mentioned by name, the resolution calls for the disbanding and disarming of all Lebanese and non-Lebanese militias. Diplomats and analysts said this is a direct allusion to Hezbollah.

U.S. Ambassador John Danforth said Israel has followed through on its commitment to withdraw from Lebanon, and now Syria must do so as well.

In response to the resolution, Mohammed Issa, Lebanon's secretary general for foreign affairs, said the 17,000 Syrian soldiers were there at the government's request to protect against "radical action emanating from Israel." The Syrian troops have been in Lebanon since the Lebanese civil war, which lasted from 1975 to 1990.

Angola, Benin, Britain, Chile, Germany, Romania and Spain joined the United States and France in voting in favour of the measure. Brazil, the Philippines, Russia, Pakistan, Algeria and China abstained from the vote.

The resolution, which also calls for "free and fair presidential elections," aims to head off a move in Lebanon's parliament to amend the constitution and extend the term of Syrian-backed Lebanese President Emile Lahoud for three years after his current six-year term expires in November.

"We believe Lebanon should be allowed to determine its own future and assume control of its own territory. Yet the Lebanese people are still unable to exercise their rights as a free people to make those choices and to take those steps as a nation," Danforth told the council.

"What the Lebanese people and we have witnessed over the past week in terms of Syrian actions is a crude mockery of this principle. It is clear that Lebanese parliamentarians have been pressured and even threatened by Syria and its agents to make them comply," he said.

A senior Lebanese official asked Security Council members to withdraw the resolution, saying the UN body had never before interfered in this manner in the internal affairs of a member-state.

Most abstaining council members said they agreed with Lebanon that the measure interfered in the country's internal affairs and would not contribute to a Middle East peace.

"This cannot be justified as part of the role given to the Security Council," Philippines Ambassador Lauro Baja said.

Syria's U.N. ambassador, Fayssal Mekdad, told reporters that Paris and Washington had "failed dramatically" in their mission because they had been obliged to rewrite the resolution to win its adoption.

ADL calls for probe of Pentagon 'mole' leak

By SHLOMO SHAMIR
Ha'aretz Daily Newspaper Ltd.

NEW YORK — The Anti-Defamation League, one of the largest Jewish organizations in North America, last week called on the Bush administration to immediately appoint a special counsel to investigate the circumstances of leaks to the American media regarding suspicions of an alleged Israeli "mole" in the Pentagon.

"The one clear fact that can be agreed upon is that there was a malicious and targeted leak that is more damaging than the actual allegations of Israeli spying – allegations that in all likelihood are baseless," Abraham Foxman, national director of the ADL, told Ha'aretz.

"We will demand appointing a commission of inquiry to make every effort in identifying which official or officials are behind the leak," said Foxman, who is known to have close ties with administration and White House officials.

"A leak directed against a friendly country like Israel causes grave damage, and the current suspicions of spying damaged Israel, the local Jewish community, and relations between the two countries," Foxman said.

Foxman maintains that an official within the administration is responsible for the leak.

"Someone in the hierarchy is trying to ruin relations between Israel and the administration, and between Israel and the Jewish community," he said.

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Israel & the Jewish World

Argentina acquits five charged with Jewish centre bombing

Ha'aretz Daily Newspaper Ltd.

BUENOS AIRES — A federal court acquitted five men of charges of being accessories to the July 1994 bombing of a Jewish community centre here, the deadliest terrorist attack on Argentine soil, which claimed 85 lives and injured some 300 people.

In a nationally televised verdict, a three-judge panel cleared four former provincial police officers and a former used car salesman accused of supplying the van used in the attack.

Judge Miguel Pons read the long-awaited verdict, which cleared the suspects of all major charges after a nearly three-year-long trial – the longest in Argentine history.

A handful of representatives from the Jewish community, who had angrily protested for years about a lack of progress in the investigation, sat in the packed courthouse. They had no immediate comment as the lengthy verdict was still being read.

The bombing on July 18, 1994, killed 85 people and wounded 300 others as a van, rigged with explosives, levelled the Argentine Israeli Mutual Aid Association, known locally by its Spanish acronym "AMIA."

The five defendants were not accused of direct involvement in the bombing but were charged as accomplices for alleged roles in a stolen car ring that prosecutors said had delivered the white van used in the attack. Prosecutors had sought life sentences.

The explosion levelled the seven-storey building, a symbol of Argentina's 300,000-strong Jewish community, the largest in Latin America. The masterminds of the attack were never identified.

It was the second of two bombings targeting Jews in Argentina during the 1990s. A March 1992 blast destroyed the Israeli Embassy in Buenos Aires, killing 29 people in a case that remains unsolved.

Jewish and Argentine officials have charged the community centre bombing was linked to Islamic fundamentalists and pro-Iranian terrorists, charges denied by Tehran repeatedly.

After failing in efforts to extradite Iranian suspects wanted in the case, investigators have instead focused on what has been called "the local connection."

Legal experts have described the trial as the longest in the country's history. More than 1,200 witnesses were summoned or submitted written testimony during the non-jury trial.

Many families of the victims, angrily claiming the case had been botched by investigators, refused to attend Thursday's session.

Jewish leaders pointed to a decision by judicial officials earlier this year to remove a judge who led much of the investigation after accusations surfaced that he bribed a key witness. At least two prosecutors also were removed for alleged irregularities.

Jewish community leaders have accused the courts, the police and various Argentine governments of failing to carry out a proper investigation for fear it could lead to embarrassing revelations.

"This has been a long and painful process," said Marta Nercellas, a lawyer for some of the victims.

Those acquitted included Juan Jose Ribelli, a former Buenos Aires provincial police chief whom prosecutors alleged had been part of a ring that had supplied the van.

Carlos Alberto Telleldin, accused by investigators of being a stolen car dealer under Ribelli's protection, was another key defendant. He was accused of delivering the stolen van to the police gang members eight days before the bombing. The other defendants were Raul Ibarra, Anastasio Leal and Mario Bareiro.

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Jewish images in Ethiopia...

Pictured, clockwise from top left, are: the Yemenite synagogue in Addis Ababa, graves in the Jewish cemetery outside Walleka, Shacharit prayers, a synagogue in a falash mora compound and (centre) an African girl near a Jewish grave.
[Anna Morgan photos]

Israel & the Jewish World

Preserving a forgotten heritage

By ANNA MORGAN
Staff Reporter

Dani BenWor, a man who once helped Jews escape from Ethiopia, now spends his time ensuring they never leave.

Only 20 years ago, thousands of Jews inhabited the mud and straw-thatched huts that still border the fields and house the villagers in the northern Ethiopian highlands, far from their brother and sister Jews in the West who only vaguely knew of their presence.

Then, in 1984 and 1991, the Israeli government airlifted tens of thousands of these Jews, the Beta Israel, filling airplanes to their capacity, in two separate operations – Operation Moses and Operation Solomon. Today there are almost 100,000 Ethiopian Jews living in Israel.

Dani BenWor

BenWor was one of the Ethiopian Jews who assisted the Israelis in 1991, for which he received a State of Israel Bronze Medal.

Since then, the huts have been reinhabited by Ethiopian Christians, the synagogues and cemeteries lie abandoned or destroyed, and the few written recordings of the prayers and traditions that defined a people are hidden away in government vaults, as if the Beta Israel were never there.

BenWor now works with the Society for the Study of Ethiopian Jewry and with the Ethiopian Beta Israel Memorial Museum to preserve the history of a people that once walked the northern hamlets and towns in the Gonder, Gojeam, Tigray and Wello regions.

"Our mission is to change the Ethiopian perception that Jewish heritage is a bad thing, by promoting the study of the history of the Beta Israel," BenWor said, as we walked through the town of Walleka, now a small Christian village that was once home to a Jewish community of potters and crafters.

Ethiopian Jews, who were called *falashas* (the exiled) by their Christian neighbours, were not allowed to own land or study at Ethiopian universities. Instead, they became known for their skills as craftspeople and artisans, and scholars now believe they were the workers who decorated the ancient castles and palaces in the Gonder area.

As in most Beta Israel villages, a river flows by the outskirts of Walleka, the flowing waters once used for ritual bathing. On the other side, lies a Jewish cemetery, accessible only after a few strategically placed boulders are pushed into the waters by our entourage of Walleka children.

The cemetery contains marked and unmarked graves of more than 1,000 Jews, many of whom never knew that Jerusalem was a real place, not just a metaphor for religious freedom.

BenWor is determined that these people and their heritage will not be forgotten.

In January 2002, the Museum of the Institute of Ethiopian Studies agreed to set aside an area to display Beta Israel artifacts and historical records. However, when enough money is raised, the Ethiopian Beta Israel Memorial Museum intends to open a separate space in the Institute of Ethiopian Studies at Addis Ababa University, establish a research centre and a library of original works and videos, and display the pottery, ironworks and ceremonial dresses worn by Ethiopian Jews,

BenWor also hopes to include a six-volume, hand-written collection of Beta Israel prayers currently locked in a vault in the Ethiopian National Library.

The prayers were written in Ge'ez [predecessor of Amharic, the current national language] and are one of the few written instances of an oral tradition that may vanish with the generation of elders that now live in Israel, BenWor explains.

The museum is also planning to renovate synagogues and cemeteries so that tourists and families will be able to reach them easily.

In October, the Society for the Study of Ethiopian Jewry is planning a conference where academic papers, photographs and videos will be presented. The conference will focus on the question of how Ethiopia acquired Judaism.

Some scholars have argued that before Christianity took root in the fourth century, all Ethiopians practised a form of Judaism based on the Hebrew Bible. Religion and politics combined as Christianity expanded in eastern Africa with the Ethiopian Empire. Experts claim that it was natural for the new religion to absorb within it many of the Jewish practices it came to displace.

Today, the connections between Ethiopian Christianity and Judaism are so strong that some people joke that if you meet Ethiopians who don't eat pork, observe the Sabbath and wear a Star of David, you know they're Christian.

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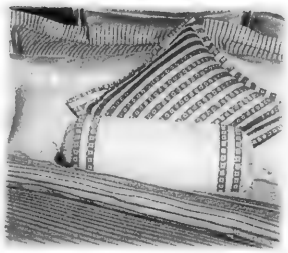

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Arts & Travel

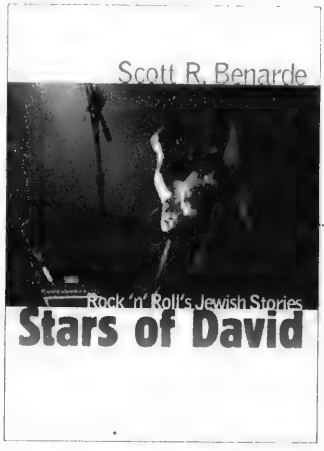
Book profiles the rock stars of David

By JOSEPH SERGE
Arts Editor

Norman Greenbaum, who wrote the 1970s hit *Spirit in the Sky* with its evangelical verse, "I got a friend in Jesus," still gets a dozen e-mails a week from people asking him if he's Jewish.

The answer is yes. And not a messianic one either. "I grew up kissing a mezuzah on the way into the house," he says in *Stars of David*, and still identifies as a Jew.

This is one of the interesting tidbits found in *Stars of David: Rock 'n' Roll's Jewish Stories* by Scott R. Benarde (Brandeis).



The book contains three to five page profiles of around 60 rock stars (some famous, others not so much), focusing mainly on their Jewishness. We learn that many Jewish rockers are more in tune with their Judaism than we might think.

The flamboyant former singer of Van Halen, David Lee Roth, went to Hebrew school, and a Jewish camp and had a bar mitzvah.

"As difficult as being Jewish may have been for him, Roth never tried to conceal his roots," Benarde writes. "Roth was a rock star who wasn't going to assimilate to join a club or increase his popularity."

Bon Jovi's keyboard player David Bryan (Rashbaum) is a lifelong member of Temple Emanu-El in New Jersey. He attended Hebrew school and had his bar mitzvah. On tour, he fasts on Yom Kippur and seeks out a synagogue in whatever town the band is playing.

The song *All You Zombies*, written by Jewish songwriter/ producer Rick Chertoff and performed by The Hooters (two of the group's members, Eric Bazilian and Rob Hyman are Jewish) is about Moses, Noah and the birth of Judaism.

Popular touring act Phish has performed Jewish songs like *Avinu Malancu* and *Yerushalaim Shel Zahav*. Their bassist/ vocalist Mike Gordon has had a Jewish education and upbringing and says in the book that playing music is literally a religious experience.

"I like to be in touch with the spiritual nature of what I do and I think my Jewish upbringing led to that sensitivity," he says.

These are just some of the musicians profiled. Others include Billy Joel, Melissa Manchester, Yes guitarist Trevor Rabin and, of course, Bob Dylan.

Some of the "stars" profiled are rather obscure, however, and other notables such as Barry Manilow, Art Garfunkel, Paul Simon and KISS's Paul Stanley and Gene Simmons are not included.

Benarde spent five years researching, conducting interviews and compiling the information for this book, and he admits that their are some obvious omissions.

"During the five years that I researched the book, I repeatedly contacted just about every other household name that's not in the book," he told me recently. He said Paul Simon's management never returned his calls, while Garfunkel declined.

"Carole King, Bette Midler and Barbra Streisand would not do it for one reason or another...same with Barry Manilow and Joey Ramone. Billy Joel did the same, but I had enough information to write an insightful chapter on him."

At some point, he said, he had to stop researching and go ahead with the project. "Despite the omission of some superstars, I think it's more comprehensive and informative than any of the other books of this kind."

Originally intended to be more of an encyclopedia "with short paragraphs on everyone I cold possibly discover, once I began getting these incredible stories, I changed my focus. The Jewish stories had to be told." Benarde said.

Overall, this book belongs on a coffee table during a gathering of friends. Someone is bound to pick it up, flip through it and say, "What? The dude who wrote 'I got a friend in Jesus', is Jewish?"

Ironically, Greenbaum followed up his Jesus song with a song about treif – *Canned Ham*.

Eye on Arts

By Bill Gladstone

"AND I STILL SEE THEIR FACES" EXHIBIT RECALLS LOST PRE-HOLOCAUST WORLD

"And I Still See Their Faces," an exhibit of some 450 photographs of Polish Jews from the prewar era that has already been shown in more than 20 cities worldwide, opened recently in the Galleria in Toronto's BCE Place.

Preserved by friends, neighbours and sometimes strangers, the photos were selected from more than 8,000 sent to Jewish actress **Golda Tencer** after a nationally televised appeal in Poland in 1994. The Toronto show was organized by the Polish-Jewish Heritage Foundation.

Several Torontonians have already made deeply emotional discoveries after seeing the exhibition album.

A member of the Jewish Genealogical Society of Toronto, originally from a town called Drobnin, found numerous class photos of his sister, who had perished in Auschwitz along with the rest of their family. **Rabbi Dow Marmur** and his wife, **Fredzia**, discovered a photograph of her father, **Isaac Zonabend**, showing him as a young Chassid engrossed in a volume of Talmud. (Zonabend survived the Holocaust.)

"And I Still See Their Faces" remains on view in BCE Place to Sept. 15.

* * *

Names in the News: Moses Znaimer, chair and executive producer of the MZTV Museum, speaks this week to a select list of VIP artists and industry insiders. The former Citytv head addresses the topic of diversity in the entertainment industry at a Yorkville-area reception for the ReelWorld Film Festival's "indie film lounge."

Slated for Sept. 13 & 14 to coincide with the Toronto International Film Festival, the indie lounge is the place aspiring media pros get to rub elbows with seasoned veterans (www.reelworld ca)… Speaking of the TIFF, the Toronto Jewish Film Festival is sponsoring an invitation-only "Matzoh Ball" this Friday evening – kosher chicken soup and candlelighting included – for local and visiting film industry insiders attending the celebrated September fest.

* * *

Art Show at Israel's: Myriam Nafte is a forensic anthropologist and visual artist often called upon to assist with criminal investigations. Her detailed paintings and drawings have been exhibited in Canada and the United States.

In a clear departure from her anatomical work, Nafte began apprenticing with her father, **Max Bensabat**, an artist and scribe. Under his guidance, she has produced a series of exquisite paintings, combining rich text with saturated layers of colour. According to the *Globe and Mail*, Nafte "has the cool detachment of a scientist and the passionate attention to detail of an artist."

Nafte's works go on display at Israel's Judaica, 870 Eglinton Ave. W., Sunday, Sept. 12, 2 to 5 p.m. Artist's talk, 3 p.m. Refreshments, no admission charge. 416-256-2858, ext. 22.

* * *

Music Notes

• **Rex Harrington** acts, sings and dances in *Equilibrium*, an "exciting chamber arts experience" also featuring tenor **Peter Blanchet,** painter **Al Van Mil** and numerous musicians playing compositions by **Ellington**, **Bach** and **Ferroud**. Al Green Theatre, Miles Nadal JCC, 750 Spadina Rd. Sunday, Sept. 12 & Monday, Sept. 13, 7:30 p.m. $50. 416-872-1111 or 416-484-9338.

• Violinist **Olivier Thouin** and pianist **Anton Kuerti** perform sonatas by **Schubert**, **Beethoven** and **Franck** to open Mooredale Concerts' 16th season. Willowdale United Church, 349 Kenneth Ave. on Saturday, Sept. 18, 8 p.m. Again at Walter Hall, University of Toronto, 80 Queen's Park Cres. on Sunday, Sept. 19, 3 p.m. Tickets $25 and $20 for seniors and students. 416-922-3714, ext.103. www.mooredaleconcerts. com

* * *

Arts in Brief

• The 4th annual "Hear Here" fun fest features a 50-table craft show, children's performers **Lenny Graf** and **Heidi the Clown**, sports activities, food, prizes, rides and games for children. Proceeds to benefit hearing-impaired children. Camp Robin Hood, 10243 Reesor Rd., Markham. Sunday, Sept. 12, 11 a.m. to 4 p.m. Rain or shine.

• The Koffler Centre of the Arts presents "Journey Home," an exhibition of works by international artist **Lena Shugar.** The exhibit documents Shugar's travels through life, including her trek across Europe during and after World War II. Koffler Gallery. Bathurst JCC. Sept. 12 to Oct. 24.

• Markham Theatre for Performing Arts presents *The Foursome*, a comedy by Canadian **Norm Foster** about four college buddies having a reunion on the golf course. $20. 171 Town Centre Blvd. Sept. 15 to 18, 8 p.m. 905-305-7469.

• Singer **David Wall** and pianist **Marilyn Lerner** of the **Flying Bulgar Klezmer Band** perform at the Winchevsky Centre's secular Rosh Hashanah celebration, Thursday, Sept. 16, 10:30 a.m. and at the centre's *Kol Nidrei* service, Friday, Sept. 24, 7:30 p.m. (585 Cranbrooke Ave., 416-789-5502).

* * *

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Arts & Travel

Islamic Terrorism explored in Global TV documentary

By SHELDON KIRSHNER
Staff Reporter

Previous wars in history have had clearly defined front lines.

But the war the West has faced since the Sept. 11, 2001 Al Qaeda terrorist attacks in the United State is far different.

Know Your Enemy, a revealing Global TV documentary scheduled to be broadcast on Tuesday, Sept. 14, at 10 p.m., unfolds on the basis of this theme.

According to host Kevin Newman and a team of correspondents reporting from the United States, Pakistan, Bosnia and Britain, this war could last generations.

The new enemy, radical Islam as personified by Al Qaeda, transcends borders and festers in the hearts of resentful Muslims who hate the West and seek the overthrow of western governments.

Newman claims that Al Qaeda was founded in Peshawar, a city in northwestern Pakistan. Its guiding light, Abdullah Azzam, was a Palestinian Islamic scholar and jihadist who called on Muslims the world over to fight the Soviet army that had invaded Afghanistan in 1979.

One of Azzam's acolytes, Osama bin Laden, felt that if Islamic warriors could defeat a superpower like the Soviet Union in Afghanistan, they could surely stand up to the United States.

Newman says Al Qaeda first tested its theory in Somalia, a failed state on the horn of Africa. There an American Blackhawk helicopter was shot down attempting to rescue stranded U.S. soldiers in the capital, Mogadishu.

In 1996, after trying to topple the World Trade Center in Manhattan, Al Qaeda declared war on the United States, the ultimate infidel power.

After finally destroying the twin towers, Al Qaeda gloated. But Al Qaeda lost its base in Afghanistan after the Americans invaded that underdeveloped country and sent the Taliban – bin Laden's patron – packing.

Bin Laden and his associates escaped to Pakistan, where radical Islam enjoys wide support and admiration, and there they remain beyond the reach of the United States.

Although the Pakistani government is officially a U.S. ally in the war against international terrorism, jihadist schools flourish in Pakistan, incubating and producing Islamists.

The government has bulldozed some of these schools and arrested a number of jihadi leaders, but to no real avail.

"Jihad is our religious faith," an anti-American religious school teacher says.

> ***'Jihad is our religious faith'***

New recruits to the cause are chosen in such schools, but a new generation of terrorists is also being recruited in cyberspace, the new frontier of anti-Western hatred.

We're told that Bosnia, a province in what was once Yugoslavia, may become an Al Qaeda base and a breeding ground for terrorism.

In fact, several terror cells have been uncovered there in the past few years.

Islamic influence is growing in Bosnia as more mosques are built with Saudi and Iranian funds.

"A Muslim always has to be ready for jihad," says a young bearded Bosnian, speaking either for himself or for many Bosnians like himself.

Al Qaeda is also implanting itself in Britain, and officials there assume that a big attack is imminent.

The vast majority of British Muslims are law-abiding citizens. But a few, such as renegade imam Shiekh Abu Hamza, who was recently arrested and charged with mobilizing support for Al Qaeda, leave a far different impression.

In summation, Newman warns that Islamism of the kind disseminated by Al Qaeda may be difficult to crush by means of military force.

Less than two weeks ago, President George W. Bush of the United States was asked whether total victory against terrorism is possible.

"I don't think you can win it [that war]," he replied.

Preoccupied with the imbroglio in Iraq, Bush may have been unduly pessimistic.

Terrorism can be defeated, and *Know Your Enemy* proffers a solution.

Al Qaeda, an eminently adaptable organization, has been notoriously hard to penetrate. But if western intelligence agencies recruit Muslims loyal to western values, Al Qaeda can be brought to heel.

It is a message to heed.

Message to *CJN* Snowbirds

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Teenager stars in new animated show

Continued from page 1

Isen says that although *Atomic Betty* is going to be aired in 55 countries in addition to Canada, she thinks it's pretty cool that she's part of an all-Canadian cast.

"I'm the only child in the cast. They are all experienced adult actors and a lot of them are comedians. It is so much fun to be in the studio with them because they are so funny. I always have such a great time recording.

"I'm there with my script and my microphone," says the avid reader, who just completed her Grade 6 Royal Conservatory of Music piano exam and recently celebrated her bat mitzvah.

"A lot of people often ask me if I have to memorize my lines, but I don't. When I first started, I thought it was very strange that other actors I would be recording with kept moving around so much, but I really learned that it benefits the acting to act it out while you are recording in the studio."

Teletoon has released a CD called *Toon Trax 2* on Sony, which includes a Teletoon cartoon builder CD-Rom. The artists on this album are impressive and include singers Beyonce, Mandy Moore, Kelly Clarkson, Jessica Simpson and Isen.

"The *Atomic Betty* theme song is on the *Toon Trax 2* CD. It is quite an honour to be there with some of the names on that CD. The theme song is actually very catchy, written by Kevin Gillis and Jack Lenz. It is going to be part of an *Atomic Betty* music CD, that is going to be coming out," Isen says.

In addition to starting Grade 8 at Venture Park School in Thornhill, Ont., in September, Isen will also be back in the studio to do another animated series, Nelvana's *Jane and the Dragon*, a Canadian/British co-production. Isen will give voice to Jane, a 13-year-old knight.

Isen says she also hopes to do more acting.

"It is hard to compare stage, acting on television and voice, because they are so different. [In] theatre, you have this thrill that whatever happens, happens – you only do it once and it's live. With television and voice, you can always go over it again, but I love it just as much."

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The Ninth Day sheds light on a little-known aspect of the Holocaust

By SHELDON KIRSHNER
Staff Reporter

The Ninth Day, Volker Schlondorff's sensitive and uplifting film about an intriguing footnote in the Holocaust, pits a resolute Catholic cleric against an ardent Gestapo official in a momentous moral struggle.

The German-language movie, with English sub-titles, will be shown at this year's Toronto International Film Festival. It will be screened at the Ryerson on Monday, Sept. 13 at 9:30 pm and again at the Varsity 8 on Wednesday, Sept. 15 at 3: 30 pm.

Based on a true story that pays tribute to priests who opposed the Nazis, *The Ninth Day* takes place in the winter of 1942 and unfolds in Germany and German-occupied Luxembourg.

Henri Kremer (Ulrich Mattes), a priest, a member of the resistance movement and the scion of a prominent local family, is arrested and summarily shipped to Dachau.

It is not immediately clear why he has been consigned to Dachau, a bleak and brutal concentration camp in Germany whose demonic essence cinematographer Tomas Erhart captures with a few telling shots.

Gaunt and forlorn, Kremer finds himself in the company of a group of priests and Catholic scholars who have crossed the Nazis. Bertram, one of Dachau's commandants, is the stereotypical Nazi tyrant who takes pleasure in beating and demeaning the prisoners.

To his surprise, and for no apparent reason, Kremer, number 25639, is suddenly set free. At the end of his train journey, he is picked up by Gebhardt, (August Diehl), a young, well-spoken SS officer who had ordered his release.

Before taking Kremer home to be tearfully reunited with his brother, sister and brother-in-law, Gebhardt asks him to report to his office the following morning.

A cool and calculating character, Gebhardt has been ordered to co-opt Kremer and his recalcitrant bishop to the Nazi cause. If Kremer fails, he will be sent back to Dachau in nine days.

Kremer, however, is a tough nut to crack. He scoffs at anti-Semitic Nazi race theories and believes that Christinity owes a great theological debt to Jews.

Believing he can sway Kremer, Gebhardt argues that Christianity has moved far beyond Judaism and that Germany is engaged in an historic crusade against atheistic Bolshevism that the church should support unequivocally.

Gebhardt wants Kremer to convince his reclusive bishop – who despises Nazi theories of race and blood – to stop ringing his church bells in his passive rebellion against Nazi rule. More to the point, he wants Kremer to write a pro-Nazi statement.

To Gebhardt, this exercise in pursuasion seems like a no-brainer. Is not the Soviet Union, Germany's arch enemy, rabidly anti-religious? Has Stalin not torn down churches and murdered priests?

These are tantalizing arguments, and the bishop's secretary has bought into them. But will Kremer, assaulted by nightmares and flashbacks of Dachau, abandon his principles and accommodate himself to the Nazis?

Meanwhile, Kremer's influential family, which has lucrative commercial ties with Germany, tries to convince him to solve his dilemma by fleeing to neutral Switzerland.

The Ninth Day, a serious and thoughtful film bolstered by blistering performances from Mattes and Diehl, succeeds in conveying the tension and drama surrounding Gebhardt's intellectual duel with Kremer.

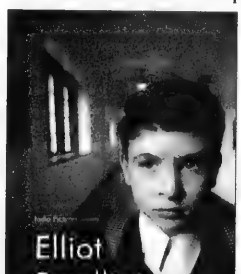
Just as importantly, Schlondorff sheds light on a little-known aspect of the Holocaust.

An endearing comedy from Anita Doron

By SHELDON KIRSHNER
Staff Reporter

Elliot Smelliot, an endearing short by Toronto's Anita Doron, revolves around a precocious 12-year-old Jewish boy struggling to be a man.

This modest 23-minute film will be screened at the Toronto International Film Festival on Sept. 14 at 8:45 p.m. (Cumberland 3) and on Sept. 16 at 9:45 a.m. (Varsity 7)



Michael Kanev

Elliot Graf (Michael Kanev), a red-haired boy wonder, is a third-year university science student who develops a crush for Kate May (Amy Rutherford), a 20-year-old blonde bombshell who requires tutoring in chemistry.

As he sounds off about crystal systems, Boyle's Law, polymers and diffusion, Elliot constructs a fantasy about the possibilities of a romantic relationship with Kate.

The seemingly perfect woman, she is bubbly and nice, and better still, she admires Elliot's formidable intelligence.

"How'd you learn all this stuff?" she asks in a dewy-eyed demonstration of her boundless admiration and affection.

As test tubes boil and flames flicker in the background, Elliot's imagination runs wild.

In his mind's eye, Kate leans over and plants a gentle kiss on his forehead.

Before he knows it, they are sharing a pleasant pasta meal at Kate's favourite Italian restaurant.

But even in his gauzy dreams, Elliot realizes he is still a child and cannot push his imaginary liaison to "the next level."

Directed by Doron and written by Jonathan Orson, *Elliot Smelliot* is a blithe comedy whose subliminal theme transcends all boundaries of age and gender.

And its appeal is enhanced by actors whose chemistry is clearly self-evident.

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Books & Authors

Eisner pioneered the adult graphic novel

By SHLOMO SCHWARTZBERG
Special to The CJN

Interviewing Will Eisner is like having access to virtually the whole history of the comic book medium.

The career of the 87-year-old writer and artist, and creator of the adult graphic novel, spans more than 60 years of comic book history, beginning with his creation of *The Spirit* comic in 1940. But there's more to his story than just the obvious benchmarks that he's known for.

The New York-born Eisner, who was guest of honour at Toronto's recent Comicon convention, really began his foray into the field when he was still in his teens, first in high school, where he published a strip in the school newspaper, and then afterward in a comic titled *WOW What a Magazine!*.

In 1940, he was approached by a syndicate to create a comic magazine insert for a Sunday newspaper.

"The most important reason I would do it was I believed that this medium is a valid literary form and that I wanted to write to adults," Eisner says. At that time, comics were still ghettoized as kids' stuff, even by many of the people who were writing them.

"I wanted to get out of the comic ghetto," he adds, and *The Spirit* was his way of doing so.

Though nominally a superhero, Eisner never saw The Spirit that way. "He only wore a mask because the syndicate insisted he be in costume," he says emphatically.

Instead, The Spirit, a cop named Denny Colt who was left for dead after an attack, relied on his agility and strength, functioning more as a detective in his fight against crime.

The Spirit comic was also notable for its artistic innovations, including creative use of black and white in the panels and highly dramatic covers.

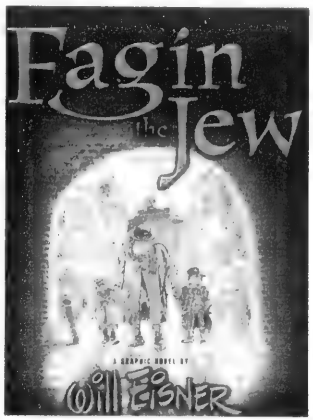
Eisner is a rare talent who both draws his panels and writes dialogue; usually those aspects of the comic are divided among two or more people. He's also one of the few comic book creators who did not change his name. "Most of the other guys, Jewish boys, changed their name [to assimilate])," he says.

Eisner was drafted into the army in 1942 and pioneered the use of comics for training purposes, but he kept *The Spirit* going until 1952. "I shut it down because of economic reasons, the cost of newsprint was rising to such a degree that the newspapers couldn't afford to pay for it," he says.

Thus ended the first part of his comics career, though he insists, "I was never part of that comic book world."

For about 20 years, he produced educational materials, for schools and for such clients as the Army Motor Corps. Then "in late 1972, I stumbled into a comics convention, where I ran into a group of guys who were underground cartoonists, [including] Art Spiegelman [later the creator of the Holocaust-themed *Maus*] and Robert Crumb [creator of Fritz the Cat]," Eisner says.

"I had an epiphany because I suddenly realized that these guys were using comics as literature, they were combating the establishment, discussing sex and drugs and so forth," which was a far cry from the superheroes and imaginary worlds that were prevalent in the genre.



Eisner decided to spend a year working on his first book, *A Contract with God* (1978), which received critical acclaim and has never gone out of print. "I'm shamelessly proud of that," Eisner says.

Eisner came up with the term "graphic novel" to describe *A Contract with God*, which became the name given to the work done by him and others that followed.

Graphic novels were comics that tackled taboos in sex, language and story lines, used unconventional artistic techniques and owed as much to politics, history and literature as they did to popular culture.

Today, Eisner prefers to call them "graphic literature or graphic narrative, or graphic history. All books are not novels."

He's also seen his belief in the genre's possibilities vindicated by writers such as Neil Gaiman (*Sandman)*, Alan Moore (*Watchmen*) and Art Spiegelman, who have brought "maturity" and literary qualities to the medium. They, in turn, have saluted him as the influential father of the form.

A Contract with God, a group of stories revolving around the inhabitants of a 1930s New York City tenement, set forth the template for the dozen or so graphic books that followed (Eisner spends a year or so on each one): realistic, simply but effectively drawn tales of ordinary people, struggling to get through life, with many of the books (including *Dropsie Avenue* and *New York: The Big City*) set in his beloved – and richly populated – New York.

"I'm more interested in the human condition, and telling stories about real life," he says.

Like many of his books, Eisner's first graphic novel is also very Jewish in tone and characterization, ironic in that he never put any of his religious background into *The Spirit*, even though that comic did offer one of the first positive non-stereotypical portrayals of an African-American, a young boy named Ebony.

The Jewish content in his work is no big deal, says Eisner. "I was given a lifetime achievement award from the National Foundation for Jewish Culture [a few years ago]. I pointed out to them that I was not in the business of promoting Jewish culture necessarily. I write what I know, any writer worth his salt [does that]. I know about Jewish life; I know about Jewish culture; I write about that."

Eisner's "Jewish" books are notable for their warts-and-all portraits of his people, which, to my mind, puts him in the same category as Mordecai Richler and Philip Roth.

That complexity of characterization, says Eisner, is normal for him. "It's my nature. [Cartoonist] Jules Feiffer used to work for me. One argument we used to have is he said, the trouble with you is you see everything in grey. Your villains are always half villains, not full villains. One of the reasons I never became a political cartoonist is I would always see the other guy's point of view," he adds with a laugh.

That disclaimer aside, his works can be political in nature, such as in his most recent and most explicitly historical book, *Fagin, the Jew*. It recasts the stereotypical Jewish thief and villain in a sympathetic light and directly addresses the anti-Semitic undercurrents running through Charles Dickens' *Oliver Twist*, which infamously introduced Fagin to the world.

Eisen doesn't consider Dickens himself an anti-Semite. "He wasn't anti-Semitic; Dickens apologized [about the portrayal] after," he says. But the book always troubled him.

"The mistake Dickens made was that he referred to Fagin throughout as The Jew. He didn't refer to Sykes, the villain, as The Gentile, the Irishman… " says Eisner. But "the real crime," was by the book's illustrator, George Cruikshank, who portrayed Fagin as a "swarthy hook-nosed" character, even though the Ashkenazi Fagin would likely not even have looked obviously Jewish.

"It hit me, this was all wrong and it needed to be addressed. It also opened up a new opportunity for me, a new direction for my work."

Fagin, the Jew functions as a skilful response to an issue Eisner feels strongly about and also manages to reinvent and reinterpret Dickens' novel, while still remaining faithful to its structure and story.

Eisner's next graphic narrative continues in the same vein. *The Plot*, due out next spring, deals with the truth and background behind the infamous 19th-century forgery, *The Protocols of the Elders of Zion*, which ostensibly set forth the Jewish plot to rule the world and which has been used against the Jews ever since.

Meticulously researched, *The Plot*, which Eisner expects will run to about 130 pages, will, he hopes, reach the ordinary folk who might be most susceptible to the *Protocols*' anti-Semitic message.

Eisner has no idea what he's going to do after *The Plot* is finished but, even at his advanced age, and despite some "aches and pains," he's still going strong. "Fortunately, at my age, I'm still healthy and still around, and I'm still eager to work," he says.

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Researchers warn against oral suction during circumcision

By PAUL LUNGEN
Staff Reporter

An ancient procedure that is part of ritual circumcisions, one that has been found to spread herpes and other dangerous illnesses, is still used in Toronto, though infrequently.

Oral *metzitzah*, the practice in which a mohel sucks blood from an infant's circumcised penis, has been supplanted by more hygienic and effective ways of cleaning the wound, said Dr. Aaron Jesin, a Toronto-based mohel. While *metzitzah* remains a required part of the circumcision ritual, most practitioners employ a glass tube to clean the wound, he said.

However, there are groups in Toronto today who continue to employ mohels who use oral *metzitzah*, said Rabbi Moshe Mordechai Lowy, a spokesman for the Orthodox Va'ad Harabonim in Toronto. "Those in the Torah world, the yeshiva world, use the procedure, unless there's a problem," he said.

Ancient procedure found to spread herpes, other dangerous illnesses still being used in Toronto

Last month, a group of researchers in Canada and Israel published a report in the medical journal *Pediatrics*, which found eight babies who were infected with the herpes virus likely contracted their illnesses through oral *metzitzah*. Most of the infants were found in Israel but one, who was circumcised in 1994, was from Toronto.

The researchers' report, published in the journal's Aug. 2 edition, stated that in the cases studied, infection was transmitted by the mohel to the infant orally. All the mohels involved in the circumcisions tested positive for the herpes antibody.

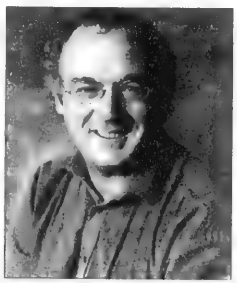
Rabbi Moshe Mordechai Lowy

One of the children became seriously ill with encephalitis, while the Toronto baby spent 26 days in hospital, the report noted.

"Our findings provide evidence that ritual Jewish circumcision with oral *metzitzah* may cause oral-genital transmission of HSV infection, resulting in clinical disease... Furthermore, oral suction may not only endanger the child but also may expose the mohel to human immuno-deficiency virus or hepatitis B from infected infants. The same conclusion that led the talmudic sages once to establish the custom of *metzitzah* for the sake of the infant could now be applied to persuade the mohel to use instrumental suction," the researchers concluded.

Dr. Gideon Koren, professor in the department of clinical pharmacology and toxicology at the Hospital for Sick Children and the University of Toronto, is one of the authors of the report. He believes "some mohels still use their mouths for suction, but [they] use plastic pipes."

Even in Israel, he said, oral suction is employed "by a small minority and by all accounts, the *rabbanut* [rabbinic councils] told them to stop it. It's not a system that mainstream Judaism uses. I wouldn't even imagine a backward and primitive procedure [like that] still exists."


Dr. Gideon Koren

Given the existence of anti-Semitism, "the last thing we need is people to say Jews are abusing children," Koren added.

Jesin said he used oral *metzitzah* a few times when he first began as a mohel in 1978 but soon gave it up. He now uses a glass tube, which, he said, complies with the Gemarah requirement "to draw the blood from the far places [within the wound]."

Jesin cited renowned halachic authority Rabbi Moshe Tendler of Yeshiva University's department of talmudic law and Jewish medical ethics, who asserts it is forbidden to perform *metzitzah* without an instrument.

Speaking from New York, Rabbi Tendler, one of the report's co-authors, said the procedural elements of ritual circumcision are contained in the Talmud, which breaks down circumcision into three parts. In the first, *orla*, the foreskin is removed, while in the second, *priah*, the mucous layer is removed. The third part, *metzitzah* is clearly "a medical requirement, not a ritual requirement," and can therefore even be performed on the Sabbath, he said.

With advances in medical techniques and knowledge, mohels are required by Jewish law to do what is in the baby's best interests, and that would mean following current medical thinking and avoiding oral suction of the penis, Rabbi Tendler said.

Rabbi Tendler said most mohels comply with this approach, but some chassidic groups, including Satmars and Lubavitch, still employ traditional methods.

Rabbi Lowy acknowledged that "haredim or those who feel they still want to go with the old way of thousands of years [of tradition] and they feel the mohel is careful" accept oral *metzitzah*.

He mentioned the Satmar, Bobov, Lubavitch and other communities who generally comply with the traditional way of performing *metzitzah*.

A 1990 book by Rabbi Yonason Binyomin Goldberger made the case for oral *metzitzah* and included kabbalisitc reasons for doing so, he continued. At the time, the practice was endorsed by a number of doctors, Rabbi Lowy said.

In 1994, when the Toronto baby took sick, the Va'ad Harabonim investigated the case and issued a brief statement saying that "there is no clinical basis in ceasing to perform *metzitzah b'peh* (orally)." However, the rabbinical council also stated if the mohel exhibits cold sores, lesions or flu, oral *metzitzah* should be avoided, he added.

Koren suggested that as good consumers, Jewish parents should ask mohels what technique they plan to use and govern their choices accordingly.

Dr. Rochelle Schwartz, Toronto's second female mohelet, said Reform practitioners employ a clamp that permits a small amount of bleeding, and then they draw the blood with sterile gauze. She also uses a powder to cauterize the wound.

Schwartz, who has performed ritual circumcisions for eight years, said there are safer ways of performing *metzitzah* than by using the mouth. "It's really very unhygienic. I can't see a value in it."

The mouth, she continued, is loaded with bacteria, and most mohels would be unaware if they are developing a cold sore.

"Yes, it's traditional but it's also a surgical procedure. You want to keep the area as clean and hygienic and sterile as possible," she said.

Rabbi Moshe Tendler

Schwartz's father, Harry, recalls how the practice of *metzitzah* was performed on his brother, with disastrous consequences. In 1919 in the small Polish town of Tyrava, between Krakow and Lvov, an older brother was born. As his parents related the story to him, a mohel employed the traditional method of *metzitzah* on his brother. Unfortunately the mohel had a mouth full of rotting teeth and an infection was passed on to his brother, who died a few days later.

There was nothing to be done for his brother, Schwartz recalled, but times have changed since then. "My grandmother was 65 years old, got pneumonia and the doctor said there was nothing to do and she passed away. Now, a pneumonia is nothing," he said, noting the advances in medical science.

The *Pediatrics* report was published as the collaborative effort of several researchers: Benjamin Gesundheit, Galia Grisaru-Soen, David Greenberg, Osnat Levtzion-Korach, David Malkin, Martin Petric, Koren, Rabbi Tendler, Bruria Ben-Zeev, Amir Vardi, Ron Dagan and Dan Engelhard.

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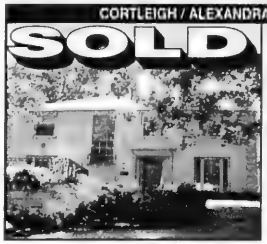

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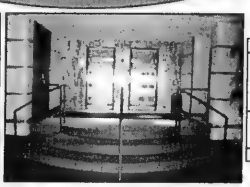

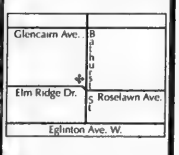

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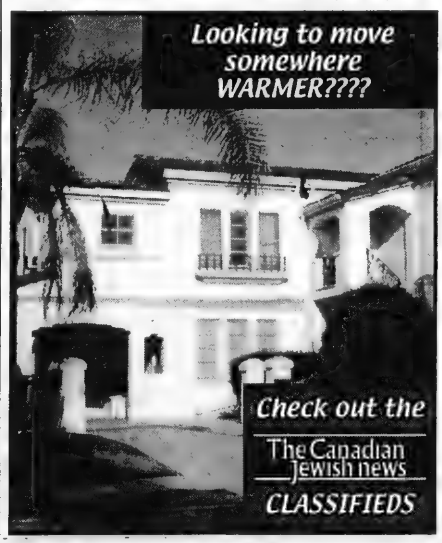

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Israel's Chief of Staff Moshe Ya'alon shows that he serves his people in many ways. Here he provides another meaning to the IDF's legendary motto "purity of arm(s)."
[Israel Sun photo]

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Hall of Fame celebrates Jewish major leaguers

By PETER EPHROSS
Jewish Telegraphic Agency

COOPERSTOWN, N.Y. — Sandy Koufax isn't the only major league baseball player who refused to pitch on Yom Kippur.

It was the fall of 1963, and Larry Yellen was slated to make his major league debut for the Houston Colt .45s against the New York Mets when he received a call from his mother.

"Larry," Yellen remembers his mother saying, "I read about it in the paper. You're embarrassing us. It's Yom Kippur."

Yellen hewed to the fifth commandment and respected his mother's wishes: He told his general manager that he couldn't pitch and sat the game out.

Yellen's story hasn't received much publicity, most likely because his major league career was short – in fact, he only pitched in 14 big league games before his career ended in 1964.

But the cloud of obscurity surrounding Yellen and other Jewish players is beginning to clear.

A series of events – sparked by the publication of the first-ever complete set of Jewish major leaguer baseball cards and culminating in a historic two-day event held at Baseball's Hall of Fame in upstate New York recently – is shining the spotlight on professional Jewish ballplayers.

It all began with a frustrated baseball card collector.

Depending on which list you choose to follow, there have been somewhere from 140 to 160 Jews who have played major league baseball since the late 19th century.

In 1999, while assembling his collection, Martin Abramowitz realized that a host of players were not included – either because they played in an era when cards weren't produced or because they didn't play long enough to merit one.

After he complained about the players who didn't have cards, his son, Jacob, suggested he make his own.

The result: a 142-card set – available at www.ajhs.org – that sold out its run of 15,000 by the end of Chanukah.

Beginning with Lipman Pike, who played in the 1870s and is believed to have been the first professional Jewish baseball player, Jewish players have made their mark on the baseball diamond. Like Yellen, many of the Jewish players are obscure, known only to the most ardent followers of Jewish sports.

None of them enjoyed careers as spectacular as Hall of Famers Koufax or Hank Greenberg, a slugger in the 1930s and '40s, but most hung around in the big leagues for a bit longer than Yellen.

After a dry spell in the 1980s, there has been a renaissance of Jewish major leaguers in recent years. Depending on what standard of Jewishness is applied, there are currently between 10 to 12 members of the tribe playing pro ball, led by Los Angeles Dodgers star outfielder and first baseman Shawn Green.

In fact, according to Abramowitz' own research, Jewish players historically have a higher collective batting average and the pitchers have a better won-loss record when compared with all players.

Perhaps just as important, baseball has served as a microcosm of the American Jewish experience.

Like many of the professions in which Jews have worked, baseball was a field – a particularly public one – in which Jews tried "to make a name for ourselves while maintaining a sense of Jewish identity," Abramowitz says.

Harry Danning, 92, is the oldest living testament to that balancing act. Danning, an all-star catcher for the New York Giants in the 1930s, said he wasn't bothered too much as a Jewish player. After all, he says, there were three other Jews on the team.

Sure, he says, there were "bench jockeys" who needled him about his large nose – "Pitch under his nose, he can't see the ball," he remembers them saying – but they got on all the players.

Once, when a hotel in Florida refused during spring training to house Danning and another Jewish Giant, Phil Weintraub, the team's manager, Bill Terry, said he would house the entire team elsewhere unless the hotel took the whole squad. The hotel acceded to Terry's request.

Danning, who lives in Valparaiso, Ind., was unable to attend the conference because of his age.

Aware that a few players have died in the past year alone, Abramowitz is already planning his next project: creating an archive of interviews with Jewish ex-major leaguers.

"We have to get these players before they're long gone," Abramowitz says.

The Hall of Fame's "Celebration of 143 American Jews in America's Game" – even though there are only 142 cards – was attended by 300 participants from as far away as San Francisco. The event featured a trivia quiz and a clinic for kids, discussions on Koufax and Greenberg and panels with eight Jewish former players.

Sandy Koufax

It would be easy to say that the event was simply a milestone for Jews "making it" in the United States. After all, the weekend was the first ethnic event held at the hall – and the food served under a tent outside the red-brick building was certainly the first large-scale kosher meal served there.

The truth, however, is that Jewish ballplayers don't fall into simple categories. Of the eight, two were converts: Bob Tufts, a pitcher with a short-lived career in the 1980s, and Elliott Maddox, a black player who converted to Judaism while playing in the 1970s. (No, despite persistent rumors, Hall of Famer Rod Carew did not convert, although he married a Jewish woman and his children were raised as Jews.)

After he converted, Maddox joked, "Instead of having everyone call me a *shvartze*, they called me a Jew."

As the players recounted tales from their playing days, some focused on their Jewish backgrounds.

Mike Epstein, a slugging first baseman in the 1960s and '70s, explained how he got his nickname.

After he hit a mammoth home run in a minor league game, the opposing team's manager said, "Nobody's going to catch that, Super Jew."

The team's batboy heard the remark and the next day all of Epstein's jerseys, undershirts and caps had Super Jew written all over them.

Epstein, who inscribed a Star of David on his first baseman's glove and spikes as a talisman, said he took the nickname proudly.

Aside from pitcher Ken Holtzman, who was raised in a Conservative home in St. Louis and had his bar mitzvah in an Orthodox shul, none of these Jewish athletes was brought up in an observant family. Holtzman said his wife kept kosher at home during his career but he found it impossible to do so on the road.

Still, the Jewishness of the eight was on display by virtue of their attending the conference, and it was occasionally displayed in odd, funny ways.

On the second day of the conference, the players held a clinic for the kids in attendance. The former players and the kids spread out over two baseball diamonds, where they worked on hitting, pitching, fielding and running the bases.

Parents appreciated the Jewish aspect of the conference.

"Judaism is important in our lives. Sports are important in our kids' lives. I think it's important to connect the two," says Carol Prushan, who came to the conference from Philadelphia with her husband and two sons.

As for the kids, they didn't seem to think Blomberg's question was strange at all. Some of them yelled out "egg," others screamed "regular" as they waited eagerly for their next turn at bat.

Rosh Hashanah soccer date to stay

Jewish Telegraphic Agency

TEL AVIV — A European soccer official has refused to change an international soccer match involving Israel that is scheduled to be played on Rosh Hashanah.

"We cannot accept when everyone starts using national, religious or political holidays as an argument for rescheduling matches," a Union of European Football Association (UEFA) official was quoted as saying recently. "So now the people in Israel have to decide between synagogue and football."

Germany's foreign minister, Joschka Fischer, said he would try to have the Sept. 15 date changed.

Maccabi Tel Aviv said it had asked UEFA to change the date, but UEFA said the club had missed a deadline for filing a change request. Maccabi denied it had missed the deadline.

Jewish winners at the Athens Olympics

Jewish Telegraphic Agency

NEW YORK — The following is a list of the Jewish athletes who won medals at the 2004 Olympic Games in Athens:

BASEBALL:
Gavin Fingleson, Australia – silver

EQUESTRIAN:
Robert Dover, United States – bronze, team dressage

FENCING:
Sada Jacobson, United States – bronze, sabre

JUDO:
Arik Ze'evi, Israel – bronze, 100-kg

SAILING:
Gal Fridman, Israel – gold, windsurfing

SWIMMING:
Scott Goldblatt, United States – gold, 4x200 freestyle relay
Lenny Krayzelburg, United States – gold, 4x100 individual medley (IM) relay
Jason Lezak, United States – gold, 4x100 IM relay; gold, 4x200 freestyle relay; bronze, 4x100 freestyle relay
Sarah Poewe, Germany – bronze, 4x100 IM relay

TENNIS:
Nicolas Massu, Chile – gold, singles; gold, doubles

TRACK AND FIELD:
Denna Drossin Kastor, United States – bronze, marathon

Lenny Krayzelburg of the United States (file photo), winner of a gold medal in the 4x100 individual medley relay at the Athens Olympics

Flips, tricks and tall trees

Last year, I was at a shiva for my friend's grandfather. It was a time of sorrow and mourning for her and her family. Yet somehow, among all the sadness, I heard a beautiful story about a spiritual journey that touched my heart and has stayed with me ever since.

something

By MIRIAM PORTER

I stood in the corner of the dining room nibbling party sandwiches on a white paper plate while the men were davening Ma'ariv in the next room. When they were done, the rabbi called the rest of us to come in. Grieving relatives and friends gathered around and I stood at the back trying not to make eye contact with anyone. (I never know which consoling words to say at a shiva, but I feel such a deep sadness for the family's loss.) I looked at the old fashioned flowered couch with removed cushions and then up to the grandmother's torn black ribbon. The rabbi spoke directly to my friend's grandmother, but I felt as if he was speaking to me.

His story began with two twin babies inside a mother's womb. These twins had spent their entire lives together. They loved each other. They trusted each other. All they knew was each other. One day, their mother went into labour. The first baby was born and entered its new world. The second baby was still inside the mother. The unborn baby's whole world was shattered when its twin left. It did not understand why they were separated or how long it would last. No one could explain to this baby what happened.

The first-born baby wants to contact and comfort its twin, but it can't. All it can do is wait for its arrival. It wants to scream and shout and laugh because the new world is extraordinary. The baby still waiting to be born must have faith they will be together again one day.

The same can be said when someone we love passes away. They represent the first baby and we are the babies they cannot contact, the ones left behind. All we can do is have faith that they are safe and happy.

The rabbi finished his story and I had salty tears on my cheeks, but I felt calm and peaceful. I believe that one day I will be re-united with Zaide Porter, my grandfather who volunteered as a clown and always made me laugh. I will also see my Grandpa Saltzman, who was so generous and a good friend to everyone.

I believe my beautiful cat, Willow, who lived 17 wonderful years, will be waiting for me. I imagine her in heaven catching birds twice her size in tall trees she is no longer afraid to climb. I wonder if she is scampering in the forest with my boyfriend's dog Max, who just left us after 13 years. I envision Max easily doing magnificent flips and tricks that he could not do before because of a bad hip. They are both youthful and vibrant and once again full of life. I miss the animals and family I have lost, but I do my best to have faith and remember the story of the twins.

Our time in this world is short and we must treasure life and live it to the best of our ability. When I do finally depart one day, I want to have a lifetime of stories and adventures to share with my grandfathers.

"Will you carry the words of love with you. Will you ride the great white bird into heaven. And though you want to last forever, you know you never will… You're only dancing on this earth for a short while." – Cat Stevens

Miriam can be reached at Miriam@jtvproductions.net.

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1/2 cup honey, heated until pourable

Place each chicken in heavy-duty resealable plastic bag. Add 1 1/4 cups lemon juice to each. Seal bags; turn chickens to coat. Refrigerate at least 6 hours, turning bags occassionally.

Preheat oven to 450°F. Drain chickens; pat dry. Sprinkle each with salt and pepper. Place side by side, breast side down, on racks in large roasting pan. Roast 15 minutes. Reduce to 375°F for 45 minutes.

Turn chickens over. Brush with honey. Continue to roast until deep brown, brushing with juices occasionally, about 55 minutes.

Pour pan juices into small saucepan. Spoon off fat. Rewarm and season with salt and pepper.

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BACK TO SCHOOL: Israeli Prime Minister Ariel Sharon greets school children during a ceremony marking the first day of the school year in Maale Adumim on Sept. 1. [RNS/Reuters photo]

God, a caterpillar and the High Holy Days

By AVRUM ROSENSWEIG

We live in a perfect world, full of imperfection.

What man could say that the metamorphosis of a wriggly caterpillar into a glamorous butterfly with the ability to fly is not the artwork of the Ideal? And who would be so brash as to state that the Flawless is void of treachery, suffering and cruelty?

URBAN WRITER

Our very existence, then, is a conundrum, a puzzle, seemingly and mysteriously dangled in front of us like salt water before a lost, floating and parched seaman. Good, bad; right, wrong; love, hate; volition, pre-destined. God, you confuse us. Why is the water not fresh and easily swallowed?

Tell me, are these not the thoughts of the woman sitting next to you on Rosh Hashanah, as she sings, oh so clearly, the words of *Avinu Malkeinu*? Or the considerations of the young man *clupping* his fist on his chest over and over, as he reads the *Al Chait*, the prayer of introspection and request?

Do we not intimately but collectively wonder in one prayer about God, the Sculptor, and we as His clay. Is He proud of us as his "image"? Will we perish by water or by the sword? Will the words of the prayer *Hineni* – "Let our omissions be forgiven in love, and in love cover all our transgressions" – be the wax with which God seals our fate in 5765?

Many Jews are now minimizing the mundane in their lives and beginning a demanding journey into a thorny but very lush orchard called the Days of Awe. Some of our people travel this road by looking inwardly to determine the level of growth and goodness in themselves and others. This is called *tshuvah*, literally "a return," a return to Godliness. Some define it as a sort of centring of our soul back to a point of perfection – a rebirth.

Other Jews will focus on prayer, now and during the holidays. They shake back and forth with the fervour of a willow tree in a windstorm, beseeching God to hear their pleas for life and adjust His *gzar dinam* – His mighty decree.

Then there are our Jewish brothers and sisters who appear to be disconnected from the holy traffic jams and the acidic rumblings of the fasting belly, yet are fully aware of the mightiness of these days, especially the Shabbat of Shabbatot. These Jews entrench themselves in tzedakah and/or tikkun olam (repairing the world), and fight on behalf of the suffering in Sudan, instead of praying.

Our new year is drawing near. I sense the temperature changing inside of me, as the court date with God gets closer. I can recall years past when the arms on the clock during these days appeared to move rapidly yet slowly. I remember the wonderment and the feeling in the air outside – starkly cool and harshly peaceful.

If you are in trepidation about the overwhelming mystery and holiness of Rosh Hashanah, know that so is the local Jewish fruit and vegetable vendor. If you wonder about your ability to fight to change God's decree through prayer, introspection and tzedakah, ask the mother strolling with her child along Clarke Avenue if she doesn't have the same fears.

Life is indeed confusing and imperfect and this reality is amplified in the days leading up to the High Holy Days. Yet, in a strangely perfect way, as we take our seats and the services begin, the imperfections somehow seem to transpose into a shadow, the perfection of the butterfly crystallizes and we survive the madness of the Flawed versus the Ideal.

These are the High Holy Days. Confusing. Imperfect, yet so tenderly perfect and beautiful.

Avrum Rosensweig is at avrum@veahavta.org. Help the people of Sudan.

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This Week

National

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Rosh Hashanah 5765

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Soul-stirring resonance

Editorial

Of the myriad visual images of Jewish moment from the year 5764, we have chosen the celebratory homecoming by Gal Fridman after he won the country's first-ever gold medal at the Olympic Games just three weeks ago, to encapsulate our reflections for Rosh Hashanah.

To be sure, there were many "weightier" news stories last year.

Terrorists extended the global reach and the indescribable horror of their murderous ways last year. There were fewer terror incidents in Israel last year, but not fewer terror attempts.

The decision by Israel's Prime Minister Ariel Sharon to unilaterally withdraw from the Gaza Strip has sidestepped the prevaricating schemes of the corrupt Palestinian Authority. But it has also set domestic Israeli politics roiling in a seething cauldron of boiling emotion.

The ruling by the International Court of Justice on Israel's security barrier once again cast Israel as the pariah among an enlightened fellowship of aggrieved neighbours.

Even Canadian cities were not immune to particularly ugly and dangerous incidents of anti-Semitism that proliferated last year.

There were, indeed, weightier, more compelling "Jewish" stories last year than young Fridman's gold medal in windsurfing, but rarely last year was the collective Jewish heart – in Israel and every Diaspora community – so deeply moved by a single event.

Rarely did the singing of Hatikvah evoke such soul-stirring resonance among Jews than the spontaneous, joyously, tearful rendition offered by the scattering of Fridman's supporters in Athens after the gold medal was placed around his neck.

The photograph on page 1 of the paper superbly conveys the overwhelming happiness of the airport greeters at seeing their champion return home. One of his jubilant fans carries Fridman high on his shoulders. The gladness of heart is spontaneous and pure and the affection that bursts forth untainted by politics, expedience or guile.

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Rosh Hashanah: 7:08
Shabbat Shuva: Ha'azinu
Candlelighting: 7:04
Havdallah: 8:09

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To our readers and advertisers — Shanah Tovah!

Rosh Hashanah Greetings

Become involved in the community

Ed Morgan,
National President,
Canadian Jewish Congress

In the movie *Manhattan*, Woody Allen's character, Ike, admonishes his friend, Yale, to think more critically about his own personal sense of ethics.

Yale, however, isn't quite up to the task. "You're so self-righteous!" he shouts at his friend. "We're just people. We're just human beings. You think you're God!"

Ike looks back sheepishly and replies, "I gotta model myself after someone."

We might think that this is just one more portrayal of the world's most narcissistic schlemiel. But it's also a very Jewish state of mind. What it illustrates, as Rabbi Jeffrey Salkin of the Hebrew Union College faculty points out in his book *Being God's Partner*, is that self-criticism is central to the biblical injunction "*kedoshim tihyu ki kedoshim ani*" ("Be holy because holy am I").

As we now know, Woody Allen himself could do with a dose of self-criticism. But, as I approach my first Rosh Hashanah as president of Canadian Jewish Congress, I am thinking about this in the context of an advocacy organization. The lesson is that it's easier to fight wrongs in society when we also fight them in ourselves.

A community that generously funds its Jewish day schools, even where only a minority of community members use them, will be far more effective in advocating that society at large fund minority religious schools. A community that eradicates all forms of discrimination – including homophobia – from itself (as encouraged by the Union of Orthodox Jewish Congregations of America), will be far more effective in advocating the eradication of all forms of discrimination – including anti-Semitism – from society at large. A community that treats its own labour force well will be far more effective in getting organized labour to treat it well.

The business community has in the past year been galvanized to make a positive contribution toward our funding, our operational efficiency and our clout. But we also need to re-commit to making our advocacy of social justice and community rights more credible.

This Rosh Hashanah, I urge all community members to get involved. As Woody has said, 80 per cent of life is showing up. Happy New Year.

Remain united as one

Dear Friends,

Rosh Hashanah, the Jewish New Year, unites all parts of the Jewish people throughout the world. During the High Holy Days, we conduct a personal, communal and national soul-searching.

The State of Israel faces difficult, even fateful, decisions. The issues involved in these decisions give rise to powerful emotions and deep disagreement.

In these days of fasting, prayer and charity, we need to remember what the Creator and Jewish history both demand of us – that we remain united as one. We can maintain unity, even while differing in opinion. Our goal is common, we differ on the way to reach it.

Regretfully, we are witness lately to a recurrence of anti-Semitism throughout Europe. Attacks against Jews and Jewish community institutions have increased, despite the efforts of European leaders. The State of Israel views these developments with deep concern. The Jewish people need to work against these developments together, from a sense of joint destiny. We need to work together with governments and proper authorities in order that these dark elements not be allowed to rise and harm universal human values. I congratulate the Jewish communities throughout the world on their expressions of solidarity with the people of Israel, and the many visitors who came to Israel this past year. I call on all of you to increase the number of visitors to Israel in the coming year. Your coming here strengthens the State of Israel and the mutual relations between us.

Moshe Katsav
President State of Israel

With the coming of the New Year, I call upon the Jewish people in Israel and the Diaspora to show unity, tolerance and ahavat Yisrael, love of Israel.

On behalf of my wife Gila and myself, and on behalf of the citizens of Israel, I send you and your families our best wishes for a Happy New Year, for a year of peace and security in our region and a year of peace and tranquility for all mankind.

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PETA 'Holocaust' campaign denounced

Display permit refused for Toronto showing

By JANICE ARNOLD
Staff Reporter

MONTREAL — City and provincial officials in Toronto last week refused to allow a U.S.-based animal rights group to open a photo exhibit with images of Holocaust victims that was earlier shown for the first time in Canada in Montreal's downtown Phillips Square.

Because the "Holocaust on Your Plate" exhibition organized by the People for the Ethical Treatment of Animals (PETA) uses photographic images from the United States Holocaust Memorial Museum in violation of the museum's Photograph Use Agreement, Canadian Jewish Congress was able to persuade city and provincial officials to refuse PETA permission to display the photographs.

"Both the City of Toronto and Queen's Park felt that the display violates community norms reasonably expected by the public," said Bernie Farber, executive director of CJC's Ontario region.

Farber said city officials rejected PETA's request to set up a display in a public square at Yonge and Dundas. Later, when PETA attempted to present the same display on the grounds of Queen's Park, the facility's operations manager told PETA they could not show the Holocaust images. PETA refused to run the exhibit without the images and removed the entire display, Farber said.

Congress and B'nai Brith Canada denounced the group's shocking visual display that juxtaposes death camp photos with those of abused livestock. It made its first Canadian appearance in Montreal last Friday.

The exhibition by PETA, based in Norfolk, Va., was launched about 1½ years ago in San Francisco. It has since toured about 100 cities in the United States and Europe, including Poland, although it was prohibited in Germany and Britain.

It is also posted on a PETA website.

The group says it's a protest against "factory farming" and promotes vegetarianism.

The two-hour lunchtime exhibit in Montreal was criticized by Canadian Jewish Congress, Quebec Region, president Jeffrey Boro as "vile" and "insensitive" because it "trivializes the pain and suffering" of the Nazis' Jewish victims and because the Holocaust "cannot be compared to anything before or since." However, he did not believe it crossed any legal lines in Canada.

"Personally, I think that freedom of speech, as long as it does not promote hate or violence against any group, is permissible in our society," said Boro, a lawyer.

B'nai Brith Canada called the display "deeply offensive" and "an insult" to the memory of the six million Jews who perished.

"The skewed comparison depicting the suffering of animals with the horrific torment that the victims of the Holocaust forcibly underwent is a grotesque misrepresentation of one of the most tragic historic events known to mankind," B'nai Brith's national president Harold Davis said in a statement.

"PETA's ill-conceived campaign not only trivializes the Holocaust, but it displays a callous and inappropriate disregard for its victims. In this day and age when anti-Semitism continues its global rise, it is unconscionable and, in fact, dangerous to display so blatant a lack of understanding for what was the Holocaust."

Neither organization was aware the display was coming to Canada until informed by *The CJN* the day before it arrived in Montreal last Wednesday.

The exhibition, which consists of eight 5.6-square metre panels, was shown in Ottawa's Byward Market on Thursday and was to be shown the next day outside Queen's Park in Toronto.

Among the images is a picture of starved nude male inmates beside one of an emaciated cow. Another titled "The Final Indignity" pairs a photo of piles of human bodies with one of a heap of dead pigs.

The last panel reads: "During the seven years between 1938-45, 12 million people

Contined on page 28

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In every person, something precious

From the editor's desk

The Juvenile Court in the turbulent, late 1970's at 311 Jarvis St. in downtown Toronto was a strange, even unsettling place for a novice lawyer from the bungalowed suburbs clumsily representing his first legal aid client.

I mumbled when I should have been assertive. I fumbled for my place in the text when I should have had the page at my fingertips. I was nervous when I should have been at ease.

The sight of my distress was too much for one of the lawyers patiently waiting his turn at the back of the room. He took pity on me and with an undetected sleight of hand, passed me a note that pinpointed the legal argument that was eluding me. I did not get a good look at my benefactor but I did notice he wore a brown tweed jacket with a matching brown sweater vest. When my ordeal-by-trial was over, I thanked the knightly man for the rescue that calmed both my and my client's nerves. I bought him a cup of coffee, which he sipped for more than an hour through pleasant conversation and amusing tales of legal miscues and lawyerly faux pas.

That is how I met Jerry and how we became friends nearly three decades ago.

He was barely older than I, but sufficiently more experienced and wiser to become a mentor in my early years as an advocate in the roughhouse courtrooms and corridors of the family, juvenile and criminal divisions of the Ontario Provincial Court.

Professorial in his bearing, careful with his words, precise in his reasoning and widely eclectic in his reading, Jerry resembled and acted like an English barrister, even in those early days when he was quite young himself. Being an advocate was his natural calling more than it was his vocation.

Jerry loved sports as much as he loved advocacy. Not that he could play any, though. He simply wasn't built that way; he was slight and small. Rather, Jerry was built to watch, especially from the comfort of a living room chair that was easy on his tired back, with a bag of chips and a beer, or other refreshment, close at hand.

Over the years we watched a great deal of sports together. Each Wednesday evening, Jerry would come to our home, usually after dinner, sometimes for dinner, but always in time to watch – if not enjoy – the hockey or baseball game on television that night.

During the long, happy course of those many Wednesday nights, he also became the avuncular, bachelor friend to the four curly-headed, young girls growing up in our home. His visits were part of the family's weekly routine. And he was always with us at our family's milestone celebrations.

We were good friends.

But even good friends sometimes drift apart. No one is to blame, we say to ourselves. It simply happens, like a crack in the plaster of a wall. Personal schedules no longer coincide. Family situations evolve. New social patterns emerge. The affection is undiminished, we assure ourselves, but contact is less.

After I changed jobs some 10 years ago, Jerry and I began to drift apart. We spoke on the phone but hardly saw each other. He no longer came to the house on Wednesday. Inevitably, our phone calls became sporadic. Eventually, they virtually stopped.

Then, two years ago, he called me from the hospital. I rushed to be with him. I visited each night for almost a week. A variation of a problem that had plagued him some years ago flared up again. But the treatment this time wasn't going as smoothly.

After Jerry left the hospital, I determined to stay in close contact. Though he did not feel well enough to come to the house as he used to, we spoke often, that is, for a while, until the habits that had formed more recently re-emerged. The phone calls once again became less frequent and then, after a time, stopped altogether. It's been more than two years since we spoke.

Last week, Jerry's cousin called. "Jerry died," I heard him say. Weakened and beset by ailment, his cousin said, Jerry had become reclusive and so unhappy that he ended his own life.

Shocked, disbelieving and numb, I fell silent at the news. I could not respond. I did not know what to say. Sadness overwhelmed me.

Jerry was my friend, yet how could I call myself a "friend?" Friendship is responsibility; it's caring; it's doing. It's the feeling you give to others that they are not alone. How could I still call myself Jerry's friend? Had we not fallen out of touch, could I have possibly diverted him from his awful plan? I was overcome with feelings of shame and guilt and remorse.

In university so many years ago, I read and believed that "no man is useless while he has a friend." I still believe it. But calling oneself a friend means *being* a friend.

Our sages teach us that "in every person there is something precious which is in no one else." My inattention to Jerry did nothing to help him see the preciousness his suffering and debility had obscured.

When the shofar sounds this week and when I bring the *al cheyts* (the sins of commission and of omission) to my heart, I will direct my thoughts to Jerry, who was once my friend. And I will resolve to do all I can so that no one whom I call friend will ever again feel alone, or "useless."

"In every person there is something precious." God made us that way.

May Jerry's memory be for blessing.

MBD

SeeJN

GENEROSITY OF THE HEART

***Pitchon Lev*, an organization of volunteers in Israel distributed food last week to the needy on the eve of the Rosh Hashana holiday.**

[Isranet photo]

B'nai Brith supports Islamic religious courts

By RON CSILLAG
Staff Reporter

B'nai Brith Canada has endorsed private arbitration panels that would use sharia, or Islamic religious law, to settle civil disputes between Muslims, as long as certain safeguards are enacted.

B'nai Brith's support for the contentious tribunals came on the same day as protesters across the country and in front of Canadian legations overseas voiced strident opposition to the bodies. At a Queen's Park rally last Wednesday, members of the International Campaign Against Sharia Courts in Canada, most of them Muslims, denounced the proposed tribunals as hurtful to women and new immigrants, and inimical to Canadian law and values.

In a report submitted to Marion Boyd, a former attorney general appointed by Premier Dalton McGuinty to examine the role of private arbitration and religious courts in Ontario, John Syrtash, a Toronto family lawyer acting on behalf of B'nai Brith, endorsed the sharia tribunals, but recommended additional safeguards be put in place.

"Multicultural guarantees under the Canadian Charter of Rights and Freedoms include the right of all faith-based or religious groups to operate their own arbitration courts in family law matters – as long as participants do so voluntarily and with due process and fairness," said B'nai Brith Canada national president Harold Davis in a statement.

"Jewish religious courts have worked well in Canada. If we are truly to be an open and pluralistic society in Canada, then the different religious practices making up Canada's mosaic must be accommodated," Davis said.

Syrtash said B'nai Brith has tried to quell the heated debate surrounding the sharia tribunals. "Sharia-based courts will not bring the Taliban to Canada," he stated.

In his submission, Syrtash argued that Ontario's 1991 Arbitration Act, which sanctions private, binding arbitration, including religious courts, should not be altered to affect the rights of Jews "or members of other religious groups under the Canadian Charter of Rights and Freedoms," except to ensure that litigants appearing before these tribunals do so voluntarily.

B'nai Brith "supports the integrity of freedom of choice" when it comes to religion, but reserves "deep concerns" that women and members of other vulnerable groups "may be culturally obliged" to participate in religious legal proceedings against their will.

Muslim women's groups and other organizations opposing the sharia tribunals have argued that women, especially new immigrants, would be coerced into taking their grievances to a sharia panel or face ostracism from their communities, as well as having to submit to rulings that would overwhelmingly favour men in matters of divorce, inheritance, child custody and other aspects of family law.

Syrtash pointed out that Jewish courts of law, or batei din, have been successfully operating in family law for hundreds of years and "serve as a model of success," especially in Ontario.

B'nai Brith said existing safeguards built into the Arbitration Act are sound. Secular courts, for example, will not tolerate duress regarding participation, nor would they abide rulings that are contrary to Canadian laws or human rights codes.

In fact, on one occasion, an Ontario court intervened with a beit din because the rabbis on the panel had overly delayed a matrimonial dispute involving child support. Syrtash said this was the only known case in which a beit din was overruled, "clearly suggesting that the system usually functions well.

"We believe that the courts will continue to protect the rights of the litigants in the event of any fundamental injustice, especially if any litigant attempts to enforce a religious court order that was obtained unfairly, or where the result clearly interferes with a child's best interests," the B'nai Brith brief states.

Syrtash recommended that Boyd consider added safeguards.

One would see the Arbitration Act amended to require that all litigants first obtain a certificate of independent legal advice from a lawyer. The document would attest that the parties had forgone the option of going to a secular court and were fully apprised of the nature of alternative, including religious, legal systems.

Syrtash also suggests these certificates be reviewed by a judge before a religious court's decision could be enforced.

As well, lawyers should be obliged to inform clients of the benefits of going to a secular court. "As a result, many will stay in the Ontario court system," the brief states.

* * *

Three rabbis from each of Judaism's major streams and two representatives of Canadian Jewish Congress (CJC) met with Boyd for 90 minutes on Aug. 25 to brief her on how a beit din works.

Rabbi Reuven Tradburks, secretary of the beit din of the Vaad Harabanim, Rabbi Roy Tanenbaum and Rabbi Edward Elkin joined CJC's Simon Rosenblum and Ontario region chair Joel Richler in the meeting with Boyd.

Rosenblum stressed CJC is not taking a position for or against the sharia courts. He said the purpose of the meeting was to explain the workings of a beit din and respond to her questions.

"She was quite impressed that nothing is going on [in the beit din] that is irregular or that it acts in a fashion in which women are treated as second-class citizens," Rosenblum said.

He said Boyd was aware that a beit din resolves civil and commercial disputes, but also grants *gets* (Jewish divorce decrees) and oversees the final steps of conversion to Judaism.

As for the sharia panels, "we recognize there's a new player on the block. Only time will tell whether they will [follow] proceedings under Ontario law."

Boyd's report to the government is due Sept. 30.

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Rabbi Treister returns to his roots as new rabbi at Congregation Habonim

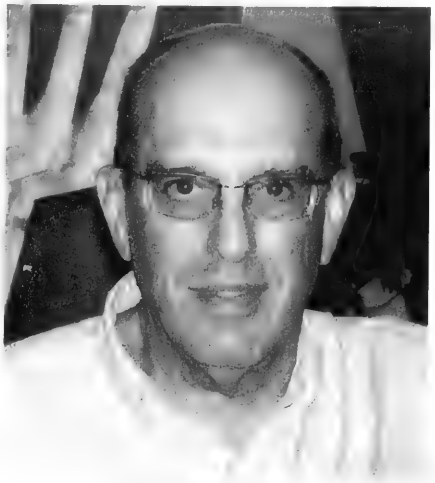
By FRANCES KRAFT
- Staff Reporter

Rabbi Edward Treister has returned to his roots. After more than 30 years, he is back in his hometown of Toronto, and after 11 years in the field of education – most recently in Israel he has once again taken on a pulpit position.

The new spiritual leader of Congregation Habonim – a 350-family liberal egalitarian congregation founded almost 50 years ago – was ordained by the Reform movement's Hebrew Union College (HUC) in Cincinnati after completing an undergraduate degree at the University of Toronto.

Following his first pulpit at Temple Rodeph Shalom in Montreal, Rabbi Treister led two congregations (consecutively) in Houston, where he also earned his doctorate in education.

"I'm very pleased to be here," said the rabbi, whose wife Rochelle, a systems analyst, is also a Torontonian. In terms of a Jewish community, he asserts with a smile, Toronto is the "second-best place" – after Israel.



Rabbi Edward Treister

It's where he had his bar mitzvah – at the Apter Centre – and where he became involved with Canadian Young Judaea, United Synagogue Youth and Hillel.

With more than 25 years of pulpit experience, Rabbi Treister missed being involved in congregants' lives.

"One of my great pleasures is to serve as a guide at both sad and joyous events, to take them through those events of change… and know that I've had an impact," he said in an interview at the synagogue last week.

In different ways, he also feels he's made an impact in recent years teaching English in Israel, where he has lived since 1996.

The position at Habonim was offered to Rabbi Treister shortly after he arrived in Toronto in mid-August on an extended leave from his high school position in Israel. He takes over from Eli Rubenstein, who has led the congregation for 17 years and is currently on medical leave.

"I think he's an excellent choice," said Rubenstein, who plans to remain involved with the congregation.

Rubenstein has done "yeoman's work," the rabbi said. "People have nothing but the highest praise for Eli."

Rabbi Treister didn't set out to serve congregations, but rather to pursue knowledge. When he entered HUC, "there weren't a lot of places for people with a liberal orientation to study Judaica," he said. But toward the end of the program, working in a small community, he saw "the impact a rabbi could have on people's lives and people's Jewish lives."

Rabbi Treister describes himself as being at the traditional end of the Reform spectrum, and said he is pleased that Habonim is unaffiliated. "It gives them the freedom to find their own way, to lean a little to the left, or a little to the right. It opens up lots of creative possibilities."

His first priority, he said, is to get to know the congregants. Rosh Hashanah will mark his first service at the synagogue.

The rabbi also wants to work on expanding religious services – which are now held regularly on Shabbat morning, and once a month on Friday night – and educational programming. "I want people to feel comfortable and competent with their Jewishness."

His own comfort level involves a degree of informality. At Houston's now-defunct Congregation Shaarei Tsedek, where he served from 1986 to 1993, he instituted a half-hour coffee break in the middle of services that included a discussion about the Torah portion to follow. "I want [congregants] to know I'm approachable."

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Exhibit preserves memory of Polish Jewish culture

By ADAM FUERSTENBERG
Special to The CJN

"And I Still See Their Faces", an exhibit of photographs of Polish Jewry prior to the community's near-total annihilation during the Holocaust is on display until Sept. 15 at Toronto's BCE Place.

The 456 photographs showed Polish Jews in all walks of life, from the poorest in impoverished shtetls to the well-to-do in sophisticated Lodz and Warsaw, and from shy little children in nurseries to people in seniors homes.

There were photos of yeshiva students and rabbis in traditional garb and of almost totally assimilated officers who served in the Polish army and navy after 1919 or in the armed forces of the three countries – Germany, the Austro-Hungarian Empire and Czarist Russia – that occupied Poland for almost 150 years before World War I.

Bankers, industrialists, tinkers, tailors, farmers, university professors and merchants were shown living normal lives in hundreds of communities, enjoying moments of leisure at a beach or working intensely in shops and factories.

Since its first showing in Warsaw in 1995, the exhibit has been to more than 20 cities, including Boston, Hamburg, Chicago, Mexico City, Prague, Paris and Buenos Aires.

In each city, people have recognized relatives or friends in the photos. Often, it's the only picture of the individual that has survived.

In Toronto, Sidney Lipsey recognized his little sister in a class picture in Drobnin, while the poet Simcha Simocovitch saw himself again as an adolescent in Otwock. Rabbi Dow Marmur, rabbi emeritus at Holy Blossom Temple, found a picture of his father-in-law, Isaac Zonabend, as a young yeshiva student.

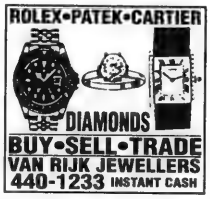
The chosen photographs were among more than 8,000 sent in by Poles when Golda Tenzer, a popular singer and actress in the Warsaw Yiddish Theatre, broadcast an appeal to her fellow citizens to send her pictures they had of any pre-war Jewish friends and relatives.

She wanted, she stressed, to preserve the memory of the people and the culture that had been so brutally destroyed. Speaking in Yiddish at the opening reception in Toronto, she explained, "I wanted these people to be remembered not as the emaciated, half-dead victims of the death camps, but as the lively, vibrant humans that they were".

Indeed, the photos showed Jewish life in all its complexity and diversity, as one would expect from a community of 3½ million people whose culture dated back 1,000 years.

At the opening, Toronto Mayor David Miller lauded the Canadian Polish-Jewish Heritage Foundation and the many corporate and individual sponsors for bringing the photo exhibit to the city.

He paid tribute to the Shalom Foundation of Poland for creating "this poignant and moving reminder of a once vibrant culture" that was destroyed by racism and hatred.



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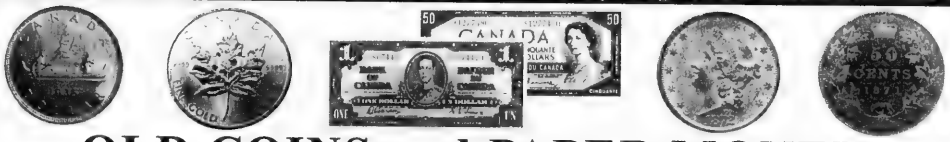

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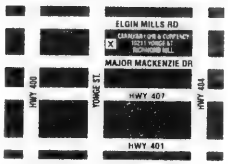

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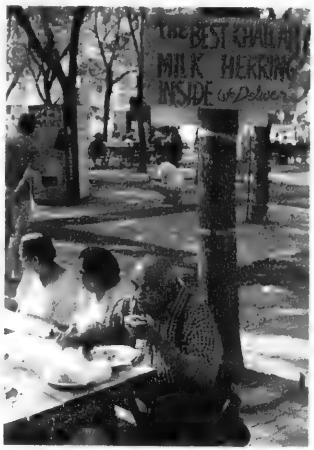

People gathered on Sept. 5 for the Ashkenaz Paegant. Whether taking in the colourful floats and puppetry, grabbing a bite, quietly relaxing, listening to music or spending quality time with the family, there was something for everyone, as the pictures on these two pages show. [Josh Meles photos]

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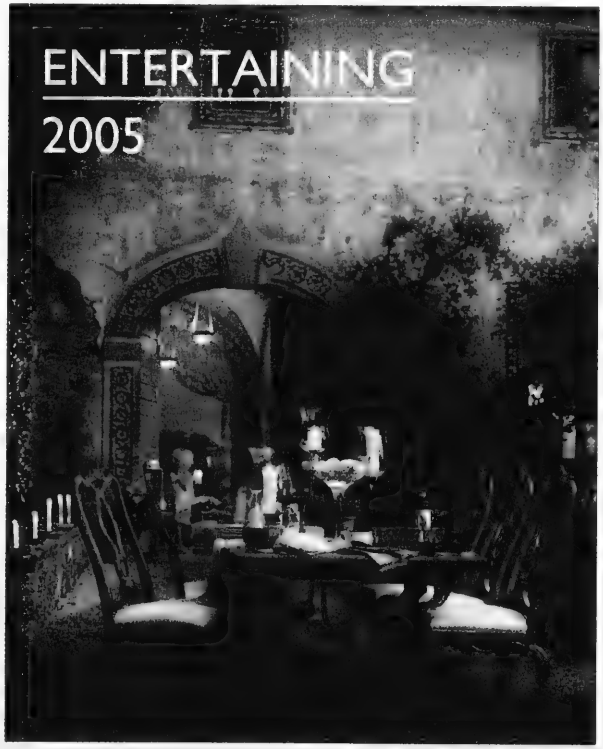

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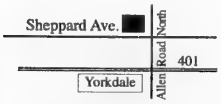

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Dry Bones

ON THE JEWISH HOLIDAYS WE MEET AND OFTEN TALK ABOUT THE GOOD OLD DAYS.
BUT THE SECRET TRUTH OF JEWISH CONTINUITY IS THAT...
OUR REALLY GOOD DAYS ARE STILL AHEAD.
HAPPY NEW YEAR!
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Soul-stirring resonance

Continued from page 1

In a gesture of far-reaching significance, after he arrived home, Fridman visited the monument in Tel Aviv that memorializes the 11 athletes and coaches slain by the PLO terrorists in 1972.

His victory in the wind and surf was not merely an athletic achievement, Fridman seemed to imply, but a further forging of a link of memory, connectedness and gratitude on the long, metaphysical chain of peoplehood and history.

The distillate, the essence of that spontaneous gladness that is so sweetly evident in the embrace of Gal Fridman when he brought the medal home is the feeling we must try to grasp at this time of year.

Despite the nagging, dreaded similarity to aspects of times past we all know to be true concerning the modern Jewish condition, this time of year is one of celebration and great gratitude for us.

Jewish life has vast possibilities for personal and societal betterment. It is alive and present. If we only choose to, we can make it exciting, creative, fulfilling and relevant.

There are vicious, fanatic enemies arrayed against the West and especially against the ancient-yet-modern avatars of western values, namely, us, the Jews. But we dare not retreat from being who we are. We dare not fall away from our historic, common purpose.

As we enter the new year through the corridor of the Yamim Nora'im (the days of awe and reflection) let us try to feel the connectedness and gratitude so evident in Gal Fridman's homecoming.

In every generation, enemies have been arrayed against the Jewish people. In the 12th century, the Jews of Yemen suffered violence and persecutions and were threatened with expulsion if they did not renounce their faith and convert to Islam. A representative of the community sought advice from the great teacher of that time, Moses ben Maimon, who lived then in Egypt.

The following is an excerpt of Maimonides' counsel to his troubled fellow Jews:

"Brethren, be strong and of good courage…

"It is your duty, brethren of Israel, who are scattered over the whole earth, to strengthen one another. The older should encourage the younger, and the prominent men, the multitude. The nation should be united in the name of truth, which does not change. Raise your voice in strong faith… Keep ever in mind the event on Mount Sinai.

"Understand my brethren the meaning of that covenant: the nation as a whole witnessed the word of God and His presence. This event should strengthen our faith and enable us to resist the strain of persecutions and intolerance in times like these."

Maimonides could have written his letter to us as well.

Let us therefore be strong and of good courage as we enter the new year, but grateful and happy too that God has sustained us and brought us to this day.

Shanah Tovah.

LET OUR PEOPLE GO…

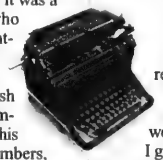
MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Challenges Rabbi Marmur

In a time of anti-Jewish acts around the world, Rabbi Dow Marmur found it appropriate to open a new front against Jews who he says are "on the margin of Jewish life" ("Don't blame Israel for anti-Semitism," *CJN*, Sept. 2), attacking them for being "preoccupied with anti-Semitism." In contrast, "religious groups rarely put anti-Semitism at the top of their agendas… Faith and lifestyles, not enemies, determine their Jewish identity," he writes.

Does Rabbi Marmur not realize that he is sending the wrong message to the governments, to rarely put anti-Semitism at the top of their agendas, even though anti-Semitic acts are being committed and Jews and Jewish institutions are being attacked?

Concerning the rabbi's accusation that assimilated Jews are ambiguous toward Israel, may I remind him that it was a so-called "assimilated" Jew, Theodor Herzl, who founded the modern Zionist movement and countless "assimilated" Jews who fought and died in Israel's War of Independence.



It has become a habit practised by some Jewish religious leaders to call non-practising Jews "assimilated" and being "on the margin of Jewish life." This is an insult to the memory of the Bund party members, who were at the forefront of keeping Jewish culture alive, and to the members of the Zionist parties as personified by Mordecai Anielewicz, leader of the Warsaw Ghetto revolt, who fought for the establishment of the Jewish national aspiration and the restoration of Jewish honour.

S. Zehavi
Montreal

* * *

Nation of liberators or oppressors?

With the third anniversary of 9/11, a major shift in world opinion has occurred. The foremost issue of concern on many people's minds comes in the form of a question: Is the United States a nation of liberators or oppressors?

President George W. Bush's foreign policy decisions in Iraq and throughout the Middle East are in disfavour. In the U.S., the left has entrenched itself, causing a great deal of fury and debate that has not been seen since mass demonstration were held to protest the Vietnam War in the 1960s.

In our country, many of those who lined up to see Michael Moore's documentary movie, *Fahrenheit 9/11*, have espoused the director's view and have made "Bush bashing" fashionable. Members of Parliament and former government officials also have jumped into the fray and have called Americans, and those they elect to office, bastards, idiots and morons. Why has this unbecoming attitude captured Canadians' political views? Simply because they disagree with the Bush administration and his world views.

Those who question the hegemonic power of the U.S. do not realize that its interventions abroad in the past were short-lived. The U.S. has no intention of becoming a nation of colonizers. Its intentions in Iraq have been trivialized unfairly, with many calling Bush's motives in Iraq simply pure greed.

The U.S. aim of bringing democratic rule to Iraq and Afghanistan and reform to the Arab world has also been questioned by Bush's critics. But in the UN Development Program's *Arab Human Development Reports* of 2002 and 2003, Arab intellectuals called for democratic reform in 19 Arab countries. Impassioned pleas for democracy by intellectuals and those working in NGOs in the Arab world have been silenced and disregarded by a majority of rogue regimes, who defy their calls for democratic reform. Bush's critics seemingly forget that America is the liberator of Iraqis and Afghans from their former oppressive rulers, the Baathist party and the Taliban.

If Bush does win the upcoming presidential election this November, let's hope that his critics in Canada and abroad will end the name-calling and instead praise him for liberating the people who have yearned for a free and democratic way of life.

David Granovsky
Ottawa

* * *

Looking for a music book

The recent article concerning the Baron Byng 65th reunion of the graduating class ("Baron Byng class reunites on 65th anniversary," *CJN*, Jufy 15) brought back many nostalgic memories, especially the songs we all remember.

I graduated in June 1935, and music was an especially important ingredient of my high school education. I was very attached to the *Novello Book of Songs of the World,* but my copy has been misplaced.

If anyone has this book, I would greatly appreciate being contacted.

Harry Dubin
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* * *

Worldwide terrorism

The ogre's tentacles of death are being witnessed globally every day: a Russian school seized in Beslan and the result is a blood bath; 16 killed and hundreds injured in a bus bombing in Israel; Iran supplying Hezbollah with thousands of missiles and building a uranium enrichment plant; the slaying of 12 Nepalese hostages in Iraq; genocide in Darfur by armed Sudanese militants; foreign insurgents attack government strongholds in Afghanistan; and trains are bombed in Spain. The list goes on and on.

Russian President Vladimir Putin linked the Beslan attack to the worldwide network of terrorism. Abdulraham al Rashed, general manager of the Al-Arabiya TV network, wrote, "Our terrorist sons are an end product of our corrupted culture." Egypt's highest ranking cleric cried out, "You are taking Islam as a cover, and it is a deceptive cover."

Putin has joined the ranks of President George W. Bush and Prime Minister Ariel Sharon as he pledged to fight terrorism globally, wherever it rears its vicious head. Nip it in the bud, Bush-style, or cut and run to appease the terrorists as Spain and the Philippines have done? Will John Kerry be another Neville Chamberlain (British prime minister from 1937 to '40) and allow the terrorists to push western democracy into submission?

Harry Grunstein
Montreal

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International Court of Justice 'doing us an injustice'

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

Last week, Alan Baker arrived in Ottawa to assume his post as Israel's ambassador to Canada. Over the past eight years, as the legal adviser to the Foreign Ministry, Baker has logged thousands of hours of negotiations with Egyptians, Palestinians, Jordanians, and Lebanese. He has had meetings with political leaders on the left and the right and appeared often in international forums to protect Israel from Palestinian claims of human rights infractions.

On the eve of his departure for Canada, *Ha'aretz* interviewed him in his Jerusalem office

* * *

From the perspective of 2004, what is the lesson you learned from negotiations with the Palestinians?

"We were naive when we conducted negotiations during the period of [former prime minister Yitzhak] Rabin and [former foreign minister Shimon] Peres. There was nothing in the interim agreement [Oslo B, which defined the relationship between Israel and the Palestinian Authority] that related to what would happen if the whole business fell apart. We depended so heavily on the exchange of letters between Yitzhak Rabin and [then PLO leader] Yasser Arafat stating we were finished with violence that we didn't put any assurances into the agreements involving the Americans or the Europeans, or, between the two sides, except for the military committee and such. There was nothing about the complete crumbling of the PA, or its takeover by hostile and violent elements. And we have been suffering because of this for years."

Did you try to put a clause like that into the agreement?

"I remember a meeting in 1995 with Uzi Dayan, Gilad Sher and Jibril Rajoub in which we proposed a clause allowing the Israelis to go into the territories. Rajoub said, in good Hebrew, with a smile on his face, "I won't be able to sell that to Arafat, and you'll do it anyway."

According to Baker, the interim agreement stated that both sides would do what was necessary to prevent terror, and "we base our presence in the territories today on this vague legal formulation. We must act, because the Palestinians are not preventing terror."

Were you properly prepared for negotiation?

"We prepared very well. We co-ordinated with the defence establishment, we did background work and planned everything. The problem is always that those conducting the negotiations tend not to remain within the red lines that we, the civil servants, dictate. I'll never forget the time when Shlomo Ben-Ami was foreign minister and we told him at one point that he was ready to give up more than we had proposed. He responded that as a historian sometimes one reaches a historic juncture from which one must move ahead. It's a problem of the professional negotiators, the civil servants. They can do the background work, but the ones negotiating – Peres, Ben-Ami, Bibi [former prime minister Benjamin Netanyahu] – compromise, and we find ourselves left with formulations that we have to find ways to correct after the fact."

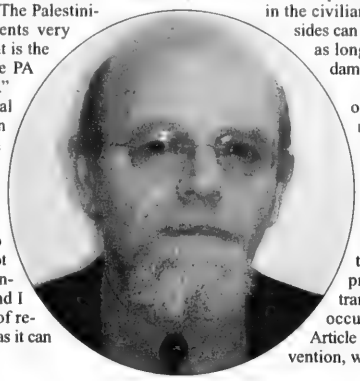
Are the Oslo accords still in force?

"Yes, and that is very important, in spite of all the breaches on both sides. We are also not without fault. But we and the Palestinians both have been careful not to declare them null and void. If they are annulled, there will be a vacuum, and I have always been afraid of a vacuum into which the United Nations will step. The Palestinians need agreements very much, because that is the legal basis for the PA and Arafat's status."

Is the unilateral disengagement plan in accordance with Oslo?

"Certainly. The agreements include Israeli obligations to redeploy that do not depend on Palestinian agreement. And I see this as a kind of redeployment, as far as it can be implemented.

"I am disappointed and frustrated. I expected a much more encouraging game from the Egyptians. I sat with them on 50 negotiating committees on every possible subject, and the economic and tourism potential has been lost. We have been without an Egyptian ambassador for four years. I'm disappointed in the Jordanians as well. They conducted very intimate negotiations over the peace treaty and the transportation agreements. They are very nice people, but the agreements include an obligation for a resident ambassador. Where is he? I recommended that the issue of ambassadors be paramount in our talks with Jordan and with Egypt. But I am only the legal counsel. There is a political complex. I only give advice."



Israel's new ambassador to Canada, Alan Baker

Baker admits to being "frustrated and disappointed" with the results of the peace process with the Palestinians as well. "It's part of the naivete I mentioned. We really did believe. When we finished the negotiations over the interim agreement on the eve of Rosh Hashanah nine years ago, we were overjoyed that we had gotten out of the dirt and were on the high road."

Nevertheless, Baker believes even now that the interim agreement is a good one, and says, "It's a shame that we could not hold on to it." The Hebron and Wye agreements signed during Netanyahu's tenure, and the Sharm el-Sheikh agreement from the beginning of Ehud Barak's term as prime minister, strengthened and clarified things that were important to both sides.

"They can still be fulfilled if there is a will," Baker says.

What about Israel's violations?

"The Palestinians always claimed that we never put the safe passage into operation [from Gaza to the West Bank]."

And what about the settlements?

"The Palestinians asked for a clause on freezing settlements during the negotiations, as Menachem Begin had promised during his talks with the Egyptians. We started to negotiate with them on an accompanying letter that would clarify Israel's settlement policy and its limitations. After five or six formulations, Arafat came and said he preferred there not be anything, otherwise he would be blamed. In the interim agreement, there's just the clause about planning and construction in the civilian appendix, that both sides can build in their territory as long as it does not cause damage."

But don't the UN resolutions and The Hague ruling determine that settlements are illegal and contravene the Geneva Convention?

"We have a dispute with the international community. We argue that the prohibition on the transfer of population to occupied territory, in Article 94 of the Geneva Convention, was formulated during World War II to prevent the massive forced transfer of population in Poland, Hungary, and Czechoslovakia. We aren't doing this. The settlement policy is voluntary. All settlers, myself included [Baker lives in Har Adar northwest of Jerusalem] sign an agreement with the Israel Lands Administration that they know the time may come when a political settlement will change the status of the territory. My house is not registered as mine in the Land Registry. I have only a leasing agreement with the administration. We therefore argue that the settlements do not contravene Article 94. But no one else buys this."

According to Baker, the Palestinians prefer to emphasize the settlements as the spearhead of their political struggle against Israel, because it is more convenient for them than raising demands about Jerusalem, which may anger the Christian world, or about the Palestinian refugees' right of return, which Baker says does not exist at all in terms of international law.

And how do you explain the success of the Palestinian struggle over the separation fence?

"It's a sexy subject, which provides a soap box for all the Palestinian claims: it involves annexation, as they claim, of territory; of 'apartheid,' as they say it creates limited enclaves; and serious infraction of human rights in the prevention of freedom of movement. All the components of every injustice. My surprise and disappointment were in the fact that the international community was unwilling to see the fence as part of the struggle against terror. They look at it as if the Israelis just up and decided one day to make trouble for the Palestinians and to build a wall, just to make things hard for them."

The International Court of Justice ruling, which states that Israel's actions in the territories are illegal and the wall should be taken down, infuriate Baker. "They are doing us an injustice. The problem is that it's impossible to separate between politics and the hearing. We saw in The Hague that people came to the court with a clear political agenda, with the UN political resolution, and clear political motives that the Palestinians didn't hide, to detour negotiations with a court ruling. That does not mean that our positions were not right."

Baker has no doubt that the construction of the fence is justified under international law, which allows an occupier to construct defences. He is convinced that he was right in his advice to the government not to send Israeli representatives to appear before the court. He utterly rejects the report by a team of jurists appointed by Attorney General Menachem Mazuz who examined the implications of the court's ruling. According to Baker, the report engenders unnecessary panic. "The Justice Ministry recommendation that we try to mollify the international community, will not be taken in the right way. It will be understood as if we were not right, and I am convinced that we are."

Aren't you concerned about sanctions against Israel as a result of the international court's ruling?

"No, and on this I disagree with the Justice Ministry. I don't believe that the Europeans and most countries want to take a 'violent' step against Israel. So I also object to the evaluation of the Justice Ministry that every senior Israeli travelling abroad will have to stand trial."

Do reports of human rights infractions against Palestinians bother you?

"It's not right, and it can be dealt with. I saw this first-hand. My son served at the Qalqilyah checkpoint. We would go there to bring him food, and I would sit with him at the checkpoint and see what was happening. It is terribly difficult for soldiers to deal with the challenges there. With impatient people, with groups of international students who come to provoke them, to denounce them, yell at them and curse them. Manning the checkpoints is very difficult and requires a great deal of skill and patience. Clearly, we must behave in non-violent and tolerant ways. The problem is that the Palestinians take advantage of our Western democratic morals to undermine this."

Baker follows the Palestinian effort to give international recognition to the Green Line and is trying to fight against it. "As a jurist, I say that this has no legal basis. The ceasefire agreements state that the line is temporary and is not to impair any political border to be determined by the two sides. Therefore the Green Line is not considered a border, but rather in practical terms has become a separation line between sovereign Israeli territory and territory that is still in negotiation or dispute. My legal advice to prime ministers and foreign ministers was to approach the Americans and the Europeans and note that the Green Line is not a border."

Opinions

IOC stance on massacre may be changing

On Sept. 5, 1972, terrorists belonging to the PLO faction Black September scaled the fence around Munich's Olympic Village and stormed the complex that housed the Israeli team.

Wrestling coach Moshe Weinberg and weightlifter Yossi Romano were fatally shot as they tried to fend off the attackers, but their selfless acts of heroism gave other members of their contingent an opportunity to escape. Sadly, nine athletes and coaches were unable to get themselves out of harm's way. Taken hostage, they were later transferred by helicopter to the nearby Fuerstenfeldbruck air base where, in accordance with the fedayeens' demands, an airplane was commissioned to take them to Cairo. What ensued was a botched rescue attempt by German sharpshooters that ended with the deaths of all the hostages and five of the eight terrorists.

Lawrence Hart in Hamilton

The gratuitous murder of Israeli athletes was not seen as reason enough to cancel or postpone those fateful Games. Moreover, in their official report following the Olympics, the German organizers all but ignored the terrorist atrocity. Instead, they highlighted the "informality" of the Olympic Village, commenting on its "contribution to the relaxed spirit of the Games." And, as if to add further insult to injury, not only to the families of the slain athletes but also to all of Am Israel, the International Olympic Committee has remained astonishingly reticent about properly recognizing the victims of the massacre.

The reasons for the official IOC position have never been clearly articulated, but it's likely more than just a vague assumption that fears of offending Israel's enemies in the Arab-Muslim world have played a significant role.

However, recent signals from the hierarchy of the Olympic movement may be paving the way for change. In 2002, for example, IOC president Jacques Rogge joined about 100 political leaders and sports figures at Fuerstenfeldbruck to mark the 30th anniversary of the Munich killings. In addressing the gathering, he gave his assurance that "the IOC will keep the memory of these victims alive."

And whereas the IOC had declined invitations to attend private memorial services for the slain athletes at both the 1996 Atlanta Games and the Sydney Olympics in 2000, Rogge did show up for a similar observance in Athens last month. This was the first time a sitting IOC president had gone to such an event. Even more surprising was the presence of his predecessor, Juan Antonio Samaranch, who had never before attended one of the memorials.

It now remains to be seen whether the current IOC leaders will move towards publicly acknowledging the Munich tragedy at future Games. Though their obligation to do so seems obvious, and is deplorably long overdue, almost any shift in this direction would be viewed as significant.

A fairy tale for the new year

I am writing these lines one day after the horrific suicide attack in Be'er Sheva. And yet with the new year just around the corner, I prefer, out of a sense of desperation perhaps, to draw attention to another, rather odd event that occurred at the Caffit restaurant in Jerusalem a few short weeks ago.

Ross Culiner in Jerusalem

The Israeli capital has been enjoying relative calm since February. That's not to say that the psychological scars and paranoid fears are not here to stay. Even now, I find myself, as do so many other Jerusalemites, looking over my shoulder, anticipating the imminent fall of the axe. Moreover, following the total collapse of the "peace process," I have finally internalized a fundamental axiom of Jewish life, namely that just when things look OK, like they may be getting better, you can bet they're bad and getting worse.

So when I heard that a Palestinian, Malik Nasser A-Din, 41, had attempted a suicide bombing at the fashionable sidewalk café, I couldn't say that I was surprised. The outcome, however, confounded me. For after making his way into town through one of the last remaining gaps in the new security barrier, and after being driven to his objective by a local collaborator, the killer suddenly changed his mind. At the critical moment, his prospective victims blithely sipping their coffees and milkshakes before his eyes, his loaded revolver ready and poised to shoot the guard at the door, his finger edging nearer the trigger of his explosive belt, Nasser A-Din hesitated, turned and fled.

Knowing as much as we do about the man, his change of heart could scarcely be attributed to fear or lack of motivation. Of motivation, there was plenty, the product of long years of violent confrontations with Israeli soldiers, a strong Islamic orientation, a lengthy stint in Israeli jails and an expulsion to Lebanon in 1992. Skill, desire and courage were all there in sufficient measure.

So what happened? We will never know for sure, since a few days later, informants disclosed the fugitive's whereabouts and he was gunned down in a firefight with the Israel Defence Forces before he could fully explain his perplexing behaviour.

In lieu of a satisfactory explanation, I have decided to take this opportunity to fictionalize my own ending to the unfinished story of the aborted bombing. I have done so because the promise of a new year beckons so sweetly and I would very much like to begin it on a more hopeful footing than we have lived with for the last four.

I want to believe something is changing.

Here is my fairy tale.

Once upon a time, on a sunny Sunday afternoon in summer, a dyed-in-the-wool hater of Jews and Israel set out to commit an unspeakable atrocity. Nearing the front door of a swank Jerusalem café, he espied through the large pane of glass a very young child seated comfortably between his mother and father. The child smiled cheerfully as he dipped deep into a dish of chocolate ice cream. Raising his eyes, the little boy's eager gaze met that of the approaching suicide bomber. The radiant innocence of the child's expression made a powerful impression on the would-be killer, undermining his firm resolve to carry out his premeditated murder. Poignant recollections of another little boy's laughter, his very own son's, completely sapped his blind fury.

Recalling the tender touch of tiny hands upon his cheeks, Nasser A-Din grew mushy around his iron determination to butcher children – any children, even Jewish ones. Forty-one years of life on earth, he realized in a flash of mental clarity, had taken their toll – things were no longer as clear-cut as they once were, when the fiery young man was utterly convinced of the true path to salvation.

That's when tears welled up in the terrorist's eyes and an uncontrollable trembling overtook him. The powerful longing for his young son's warm embrace clashed with his lust for blood. Suddenly, reflexively, he spun around and ran as fast as he could – away from death and back toward life.

The end.

Hope, as they say, springs eternal.

Culiner@netvision.net.il

Some good news on the political front

Following 4,000 years of Jewish tradition, we can be pretty hard on ourselves between Rosh Hashanah and Yom Kippur. We confess our sins – individual and collective – in public and berate ourselves for not doing better. The holiday atmosphere around the table is tempered by the reality of ongoing struggles and threats looming on the horizon. We wish each other Shanah Tovah in the hope that next year will be better, while we look backward and realize how little we were able to accomplish.

Gerald Steinberg in Jerusalem

But in Israel, there is some basis for optimism – things are finally looking up. Jews from Canada and around the world are coming back, and tourism has recovered tremendously – the airport was full all summer, as were the hotels. The economy is also picking up, and some of the people who were laid off as businesses closed are back on the job.

And after four years of terrorism and political warfare, it is now PA President Yasser Arafat who is on the defensive, fighting a growing rebellion at home and isolation around the world. The number of Palestinian attacks has been steadily declining – the security wall is a success. (The recent double bus bombing in Be'er Sheva was a tragic setback, but does not signal a revival of Arafat's war.) Israeli successes in the war against terror have saved hundreds and perhaps thousands of lives, and they stand in contrast to the apparent helplessness in Russia and elsewhere. In other words, we have done a pretty good job, against the odds.

At the same time, political warfare at the United Nations to brand the separation barrier an "apartheid barrier" and to impose sanctions on Israel as the "new South Africa" is continuing. The Europeans, in a fit of pique over Israeli impudence for keeping Arafat isolated, joined the Arab and Muslim blocks in voting to accept the International Court of Justice's pseudo-ruling against the barrier. (To its credit, Prime Minister Paul Martin's new government in Ottawa distanced itself from Europe by abstaining – a step in the right direction.)

Yet, there are signs of gradual improvement on the political front, largely thanks to the hard work of thousands of individuals in Israel and around the world.

For instance, in response to exposure in the *NGO Monitor*, which I edit, some of the non-governmental organizations that have exploited human rights claims in order to demonize Israel, such as Amnesty International and the powerful British group known as Christian Aid, have recognized Palestinian terror and corruption. Elsewhere, after a powerful counterattack, the city council of Madison, Wisc., (home to the University of Wisconsin, a bastion of political correctness) rejected a proposal to adopt and give money to the city of Rafah, in Gaza, and to the NGO that fronts for its leaders. And the editor of a prominent medical journal was forced to resign after he authorized the publication of an anti-Israel diatribe that had no scientific or other merit.

Similarly, the hard work of media watchdog groups such as CAMERA and BBC Watch – as well as the Canada-Israel Committee's efforts in Canada – is starting to pay off. The talking heads on television are looking beyond the myths of "Israeli occupation" and Palestinian victimization. There is also a greater (albeit still hesitant) recognition of Israel's vulnerability and the relentless impact of Arab hatred and rejectionism.

At the UN, which is still a bastion of petty dictators and bogus human rights campaigners, there have also been some small but positive changes. For the first time in memory, Syria has been criticized in a Security Council resolution for occupying Lebanon and dismantling Lebanese democracy and freedoms. And the UN's special "peace envoy" Terje Roed Larsen openly criticized Arafat, resulting in an open rift. To gauge the importance of this development, it is necessary to understand that for years, Larsen was Arafat's steadiest visitor and never missed an opportunity to condemn Israel for something.

None of these positive indicators should be taken to mean the political war is over and everyone can stand down. Rather, it shows that anti-Israel myths and propaganda can be refuted, if there is a strong enough effort.

Still, given the gloom and doom of the past four years, it's a significant improvement.

Shanah Tovah.

The Kirshner File

U.S. struggles to rebuild Iraq in face of revolt

The parallels are remarkably eerie.

In 1917, 2½ years after the British invaded Mesopotamia, an Ottoman dominion that would later be known as Iraq, the commander of British forces, Gen. Frederick Stanley Maude, issued a proclamation stating that Britain had entered Baghdad as a liberator, not as a conqueror.

Sheldon Kirshner in Toronto

Three years later, following an announcement by the League of Nations that Iraq would be a British mandate, the Iraqis revolted and Britain was faced with a nation-wide uprising.

Fast forward to April 2003.

U.S. troops, having swept into Baghdad after a successful three-week military campaign to unseat Iraq's brutal Baathist government, toppled a massive statue of its strongman, Saddam Hussein, in the centre of the city.

American officials, from President George W. Bush on down, reiterated their intention to bring peace, stability, prosperity and democracy to a long-suffering country, in what would be the first phase of creating a new Middle East free of dictatorships and the scourge of poverty.

On May 1, Bush triumphantly declared an end to major hostilities in Iraq. But within weeks, an insurgency broke out and the United States and its allies, principally Britain, were confronted with the task of having to suppress it.

Since then, as allied casualties have mounted, the situation has gone from bad to worse. The war in Iraq has become increasingly unpopular among Americans and a millstone around the neck of the Bush administration, which faces an election on Nov. 2. Last month, before the U.S. death toll passed the 1,000 mark, Bush acknowledged for the first time that he had miscalculated in assessing post-war conditions in Iraq. For a president who had always exuded a sense of supreme self-confidence about his decision to press for regime change in Baghdad, his admission – which was seconded by U.S. Secretary of State Colin Powell earlier this month – was startling.

Bush's belated acknowledgement came almost three months after U.S. Deputy Secretary of Defence Paul Wolfowitz – a prime architect of the administration's Iraqi policy – conceded that the Pentagon had underestimated the tenacity of the insurgency and admitted that the United States might be forced to keep a significant number of soldiers in Iraq for many more years. In short, the U.S. occupation of Iraq, already badly stained by the Abu Ghraib prisoner abuse scandal, has not quite turned out the way planners in Washington, D.C., had assumed. And it could cost Bush the presidency.

The occupation was predicated on four pillars – establishing security throughout a country geographically the size of California, restoring essential services that had deteriorated under the impact of the first Gulf War in 1991 and subsequent United Nations sanctions, and creating conditions for economic development and the transition to democratic governance.

First and foremost, the United States has failed to quell the rebellion, which has grown incrementally sophisticated and deadly. The organizers of and participants in the uprising run the gamut from disaffected officials of the old regime who are plotting a comeback to Islamic fundamentalists apparently led by a Jordanian militant, Abu Musab al-Zarqawi, who was inspired by Al Qaeda and, perhaps, encouraged by neighbouring Iran.

The ranks of the insurgents have been bolstered by Iraqi nationalists and foreign fighters, many of whom infiltrated Iraq via Syria's porous border and who regard Iraq as a latter-day Afghanistan.

The insurgency, which began in the so-called Sunni Triangle in and and around Baghdad, has targeted allied troops, Iraqi police, members of the pro-U.S. transitional government, United Nations agencies and simple workers – cooks, cleaners, truck drivers and the like – hired by the Americans. In some cases, foreign workers, diplomats and journalists have been kidnapped and beheaded, and Iraqi Christian churches attacked.

There have been a succession of suicide attacks and roadside bombings. Last week, seven U.S. Marines were killed in a single incident in central Iraq. More ominously, full-fledged uprisings have broken out in Falluja – populated mainly by Sunni Muslims – and in Najaf, a Shiite holy centre where Muqtada al-Sadr, a radical young anti-American cleric commanding the loyalty of many impoverished Shiites, holds sway

In the past few months, U.S. troops have twice attacked Sadr's motley Mahdi Army, holed up in Najaf. But in deference to Shiite sensitivities, and reluctant to demolish sacred buildings such as the Imam Ali mosque and the Shrine of Hussein, the United States has pulled back and agreed to shaky ceasefires.

The last truce in Najaf, brokered in August by Grand Ayatollah Ali Sistani, the most respected Shiite religious figure in Iraq, did not resolve the thorniest issues, the dissolution of the Mahdi Army and the disarmament of his fighters. Nor has a sporadic uprising in Sadr City, a vast Baghdad slum loyal to Sadr, been quelled. In Falluja, where four American civilians were killed in March, their burned bodies strung up on a bridge in a grisly display, the United States is not faring too well either. This past April, U.S. forces halted an offensive against Sunni rebels, and since then, Falluja has become a safe haven for Islamic extremists and former Baath party officials opposed to the American presence in Iraq. U.S. aircraft have bombed rebel strongholds in Falluja, but the city basically remains in their hands, as does much of Anbar province.

Iraqi Prime Minister Ayad Allawi

The Americans face a dilemma in Falluja, Najaf and Sadr City, which have become "no-go" zones. If they use too much fire power, they will alienate Iraqis. But if they hold back, the insurgents' stature will rise.

American generals thought they broke the back of the insurgency by killing Saddam's two sons and by capturing Saddam himself. But they were terribly wrong. Recognizing this unpalatable reality, the American ambassador in Iraq, John Negroponte, recently urged the Bush administration to shift more U.S. reconstruction aid, totalling $18 billion (US), to upgrade security. In the meantime, the insurgents appear to be gaining ground. "The war cannot be won militarily," Gen. John Batiste, the commander of the First Infantry Division, observed recently. "It really does need a political and economic solution."

In this spirit, the United States has bent over backwards to restore essential services. Yet, despite its best efforts, Iraqis carp about a chronic lack of electric power and clean water. Insurgents trying to destabilize the interim Iraqi government have launched a series of co-ordinated attacks on transmission lines and water purification plants.

And they have repeatedly sabotaged oil pipelines. In the waning days of August, they temporarily brought oil exports, the lifeblood of Iraq's economy, to a grinding halt. At current global prices, Iraq loses $60 million (US) a day in income when oil is not flowing.

Under these circumstances, U.S. efforts to reconstruct Iraq will be painfully slow. Iraq, once one of the powerhouses of the Arab world, may thus be hobbled by economic stagnation. As a result, the unemployment rate – 60 per cent in some regions – will remain dangerously high, and more discontented Iraqis will join the insurgency.

Such is the endemic and rampant violence that the United States transferred power from the Coalition Provisional Authority to an interim Iraqi government on June 28, two days ahead of schedule. Paul Bremer, the U.S. administrator, feared that rebels would try to disrupt the official ceremony, which formally ended the American occupation administration.

The new Iraqi premier, Ayad Allawi, a physician and former Baathist official who ran afoul of Saddam, is reportedly a man of immense strength and willpower. But it remains to be seen whether he and the Americans will be able to foil insurgents' plans to undermine the democratization of Iraq, no small task in itself.

Under the U.S. plan, which was approved by the UN Security Council in June, Iraq will become a federal, democratic and pluralistic state. Elections are scheduled to be held next January, and subsequently, a new national assembly will draw up a permanent constitution and set a date for a fresh round of elections. They will determine the composition of a government that is supposed to represent the interests of Sunnis, Shiites and Kurds, the main ethnic and religious groups in Iraq.

There is no guarantee that the United States can transform Iraq – which has no democratic traditions to speak of – into a functioning and vibrant democracy. Certainly, the effort will be an acid test case in nation-building, a concept the Bush administration had dismissed.

But if Iraq can be rebuilt and reformed, in the face of fierce opposition from a panoply of antagonistic forces, the Middle East will be a better and safer place for all, including Israel.

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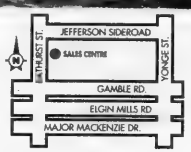

Scientist narrates history TV series in Russian

By SVETLANA BARKAN
Special to The CJN

The Russian version of the award-winning CBC-TV series, *Canada: A People's History*, was narrated by a local Russian scientist and community activist.

Zelina Iskanderova is the voice of the series, which, in 32 episodes, documents the history of Canada, from prehistory to the 1990s. Beginning in February, the Russian-language series was aired by OMNI.1 Television on Saturdays at 10 p.m.

Canada: A People's History, which won three Gemini Awards, was produced originally in English and French. Along with the Russian version, the series is now out in Hindi, Cantonese, Mandarin, Italian, Greek, Polish and Portuguese.

Iskanderova, who came to Canada with her family from Tashkent, Uzbekistan, a decade ago, has become well- known in Toronto's Russian Jewish community as the "Russian voice" of the series.

She holds a PhD in physics and was the first woman to become an adjunct professor at the University of Toronto's Institute for Aerospace Studies. Currently, she heads the Space Materials Division of ITL, a high-tech company.

Iskanderova has been a lover of literature, arts and music all her life. Her interest in the arts is mentioned in the book *Tasting Diversity: Celebration of Immigrant Women and Their Cooking*, a collection that includes 50 distinguished Canadian women.

Iskanderova competed with several candidates to become the narrator of *Canada: A People's History*. Her voice was recorded and the tape was submitted to a committee that included several OMNI television executives, including vice-president and station manager Madeline Ziniak, who speaks Russian.

Iskanderova says she approached the opportunity with great excitement – and some fear. When an OMNI representative contacted her and asked her to become the official Russian narrator of the series, she says she wanted to jump for joy and accepted the offer. But when she was told about the unusual working hours, 5 p.m. to 2 a.m., she felt somewhat overwhelmed at the prospect as she would have to maintain her job at ITL as well. She says that being the narrator for the series was a privilege, but it had its challenges, too.

To prepare, Iskanderova tried to match every word from the original English script with the words in the Russian translation – for all 32 episodes of the series. She also worked on the Russian translation to polish it.

It was often necessary to record the same sentence over and over again and timing was tight. The Russian narration for the series was done in 1½ months. Iskanderova was also responsible for matching the narration with the visuals.

She says that her previous radio experience as a volunteer field reporter covering cultural community events for the Russian Canadian Broadcasting Corporation (CRBC)-Russian Radio helped her while she was working on *Canada: A People's History*. Iskanderova had been a reporter at the Russian radio station for more than two years before she worked on the series, and her voice was well-known to the Russian community when the Russian version of the CBC-TV series began to air.

Zelina Iskanderova is the narrator of the Russian-language version of the CBC-TV series *Canada: A People's History*.

As the narrator of *Canada: A People's History*, Iskanderova became a star in the Russian community. OMNI-affiliated Russian-language program *Russian Waves* featured her as a guest, and a story about her was published in a newspaper, the *Russian Express*. The community learned that behind her voice was a strong, independent Jewish woman with a passion for storytelling.

Iskanderova says people approach her in stores, buses, streets and at formal events to thank her for the "beautiful voice and great narration" of *Canada: A People's History*. From the response she has received from people all over Toronto, it is clear that people in the Russian community felt grateful and pleased to hear the Russian language on a major television channel during prime time.

"It is something that was never offered to the Russian-speaking population [before]," says Iskanderova. "I am extremely proud and thankful to have this wonderful experience, which allowed me to add my voice to a piece of Canadian history.

"This is our new home, and it is extremely important for all generations to recognize Canada's history, to learn [about] its glory and importance on the world map."

Iskanderova says her family, starting with her grandparents, always had a strong connection to their Jewish roots. She is looking forward to celebrating the High Holy Days this year with a sense of gratitude and serenity.

"The series narration has somewhat changed my life," she says, "and I am extremely happy to have gone through that experience."

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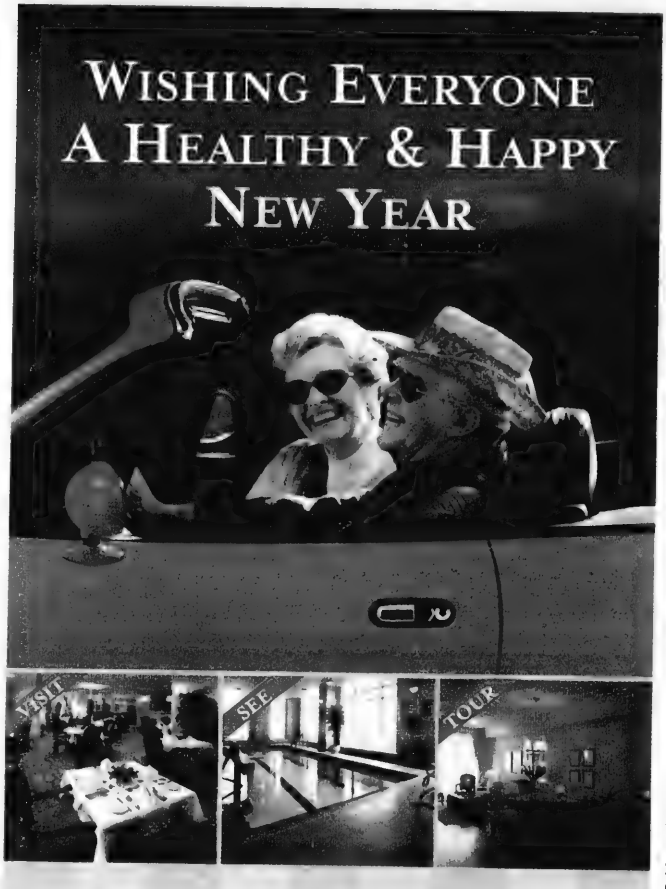

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From left are Shirley Glatt, Esther Schwartz and Helen Clinton, who received special merit awards at the regional annual meeting of the Canadian Diabetes Association.

Diabetes association volunteers honoured

By CYNTHIA GASNER
Special to the CJN

Three volunteers of the Canadian Diabetes Association's Jewish chapter, Toronto branch, received special merit awards recently at the association's regional annual meeting.

The association's Gary O'Connor, area executive director, Greater Toronto Area Leadership Centre, and Paul McCarten, board chair, presented the awards.

Distinguished Dedication Awards, for 20 years of service, were presented to Shirley Glatt and Esther Schwartz.

They were cited for serving as role models and for their ongoing commitment to the Canadian Diabetes Association (CDA), as well as for helping to enhance the lives of people affected by the disease.

Helen Clinton was presented with a Special Dedication Award for her significant contribution to the association's mission – to be active in diabetes research, education, service and advocacy.

The awards are designed to recognize excellence and to stimulate continuing achievements in those areas. The evening's theme was diversity and multiculturalism.

The Jewish chapter of the CDA meets five times a year at Shaarei Shomayim Congregation. The meetings include guest speakers and informative discussions.

Diabetes is one of the leading causes of death in Canada. Through the CDA's efforts, the disease has become more manageable. The association has improved the lives of Canadians with diabetes and their families.

TIKKUN OLAM PROJECT: Students from United Synagogue Day School's Bathurst campus collected twist tabs from pop cans to buy a wheelchair for a person in need. Four large garbage bags were donated to Baycrest Centre for Geriatric Care. Pictured, top from left, are Joey Banitah, Spencer Hyman and Brent Winston; and, bottom from left, Kellie Grammer and Rebecca Codas.

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Greater Toronto Area

Missing the point at the *Star* and the *Times*

In one particularly jarring paragraph of its lead editorial, "Mr. Bush and the Truth About Terror," (Sept. 2), the *New York Times* urged U.S. President George W. Bush to "speak seriously about terrorism" by breaking the "stalemate" in which Israel expands its West Bank settlements "while attempting to keep the Palestinians under control with sheer military force."

The *Times* continued: "The West Bank is not just a breeding ground for terrorists; it is the perpetual wound Arabs use to justify supporting and financing violent extremists."

It is disconcerting when one of the world's leading newspapers, which has long shown understanding about Israel's predicament, places the entire onus for resolving the Israeli-Palestinian conflict on Israel. Uncharacteristically, the *Times* ignores Israel's efforts – as well as those of the U.S. government – to strike a more than fair deal ("land for peace") with the Palestinians.

According to Reports

By PAUL MICHAELS

It also ignores Palestinian Authority President Yasser Arafat's refusal to fulfil any of his obligations, including, foremost, an end to violence. Nor does it point out how Arab regimes benefit from being able to blame Israel for their "perpetual wound" to avoid dealing with their internal failures.

If the *Times*' viewpoint is badly misguided on this occasion, more troubling still is the sort of thinking evidenced the same day by commentator Haroon Siddiqui in the *Toronto Star*.

In "Fight terror on all fronts," Siddiqui begins on a fair tack by noting that in the recent terrorist attacks in Iraq, Afghanistan, Pakistan and Saudi Arabia, the perpetrators, as well as the majority of the victims, have been Muslims. He notes that some Muslim groups have, for various reasons, condemned some of these attacks.

But Siddiqui then returns to a familiar refrain, saying that only by "addressing long-standing grievances" in "occupied lands" – which he lists as the territories under Israeli control, Iraq under the United States, Chechnya under the Russians – will the world find an answer to terrorism.

It is fallacious to conflate all these cases as if they're comparable. Regarding Israel, where 16 civilians were murdered in bus bombings in Be'er Sheva just days earlier, Siddiqui wrote: "The Beersheba bombs… were said to have shattered the calm that has prevailed since March. Calm for Israelis, yes, but not for the Palestinians, even civilians among them. They have continued to pay the price of [Israeli Prime Minister] Ariel Sharon's endless drive to crush their resistance."

Siddiqui qualified his thoughts: "Condemn terrorism and launch wars against it. That's the mantra of the age, appropriately so. But we can't stop there. Without fair political solutions, this mantra has proven to be a failure and will continue to be for the foreseeable future."

In effect, by ignoring Israel's genuine offer of statehood to the Palestinians a few years ago, Siddiqui ends up not merely explaining, like the *New York Times*, how Arabs use Israel to justify terrorism, but actually rationalizing terrorism as "justified resistance to occupation."

Siddiqui avoids any mention of the crucial fact that for terrorist groups such as Hamas, Islamic Jihad and the Al Aqsa Martyrs Brigades, and even other parts of Arafat's Fatah faction, the "occupation" they're bent on resisting by murdering and maiming Israeli women and children is Israel itself. This omission is distortive, and misleading to the *Star*'s readership.

Siddiqui must address this issue. The core of the conflict is the refusal of the Arab/Muslim world to accept the legitimacy of Jewish sovereignty in the Middle East. The end of Israeli control of the West Bank and Gaza Strip was within reach until Arafat thwarted it and resorted to violence. Siddiqui ignores this (and Sharon's current attempt to unilaterally withdraw from Gaza) while calling for a "fair" political solution, without defining what he means.

Let him say, for once, loud and clear, that Arab/Muslim regimes ought to at last accept Israel's right to exist as a Jewish state within safe and defined borders, as envisaged by UN Security Council Resolution 242. Only within that atmosphere will Israel be able to achieve the full territorial compromises the world is demanding of it.

Paul Michaels is communications director for the Canada-Israel Committee.

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Jewish Life

Thoughts for the High Holy Days

We Only Keep What We Give Away

Hillel once said to a group of his students, "If a man has 1,000 dinars and gives 300 to the poor, how much does he then have?"

"Seven hundred," the students replied.

"Not so," declared the wise Hillel. "He truly possesses only the 300 dinars he gave to tzedakah. He may lose the other 700 by accident, or in a business venture, or, with luck, he may leave it to his children.

"Therefore, know that all a person truly possesses for eternity is the money that person gives away."

—The Talmud

* * *

A Challenge

Doctor Viktor E. Frankl, Viennese psychiatrist and survivor of Auschwitz, relates an incident that he refers to as the deepest experience he had at Auschwitz. He had hidden the manuscript of his first book in his coat, which was taken away from him when he arrived at the camp in exchange for an old ragged one belonging to an earlier victim. Instead of the many pages of his manuscript, he found in the pocket of the newly acquired coat a single page torn out of a Hebrew prayer book containing the words of the Shema.

He interpreted this incident as a challenge to live his thoughts instead of merely putting them on paper.

—Rabbi Morris Shapiro

* * *

The Need For Community

• Next time you buy a train ticket, observe. It says, "No good if detached." None of us is.

• Last year, a preschooler who was a regular attendee on Shabbat mornings, came to Yom Kippur services and was heard to say, "What are all these people doing in my synagogue?"

• A woman came to me recently and said, "Rabbi, you won't see me in temple these High Holy Days because I've developed a fear of crowds, agoraphobia." I answered, "Then I suggest that you come the second day of Rosh Hashanah."

—Rabbi D.P. Elkins

* * *

Books
Bernard Baskin

The Commanding Voice of Auschwitz

Jews are forbidden to hand Hitler posthumous victories. They are commanded to survive as Jews, lest the Jewish people perish. They are commanded to remember the victims of Auschwitz lest their memory perish. They are forbidden to despair of man and his world, and to escape into either cynicism or otherworldiness, lest they co-operate in delivering the world over to the forces of Auschwitz. Finally, they are forbidden to despair of the God of Israel, lest Judaism perish.

—Rabbi Emil Fackenheim

* * *

Resolutions

Life is a challenge... meet it.
Life is a gift... accept it.
Life is an adventure... dare it.
Life is a sorrow... overcome it.
Life is a tragedy... face it.
Life is duty... perform it.
Life is a game... play it.
Life is a mystery... unfold it.
Life is a song... sing it.
Life is an opportunity... take it.
Life is a journey... complete it.
Life is a promise... fulfill it.
Life is a beauty... praise it.
Life is a struggle... fight it.
Life is a goal... achieve it.
Life is a puzzle... solve it.

—Author Unknown

* * *

Prayer

During the year to come: may you enjoy good health and happiness; may peace reign over our country and throughout the world; may you receive a kiss from your beloved, a smile from a child; may you have a warm, cosy house with the aroma of good food baking in the oven; may you have wise governors and merciful tax collectors; may you have the companionship of good friends and helpful neighbours; may you enjoy the fruits of your labours; may you celebrate birthdays and anniversaries; may the sun shine on your face; may you see a rainbow; may the Shabbat Queen enter your home with the teachings of the Torah; may you enjoy giving charity with a free hand; may you have an umbrella whenever it rains; may this year be happy, healthy and prosperous for you and your loved ones.

—Anonymous

Guest Voice

5764 in Jerusalem

By JULIEN BAUER

One year in Jerusalem. Back in Montreal, I'm taking time to reflect on it.

I went to the Kotel, the Western Wall, 16 times. It is indeed not only a most holy place, but also the centre of the Jewish people.

On Friday evenings there, I never missed meeting friends from Israel, whose presence I could anticipate, but I also met people from Canada, the United States, France and other countries. To live one year in Jerusalem does not diminish the attraction of the Kotel; it is where you go first and where you pray last before leaving.

Jerusalem is the city to be in if you want to learn both Jewish and general studies. Every day, thousands of people at every level, from beginners to the highly specialized, flock to shiurim from early morning to late at night, taking classes that are mostly in Hebrew, but also in other languages, including English and French.

Very often the people taking classes do not fit the image of classic talmudic students. Some are old and can hardly walk but still manage to attend classes, while others are women such as Rachel Cohen, a nurse. She said, "I work during the day, take care of my family late afternoon and suppertime, then enjoy a shiur in the evening, at least three times a week."

My best recollection is the Sunday-morning shiur on Moed Katan, given by Rabbi Haim Yankle Bulka, father of Rabbi Reuven Bulka of Ottawa. Extremely well prepared, always ready to answer questions, Rabbi Bulka has an outstanding commitment to learning and a love for his fellow Jews.

Once, he became ill and could not give his shiur. When I phoned to wish him refuah shleimah (complete recovery), his first sentence was: "I hope you were told I was sick and did not come to class in vain," as if my time was more precious than his health. This is Jerusalem.

Conferences, symposiums and various learned gatherings are a permanent fixture in Jerusalem. Every day, you have at least one, if not two or three, to choose from. Many of the conferences deal with Jewish and Israeli issues from "The Philosophy and Influence of Rav Soloveitchik" to "Nationalism, Zionism, Israeliness and Jewish Identity." A surprisingly high number of conferences deal with general topics from Canadian studies – I presented a paper at one last June – to "Turkey in the Aftermath of the War in Iraq."

Scholars, neither Jewish nor specializing in Jewish studies, come regularly to Jerusalem. A Sorbonne professor I had not seen since I was a student told me, "In one week in Jerusalem, I have a better opportunity to meet top intellectual minds from Europe than I would have in Paris."

A few anti-Semites, including some Jews, are promoting a boycott of Israeli universities. Their success is limited, not only because of their open anti-Semitism, but also because many professors consider links with Israel and journeys to Jerusalem as an integral part of their professional lives.

When you don't study or do research, what can you do that is special to Jerusalem?

You watch, as I did three times, the robot poking a suspicious luggage – it could be a bomb – and detonating it before it could do any harm. You shop at the open-air market of Machane Yehuda. After awhile, you get on friendly terms with some vendors and chat with them while buying rogelach, coffee, cheese or falafel. By the way, I dream of writing a book, giving one to three Magen Davids for the quality of falafel available in Jerusalem. The best one is in Machane Yehuda, close to Agrippas Street.

But better than anything else in Jerusalem is just walking the city's streets, discovering a new view at every corner, enjoying the tremendous number of children and youth, engaging in conversations with total strangers who are, in fact, acheinu b'nei Yisrael, our brothers, the sons of Israel.

At the dawn of 5765, I wish our brothers and sisters in Israel and the Jewish communities everywhere, Shanah Tovah. May we all meet in Jerusalem.

Julien Bauer, professor of political science at Université du Québec à Montréal, recently returned from a sabbatical year in Jerusalem.

Jewish Life

Rosh Hashanah for kids

By MARK MIETKIEWICZ

Rosh Hashanah is almost here — a time for solemn introspection. But that doesn't mean you and your family can't have some fun while getting ready for the holiday. There are plenty of websites that teach about the holiday through games, puzzles and activities and parents can do with their children between now and Yom Kippur.

Virtual Jerusalem combines a very good introduction to the holiday with games and more. **[http://209.58.241.78/vjholidays/rosh/kids.htm]** There are holiday-related short stories and plans for creating a calendar, a mitzvah chart and a Jerusalem tzedakah box. The site has a page that tries to demystify the holiday and encourages kids to talk to God. To get things going, it includes comments from children aged four to six. Here's one from Sam, 6: "Dear God: Instead of making people die and having to make new ones, why don't you just hang on to the people you've already got here?"

Jewish Kids Online has a large section of holiday-themed games and activities. There's a section telling kids about common traditions such as lighting holiday candles, eating a new fruit and attending the Tashlich service, where you throw away your sins. **[http://tinyurl. com/4pkh2]** Print out the site's Tishrei mitzvah trail board game to keep track of a dozen key activities that kids will enjoy between now and Simchat Torah. **[http://tinyurl.com/ 67uwp]**

The comic page on tshuvah tells the story of two young boys who learn the meaning of truly feeling sorry for the mistakes they have made. (Somebody at this site must have friends in high places, because I was surprised to see that the tshuvah comic was drawn by artist Joe Kubert, former director of publications at DC Comics and known for his work on The Flash, Sgt. Rock and Hawkman series. **[http://tinyurl.com/4nxnz]**

The learn@JTS Kids' Corner emphasizes activities that parents can share with their children. We are told that we eat symbolic foods on Rosh Hashanah to portend a good year: we eat a fish head for a year in which we will be at the head and not at the tail. Then the website challenges families to adopt some brand-new food traditions. How about eating squash so that "bad luck may be squashed?" **[http://tinyurl.com/6vlkm]**

SocialAction.com points out that since Rosh Hashanah is the world's birthday, it is appropriate to do something good for the world. Start by having your family finish these phrases: "We thank You for the beauty of the world that we see in…" and "Help us to make our dreams a reality by helping us to…" **[http://tinyurl.com/4qb2d]**

We may no longer spend weeks huddled over a table preparing New Year's greeting cards. But you and your kids can still send out special holiday wishes, and thanks to the Internet, it now takes less time. There are many sites that let you compose and personalize online cards like FreeWebCards. **[www.freewebcards.com/cards/rosh-hashanah/]** For other crafts, take look at the ideas at Aish Hatorah, where you can find instructions to make your own tzedakah box and honey dish. **[www.aish.com/hhFamily/hhArts/]**

If you asked children to draw a pictures that symbolizes Rosh Hashanah, what do you think they would include? That was the challenge posed to children in countries that receive assistance from the Joint Distribution Committee. You can see how young people from India to Siberia to Gamla, Israel, drew on their experiences to wish the world a Shanah Tovah. **[www.jdc.org/news_press_100403.html]**

Kids who like to colour shouldn't miss the Torah Tots site. They can print out and then decorate holiday symbols such as the shofar and Tashlich. There's also an online jigsaw puzzle in which you slide the little squares around until you make a picture showing apples and honey. **[www.torahtots.com/holidays/rosh/rosh.htm]**

When you're done that, try the Replace the Pickle quiz. Can you make sense of this example? "We blow the 'PICKLE' after davening during the month of 'CUCUMBER.' The shofar reminds us to do 'RELISH.'"

(Answers: shofar; Elul; tshuvah)

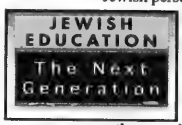
And on that note, I would like to wish all my readers a good year in which you are inscribed in the PICKLE of Life.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

The teaching equation

By ELLIOTT MALAMET

As a new school year begins, many parents are sagging under the weight of their tuition burdens. This is a topic that relentlessly fails to go away, as school fees rise yearly but family budgets often do not. At the heart of the problem is the link between staff salaries, which consume much of a school's budget, and the cost of tuition, which even in the best case is a daunting task for parents. At the very same time as parents bemoan the financial stress of Jewish day school, there is also often a concomitant critique of the quality of the education that is being received for those hard-earned dollars.



But ironically, one of the problems in enlisting talented teachers into Jewish education is the relatively low salaries that such teachers receive in relationship to other skilled professionals. Jewish educator recruitment and retention is a double-edged problem. Often those recruited do not wish to be teachers and reject the call, and those retained are sometimes not best suited to work with young people. But money plays a central role in this dilemma, in ways that parents sometimes fail to fully appreciate (I say this as a parent paying tuitions and feeling the stress like everyone else).

Recently the Jewish educator Cheryl Finkel wrote that " Jewish education is a profession that is not sexy for a young Jewish person… if we could appeal even to a small percentage of them, I don't think we'd have worries about quality…The minute you open your mouth to say double the salary – which I think we need to do – then you've got the tuition to double and that's a terrible burden. That equation by itself is a disaster."

The "disastrous equation" lies at the heart of current discourse about school fees. And if one continues to operate within the equation, then the inevitable circularity of the argument continues – lower salaries means less people attracted to the profession, which often results in less suitable teachers, which leads to parent complaints about value for money, which leads to call for recruiting new teachers, which leads to discussions of teacher salaries, and so on.

Parents are not suddenly going to discover new untapped financial resources, nor are schools going to inherit windfalls, unless of course Jewish communities pump more money into schooling at the expense of other communal projects, a suggestion that is now being raised in several quarters. But perhaps new pools of talented people can be enticed into the profession if the definition of what a teacher does is expanded or enhanced, in return for greater remuneration. This might entail rather radical perspectives about the length of a teacher's year. Instead of two months of summer vacation, perhaps an alternate educational project could be part of the teacher's mandate. Or a teacher's Jewish involvement with students might not end with school time (for many teachers this is already a truth). In Israel currently, many teachers get paid not simply for classroom instruction but for a kind of mentoring that is part of their job description. And the student's own schedule could also be changed in terms of whether a two month summer break is truly beneficial. All of this may seem preposterous to some, but the problem will only grow worse if new strategies for engaging the future are not implemented soon.

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Hoenlein speaks out against spy allegations

By REBECCA GLUCK SOBERMAN
UJA Federation

One of the Jewish world's most influencial leaders, Malcolm Hoenlein, is describing charges that a Pentagon mole leaked highly classified information to Israel as "absurd."

The investigation points to a mid-level Pentagon official, Larry Franklin, who is said to be under suspicion of supplying classified information on U.S. policy towards Iran to AIPAC -- The American-Israel Public Affairs Committee -- which allegedly handed material to Israeli officials.

"The investigation should be focused on why and how this information was leaked three days before the Republican National Convention," Hoenlein, the CEO of the Conference of Presidents of Major Jewish Organizations, told a UJA Federation conference call briefing. "And there is no sensational press about Mr. Franklin still being in his job after an investigation that has been going on for almost two years. He has not been fired or even suspended," he pointed out. AIPAC first learned of the investigation a few weeks ago when two of its employees were questioned. "There are many questions that need to be asked when this matter is resolved," added Hoenlein.

Malcolm Hoenlein

Though angered by the media for, what he considers, poor handling of the information, Hoenlein has been able to make noteworthy observations of others' reactions to the allegations. "What the handling of the incident has done is to enable those with their own agendas against Jews or Israel to vent unsubstantiated accusations." It has also brought about a strengthened support for AIPAC, he said. "People are standing by AIPAC, including senators and other political figures. There have been no cancellations of events. People are looking for ways to show solidarity," added Hoenlein.

Hoenlein is also encouraged by the Jewish community's determination to circulate a positive message. AIPAC has issued a statement calling the allegations "false and baseless" and promising complete cooperation with the authorities.

Jewish Agency for Israel suffers a "direct hit"

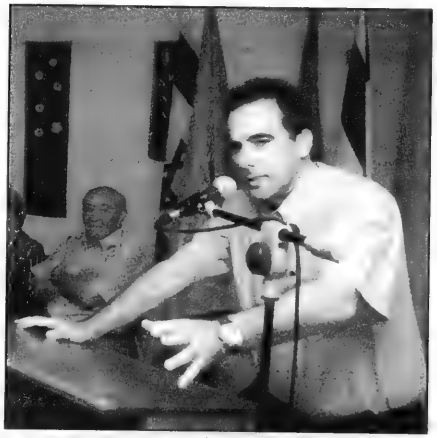
By DANIEL HOROWITZ
UJA Federation

The Jewish Agency for Israel (JAFI) – UJA Federation's overseas partner - was deeply affected by the recent suicide bombing in Beersheva that killed 16 people and wounded 85.

"This time our Jewish Agency family took a direct hit. We knew three of those killed very well," says Jeff Kaye, JAFI's director of resource development and public affairs.

The youngest of the three was Karine Malka, a 23-year old employee of the Jewish Agency's absorption centre. She was killed on her way to work.

"Karine was a role model for everyone," says Moshe Bata, director of the centre. "When we told the children she had been killed, they cried. They are still in shock; they have yet to take it in."



Jeff Kaye

Tekele Tiluant, 33, was the mother of six children. She came to Israel 15 months ago from Ethiopia and was about to leave the Beersheva absorption center for the family's new home in Rishon LeTzion. She was on her way home to make dinner when she was killed, after spending a day shopping for school supplies for her children.

Dozens of the absorption centre's residents assembled in and around the mourners' tent that was erected in the courtyard the day after the bombing. The Tiluant family stood in the middle, surrounded by mourners who lamented and sang dirges in Amharic.

According to Bata, the Tiluant family is "one of the most exemplary families we have ever had...Now, everything has come to an end and the heart weeps."

Karine Malka

Tatiana Kortashenko

The third victim, Tatiana Kortashenko, 49, made aliyah from Ukraine in 2000, and was employed by the Jewish Agency in its Beersheva office. In Ukraine, Tatiana worked as a biology teacher and deputy school principal.

Tekele Tiluant

Her fellow workers describe her as a happy, amicable and well-liked woman who had made many friends.

Tatiana was on her way home from work when the terrorist bus bombings occurred.

"We couldn't reach her on the telephone and we understood that something had happened to her," her niece, Luba Loktinov recalls.

"Once the dust settles, we will be at the side of each and every one of these people in order to help reclaim the lives that have changed forever," says Kaye. "We were there yesterday, we are there today, and we will be there tomorrow. Because we know that this is what we do."

Since September 2000, close to 1,000 innocent men, women and children have been murdered in Palestinian terror attacks. Some 6,500 people have been injured – many seriously – while over 550 children have lost one or both of their parents to terror.

Free genetic screening offered to community

Some inherited diseases result when both parents silently carry the same recessive genetic trait. But, thanks to a group of sponsors, including UJA Federation, a free genetic screening clinic on Sunday, October 24 will offer tests and provide information on ways to protect your family from the devastation of certain fatal childhood diseases. A non-invasive blood test can determine a person's carrier status.

The free clinic, coordinated by the National Council of Jewish Women of Canada (NCJWC) – Toronto Section, is offering the one-day-only screening to test for Tay Sachs Disease, Canavan Disease and Familial Dysautonomia (FD), all common genetic defects found in the Ashkenazi Jewish population.

"Tay Sachs, Canavan and Familial Dysautonomia are inherited fatal diseases that primarily strike young children," says Dr. Annette Feigenbaum. "The diseases affect the central nervous system and cause early death by progressive degeneration. Sadly, there are no known cures."

The free genetic screening clinic will offer screening tests and provide information on ways to protect your family from the devastation of certain inherited fatal childhood diseases. Photo by Lloyd Wolf.

According to Project Coordinator Lorraine Berk, an NCJWC member, "the ultimate goal is to create awareness. Many years ago we only screened for Tay Sachs, but in recent years new diseases have been identified," she says. "We are looking to attract people who are contemplating starting a family. It is crucial that they be properly informed of the silent risk that is attached to being a carrier."

But Dr. Feigenbaum is quick to point out the positive. "Even if you discover that you are a carrier, this does not mean you can't have children. On the contrary, carriers are unaffected by the disease," she explains. Only when both parents are carriers of the same genetic defect, there is a one-in-four chance that the baby will be born with the disease. Then, the results are devastating.

Aside from creating awareness about the three diseases for which the clinic will test, Berk is also looking to spread a message that there are other, less well-known diseases with carrier status.

The one-day free screening was made possible through a generous donation from the Estate of Louis Uger, as well as the following sponsors: the UJA Federation Board of Jewish Education; Gerald Richler Family UJA Federation Philanthropic Fund at the Jewish Foundation of Greater Toronto; National Council of Jewish Women of Canada - Toronto Section; Jacob's Ladder, The Canadian Foundation for Control of Neurodegenerative Disease; Canadian Association for Tay Sachs & Allied Diseases; Dysautonomia Foundation Inc.; and The Canadian Society for the Weizmann Institute of Science.

For more information visit **www.whatsinyourgenes.com** or call 416.633.5100. The clinic will be located at Council House, 4700 Bathurst Street, 9 am – 3 pm. Minimum age is 16 years. Please have the name and address of your family physician available.

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Super Sunday kicks off telethon season

First set of telethons for Campaign 2005

By DANIEL HOROWITZ
UJA Federation

This coming Sunday, September 19, more than 150 telephones will be put to good use by UJA Federation volunteers as Super Sunday – the first set of critical telethons during Campaign 2005 – begins at the Lipa Green Building.

Super Sunday kicks off Super Week, held until September 23, in which an estimated 10,000 homes will be contacted – 6,000 of those during Super Sunday alone.

Telethon organizers hope to surpass last year's Super Week total of $3 million for Campaign 2005 – a campaign that has already raised over $20 million since its launch at the end of August.

This year's campaign is an Action Plan for a safe Jewish future that will see new dollars invested in four key areas:

• Community Security: UJA Federation has initiated a special community task force to review local security needs, especially at schools and community centres.

• A Strong Jewish Voice: UJA Federation is supporting the Canadian Council for Israel and Jewish Advocacy (CIJA) and other organizations that stand up for Israel and speak forcefully against antisemitism.

• Building a Stronger Israel: Campaign 2005 will invest in several important programs with an emphasis on young people, victims of terror, new immigrants, and Israel's vulnerable.

• Empowering a New Jewish Generation: Campaign 2005 will invest in training programs for young adults to help them counter antisemitism, and initiatives such as *birthright israel* and March of the Living, to build a stronger connection to Israel.

An estimated 750 volunteers are expected to take part in Super Week. Among them is Richard Bennett, a member of UJA Federation's Young Lawyers Division.

"I've been volunteering at UJA telethons for a couple of years now. It's such a rewarding and important way to give back to the community," says Bennett, 39, whose father Donald, chair of UJA's Lawyers and Accountants Division, was recently named as the recipient of the Granovsky Award for his 25 years of campaign excellence.

"I suppose genetics may play a role in my involvement with UJA," he says. "My father definitely got me involved in the campaign. It's such a great way to meet people and, of course, with the increase in antisemitic events in Toronto, this year's campaign is so important."

The telethons will run from 9:00 a.m. to 9:00 p.m. on Super Sunday, and from 6:00 p.m to 9:00 p.m. during the rest of Super Week.

"We've received such an enthusiastic response from volunteers from all kinds of backgrounds," says Mark Satok, who is chairing this year's telethons with Ruth Ekstein. "The commitment shown by these people speaks to the importance of this year's campaign; they understand the situation, and clearly, they want to do whatever they can to make a difference."

To volunteer for this year's telethons, call 416.631.5854.

Super Sunday, the start of Super Week, takes place this Sunday.

Camp Koby offers hope and healing to children

By DVORA WILSHANSKY
UJA Federation

Camp Koby is a summer camp with a twist - it is for youngsters scarred by Palestinian terror. Some of the children or their immediate family members have been injured in terror attacks; others have suffered bereavement.

Seth and Sherri Mandell created the Koby Mandell Foundation after their 13-year-old son Koby and his friend Yosef Ishran were murdered by Palestinians in May 2001. In addition to Camp Koby, the Foundation holds Succot, Chanukah and Pesach camps, and healing retreats for widows, bereaved mothers, and families.

Two hundred youngsters ages 9-18 attended Camp Koby sessions this summer at Kibbutz Negba, participating in fun and games as well as art, movement, music and drama therapy sessions. "These kids are phobic about psychologists," explains Sherri, "so we give them a 'different' form of therapy. We are distinct from other organizations because we got into this with a different orientation. We're not just about distraction and showing people a good time. These kids are carrying the weight of the world."

The Mandells help hundreds of terror-stricken children and their families, including their own. "Camp Koby is so important to me," says Seth. "The kids have a great time and I get refreshed. People who have suffered terror usually don't talk to each other, but the Camp opens them up to dialogue. These kids' homes are not the same; my home is not the same. There are places in Israel I can't go to, like the beach - Koby used to help me put up the tent. I can't go there any more."

UJA Federation's Jewish Foundation of Greater Toronto plays an important role, having donated US$ 150,000 to Camp Koby. "Rabbi Reuven Tradburks at Kehillat Shaarei Torah also helps us to raise funds in Toronto," says Seth.

Each child at Camp Koby is a sad reminder of Palestinian terror.

Ruthy and her sister first joined Camp Koby in Pesach 2003. Their 22-year-old brother Staff Sergeant Noam Apter was one of four men murdered at the Otniel Hesder Yeshiva in December 2002, while serving Shabbat dinner.

"At first I felt very strange at the Camp," says Ruthy. "Suddenly you are categorized. The only thing that connected us was tragedy." The sisters couldn't cope, and left in the middle. They returned for the summer session, and Ruthy soon became part of the guidance team. "It forces me to find my inner strength, and to exhibit happiness from within that I wouldn't find otherwise."

Camp Koby brings a smile to the faces of campers as well as the counselors, some of whom are themselves victims of terror.

"The children arrive at Camp Koby with very heavy traumatic/emotional 'baggage'," says Laura Kindler, UJA Federation's representative in Israel. "The support of the Toronto Jewish community, together with the caring team at Camp Koby, helps to heal these children."

Counselor Jackie Goldman tells of one bereaved child who came to Camp Koby saying: "Time doesn't heal the wounds; time just covers up the wounds." When it was time to leave, the child said: "Time doesn't heal the wounds - love does."

Singing in the rain!

Members of Tzofei Tel Aviv, a talented group of Israeli scouts ages 14 to 17, recently enjoyed a little Canadian hospitality as guests of UJA Federation at Niagara Falls, Ontario.

The 19 singers and dancers enjoyed their trip to the falls – which included a wet ride aboard the Maid of the Mist – before performing at the launch of Campaign 2005, held on August 30. After drying off, the group of enthusiastic teens enjoyed a day of fun and food at the Canadian National Exhibition (CNE).

(Photo by Michelle Golfman)

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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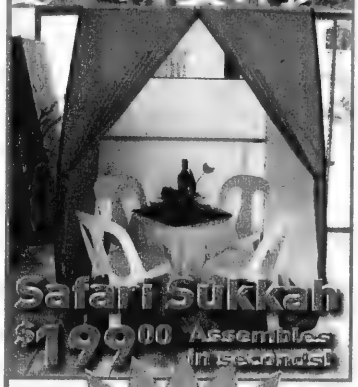

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Dentists offer way to identify kids by their teeth

By CARA EDELL
Special to The CJN

For Helen and Bob Ford, grandparents of Dustin, 12, and Heather, 9, child abduction is one of their greatest fears.

When Sheldon Rotman, the family's dentist for more than 20 years, told the Fords about Toothprints bite impressions – a way to track and identify their grandchildren by their unique dental records – the couple thought it was a great idea.

"Dental restorations and X-rays have historically been the primary basis for dental identification. Toothprints is important now because the successful fight against tooth decay has left many children with no cavities and, thus, no dental records," Kerr Dentistry, a U.S.-based dental products manufacturer, explained in promotional material for Toothprints.

"An unrinsed Toothprints also captures saliva, which is a powerful source of our scent, making Toothprints effective for scent-dog tracking."

Dr. Sheldon Rotman, left, and Dr. Jeff Glaziel from Carville Family Dentistry in Richmond Hill. [Cara Edell photo]

In the United States, police, district attorneys, school boards, missing children organizations, forensic and private dentists have recognized or endorsed Toothprints bite impressions as a good "just-in-case" identification system.

Peter Banks, director of the National Centre for Missing and Exploited Children in the United States, said when a Toothprints mould is made, "sufficient proteins in the saliva remain on the wafer from which a DNA test can be successfully performed."

Developed by David Tesini, an associate clinical professor at Tufts University's dental school in Boston, Toothprints is a patented, arch-shaped thermo-plastic wafer that records an individual's unique dental characteristics.

After a child bites down on a softened wafer for 20 to 50 seconds, a mould is formed that shows the size and shape of the teeth and their position in the dental arch. The wafer is then sealed in a plastic bag and given to the child's parent or guardian for safekeeping.

"I think it's a great opportunity to have this done," Helen Ford said at a Toothprints demonstration session earlier this month at Hillcrest Mall.

"It's protection. It's like getting a hand print, only it's a mouth print."

Karen Alexander, the office manager for Rotman's practice, Carville Family Dentistry of Richmond Hill, said Rotman brought Toothprints to Canada.

"He was in New York last November at a dental convention and saw that… nobody was doing that much with Toothprints here and thought it was a good thing to do for the public, especially with what's going on these days," she said.

Alexander, herself a mother, said some people "do not want to think down the road" and accept the possibility that their kids could go missing. But parents have to take every precaution, she said, "in the chance that, God forbid, something were to happen to their children."

She said dentists suggest children should take an initial bite impression at age three, repeating the procedure at age seven or eight and again at age 12 or 13.

Rotman and his dental partner, Jeff Glaziel, didn't charge for the procedure at the mall, but they encouraged donations to York Central Hospital.

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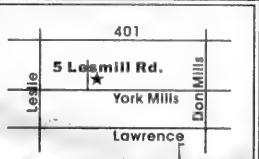

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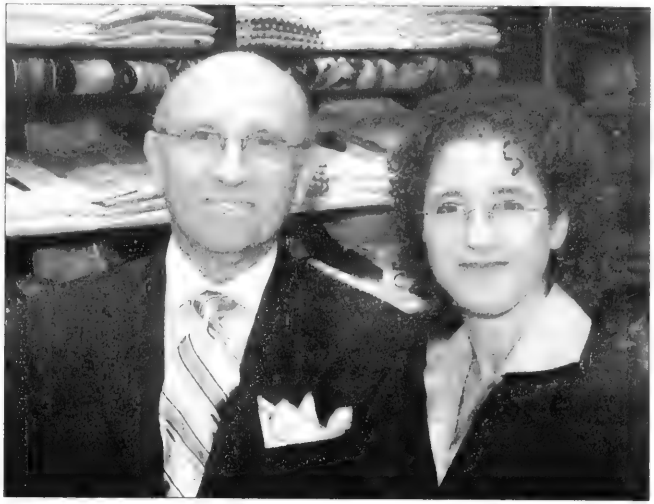

Howard Halpern and his daughter Meredith.

H. Halpern Esq. continues long family tradition

By BILL GLADSTONE
Special to The CJN

"The name Halpern has been over the doors of men's wear stores in this city for more than 75 years," says Meredith Halpern, manager of H. Halpern Esq., an upscale boutique for gentlemen in the lobby of the InterContinental Hotel on Toronto's Front Street West.

Generations of Torontonians bought their bar mitzvah suits at the original Halpern's on Yonge Street at Melrose, recalls Meredith as she and her father, proprietor Howard Halpern, show off their colourful and stylish shirts, ties, cufflinks and, yes, socks.

Spiffed out in the sort of sartorial elegance that lines the shelves of H. Halpern Esq., the father and daughter are the second- and third-generation inheritors, respectively, of a family tradition that began when Howard's father, Max Halpern, opened the original store in 1928 along what was then a dirt road at the city limits. The family lived upstairs.

Howard, now 62, swept floors and worked in the warehouse from the age of eight. Both he and his brother Cecil joined the business as adults, but when the firm began specializing in uniforms around 1970, Howard left to found H. Halpern Esq.

In the 1980s and 1990s, the company grew into a chain with 11 stores across southern Ontario, then downsized to its present location in the InterContinental (formerly the Crowne Plaza), where it has had a store for 20 years.

The hotel is adjacent to the Metro Convention Centre and H. Halpern Esq., the only shop in the lobby, attracts carriage-trade customers from all over the world.

Many come in and spend $89.50 or $195 or more for a shirt suitable for both a corporate boardroom and the golf course – and one that will ensure they'll be noticed.

"Our shirts are unique," says Howard. "We try to create non-mainstream merchandise, whether it's a collar treatment, cuff treatment or an unusual design."

The store's exotic Italian shirt labels as well as its own "Elegance by H. Halpern Esq." label attract an unusual mix of clients, Meredith says.

"Recently, we had at the same time in the shop, a Jewish gentleman in his late 50s from Queens buying the exact same shirts as two of the Harlem Globetrotters… We have a young black demographic from the United States, including a lot of deacons and preachers."

French cuffs and old-fashioned hi-boy collars from the 1950s have become popular again, Howard observes, but not in the same semi-formal context as yesteryear.

"Even the younger generation are wearing these as party shirts to go nightclubbing – without a tie, untucked," he says. "Now they wear them with jeans."

Some customers return home and place additional orders with the shop, sometimes totalling $2,000 or more. In response to last year's sharp downturn in convention business, as well as a recent four-month period of hotel renovations, the firm has concentrated on building up its mail-order business and developing a website.

The company still conducts itself according to the golden rule Max Halpern instilled in his son decades ago. "'Don't sell something to a customer that you yourself wouldn't wear. It has to make sense,'" Howard quotes.

"Our shirts are for people who want to show off their 'bling,'" says Meredith. "I laugh at this expression. 'Bling' has apparently been put in the dictionary. It's like the sparkle off the diamond. It means people who like to show off their money, people who want to stand out from the crowd."

The Centre for Jewish Studies at York University

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MESSAGE FROM THE DIRECTOR

Rosh Hashanah is an unusual holiday. From one perspective it is firmly centred on the past – on remembering ancient events – even as far back as the creation of the world – and on introspection and re-evaluation of the more recent past of our own lives. But it is also a holiday of looking forward, of pondering if there are ways that we can break away from old patterns and come up with new ideas for self improvement.

We at York's Centre for Jewish Studies strive to accomplish both of these goals in our academic activities. We believe in the study of the past – the recent and the ancient past – and feel that students, Jewish and non-Jewish, will be enriched by exposure to Jewish texts and Jewish thought. But we are also eager to experiment, to try new models, and to expand the boundaries of the possible. We attempt to innovate by teaching about Judaism in an interdisciplinary manner. We teach about the Shoah both in the classroom and in *situ*, by taking a select group of Canadian students to Poland and Germany to learn what they cannot learn from books. We are proud of our Jewish Teacher Education program which, in the unusual setting of a public university, successfully trains teachers for Jewish schools of all denominations. We are experimenting with cutting-edge technologies that allow us to provide professional development, through the internet, to teachers of Judaica throughout the world.

We are very grateful for the support that we have received for our efforts from the local community. On behalf of all the members of the Centre, I extend greetings to the Jewish community for the year 5765. May this be a year of respect for the Jewish past combined with innovative thinking about the Jewish future.

Marty Lockshin, *Director*

CENTRE HIGHLIGHTS 2003-2004

1. Jewish Teacher Education
The Centre's highly successful program in Jewish Teacher Education, in collaboration with York's Faculty of Education, continues to grow and flourish with more than 50 students enrolled. The five-year program including one year spent in Israel, is held in high esteem by other universities, the UJA Federation of Greater Toronto Board of Jewish Education, and within the community.
Left to right: Standing at the inauguration of the **Koschitzky Family Chair in Jewish Teacher Education:** Dr. Lorna Marsden, President and Vice-Chancellor, York University, Professor Alex Pomson, incumbent of the Koschitzky Family Chair, Jack Weinbaum, partner in Jewish Teacher Education through the **Jack Weinbaum Family Endowment Fund,** Nigel Schuster, husband of Carol Weinbaum, Professor Martin Lockshin. *Seated:* Julia Koschitzky, Chair of the CJS Advisory Committee, Anne Weinbaum, and Carol Weinbaum.

2. "Merkaz i.t. L'Morim"
A partnership of the Centre for Jewish Studies, York's Faculties of Arts and Education, and the UJA Federation of Greater Toronto Board of Jewish Education is in the third year of a pilot program to make professional development for Jewish teachers available and accessible through the internet by offering courses online through a project called **Merkaz i.t. L'Morim**. More than 50 teachers from across Canada, the United States, England, Australia and Israel have benefited. The project is supported by many donors including, the **Jewish Foundation of Greater Toronto, through its Nathan and Lily Silver Family Education Fund.**
Left to right: Eileen Silver, Shoel Silver, Julia Koschitzky and Professor Martin Lockshin at a demonstration of the interactive elements of the program.

3. Leonard Wolinsky Lecture
On a wintry Sunday in January, more than 200 people came to York University to hear a public lecture on **"The Jewish Diaspora in Modern China"**. This was the annual **Leonard Wolinsky Lecture on Jewish Life and Education** and was delivered by Professor Xu Xin, director of the Centre for Judaic Studies at Nanjing University in China.
Left to right: Professor Sara Horowitz, Associate Director, Centre for Jewish Studies; Kong Defang, wife of the guest speaker; Sam Sarick and Esther Sarick, sponsors of the guests from China and friends of the Centre for Jewish Studies, Professor XU Xin, guest speaker and Professor Martin Lockshin.

4. Annual York-Noor Lecture Series
Last fall, **the Noor Islamic Cultural Centre** in cooperation with the Centre for Jewish Studies presented **Professor Elliot Wolfson,** the Abraham Lieberman Professor of Hebrew and Judaic Studies, **New York University** as the guest speaker. He spoke about **"Luminal Darkness: Seeing the Unseen in Jewish, Christian, and Islamic Mysticism".**
Left to right: Dr. Lorna Marsden, President and Vice-Chancellor, York University; Karim and Laila Lakhani of the Noor Islamic Cultural Centre and Paul Marcus, President & CEO, York University Foundation.

SCHOLARSHIPS AND PRIZES 2003-2004

Benarroch-Hazan Sephardi Studies Award*
Miriam Elmaleh
Tom and Mary Beck Jewish Studies Awards
Aliza Jesin — Roman Podolny — Val Strawczynski
Alan S. Berg Jewish Studies Award
Naomi Schwartz
Hy and Helen Bergel Prize in Jewish Studies
Yedida Eisenstat
David and Lois Buckstein Bursary
Shira Zeliger
Michael and Rena Buckstein Bursary
Alexandra Hoffman
Canadian Friends of Hebrew University Scholarships*
Maggie Brown — Michael Buckley — Ariela Fuerstenberg
Rina Goldberg — Aliza Jesin — Tamara Korolnek
Merav Levy — Lydia Mankovsky — Jonathan Moshevich
Zohar Romm — Jordan Saperia — Shira Stanleigh
Miriam Stein — Tamar Tepper
Canadian Friends of Tel Aviv University Berdie and Irvin Cohen Award*
Aaron Siegel
Canadian Friends of Tel Aviv University Vera Dolly Denty Award*
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Canadian Friends of Tel Aviv University Marnie Kimelman Award*
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Canadian Friends of Tel Aviv University Louis Manpel Award*
Miriam Anbar
Molly Eisenberg Memorial Award in Jewish Studies
Fran Wolfe
Essay Prize in Canadian Jewish Studies
Gerald Lazar
Berek and Regina Gertner Bursaries in Holocaust Studies*
Carson Phillips — Annie Szamosi
Shoshana Kurtz Book Prize
Ilana Romberg
Metro Toronto Lodge B'nai Brith Prize
Hayit Dubinski
Alyce Orzy Awards in Jewish Teacher Education
Klara Ashkenazy — Sharon Blower
Samuel G. Rosen Memorial Prize
Andrew Rulli
Esther Sarick Bursary in Jewish Studies and the Arts*
Miriam Anbar
David Morris Schrage Bursary
Haim Ben-Ary
Helen Schrage Bursary
Jessica Bentley-Jacobs
Abraham Isaac Silver Scholarship
Zohar Romm
Leonard Wolinsky Scholarship
Hershel Recht
Leonard Wolinsky Scholarships*
Hershel Recht — Sara Cohen
Western Canada Jewish Teacher Initiative Bursaries
Ur Barzel – Edmonton — Siona Benjamin – Edmonton
Ian Brojges – Winnipeg — Catherine Chochinov – Winnipeg
Carla Girvitz – Calgary — Avraham Gislason – Winnipeg
York-Hebrew University Exchange Scholarship
Hilary Edelstein
Joseph Zbili Memorial Book Prize
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Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

Even if you haven't seen *Fahrenheit 9/11*, we all know that, according to director Michael Moore, George Bush is the real oppressor of the Arab world and the great deceiver of the American people. A columnist recently wrote that there is no Hollywood answer to Moore, no one to challenge his propaganda.

Anyone who has seen the movie *Osama* will beg to disagree. An MGM / United Artists release that you can catch at any video store or on Rogers On Demand, *Osama* is a true story about an Afghani girl forced to dress up as a boy because the Taliban would not allow girls or women to work to feed their families.

Rights of individuals and society at risk

Without ruining the ending, I urge you to see this sad but beautiful movie. It reminds us that without George Bush and the liberation of Afghanistan by American forces and our heroic Canadian soldiers, the girls and women in Kabul would still be enslaved, hungry, and — in many cases — sex slaves. My disgust with *Fahrenheit 9/11* is only intensified after seeing this movie. Fear of the Taliban has many Ontario residents terrified that our provincial government is permitting *sharia* (Koran-based) family law to be practiced in Ontario. What is worse, some fear that Ontario courts will be obliged to enforce the ruling of such sharia courts.

Certain Ontario groups are particularly insistent that many Muslim women will feel compelled, against their will, to participate in these sharia courts that mete out male-oriented decisions which reduce their rights below Ontario family law standards. In other words, they may lose custody of their children and receive meager financial support or unfair property distribution. Moreover, they claim that under sharia law they will not obtain a fair hearing from Muslim preachers.

Some have called for the removal of the right of any religious courts to make decisions concerning family law that would be enforceable by an Ontario court. As a result of these complaints, Premier Dalton McGuinty has just announced a review of Ontario's Arbitration Act. This review will be conducted by Marion Boyd, Ontario's former Attorney General under Ontario's former NDP government.

Ms. Boyd will face certain challenges in this undertaking. First, Jewish courts have been in operation for generations without complaint to the government by anyone. Indeed, Article 27 of Canada's Charter of Rights protects the rights of each religious and cultural group to such courts, so long as they are conducted fairly. More importantly, Ontario's Arbitration Act, as currently written, does not permit courts to enforce any decisions by a religious court if those decisions are arrived at unfairly.

Rights to proper religious divorce jeopardized

In Jewish law, a Jew who wishes to follow his religion observantly cannot go to a non-Jewish court to resolve a family law dispute, any more than he or she can break one of the Ten Commandments. He must go to a *Beth Din* (a Jewish religious court), but neither he, nor the Jewish community, nor any Rabbi can compel his wife to do so. She is free to go to an Ontario court, and often does. Then again, she often doesn't, preferring to exercise her religious and constitutional right to settle her matrimonial dispute privately, outside of the embarrassment of a public forum, with clerical advisors and under Jewish law. Moreover, Jewish law stipulates that, as a first step, the rabbinical court is to promote reconciliation through a form of marriage counseling. Should such reconciliation fail, mediation of the couple's dispute is then attempted before a formal hearing is convened to decide the dispute under Jewish legal principles. Some couples prefer to deal with their estrangement in this way rather than going to an Ontario court.

If Ontario actually eliminates the rights of Jews to have their own courts — which they have maintained without hindrance for thousands of years — because certain Islamic women feel threatened by Taliban jurisprudence, Ontario will be the first and only common-law jurisdiction in the world to do so. Moreover, Islamic non-sharia courts that have also operated peacefully in Ontario will be unreasonably threatened.

The other problem is that Canadian legislation designed to protect Jewish and Islamic citizens from spouses who unreasonably withhold their consent to a religious divorce could be threatened by any suggestion that the power of such religious courts be curtailed. Currently, Section 21.1 of the Divorce Act and Section 2(4) of Ontario's Family Law Act allow Judges to take away the financial rights — or even the rights to visit children — of men or women who refuse to grant their spouse a religious divorce. (In the past, such recalcitrant spouses would sometimes blackmail their wives before agreeing to the divorce.)

Ability of women to remarry compromised

Without a religious divorce, observant Jewish and certain Islamic women cannot religiously remarry, and Jewish women cannot have further children unless and until they obtain their husband's consent to a religious divorce. Fortunately, since this legislation came into effect in 1986 (in Ontario) and 1991 (in Canada as a whole), the problem has eased in Ontario dramatically. However, if the ability of religious courts is taken away, a Jewish couple will not even be able to obtain a religious divorce in Ontario. This process may even be problematic for an Islamic couple!

The solution? Under the Divorce Act, when two parents want a divorce (one with custody of a child, the other with access), the couple approaches a Judge, who often grants the divorce "on consent", without any bickering. However, the Divorce Act will not allow the Judge to grant this divorce unless he / she is satisfied that the parent with access is paying the other parent the correct amount of child support under Canadian law, meaning in accordance with the access parent's level of income. Even if the couple has agreed on a monthly amount that is lower than the Child Support Guidelines, the Judge can insist that the higher "legally correct" amount be paid before he grants the divorce.

When one religious group suffers, we all do

Similarly, Ms. Boyd could recommend that before any family law decision from a religious court be enforced by an Ontario court, a Judge must be satisfied that the people who participated in the court did so voluntarily. Affidavit evidence affirmed before a lawyer, Certificates of Independent Legal Advice and, if the Judge requires it, testimony in open court are all means of ensuring such satisfaction. However, eliminating the rights of all religious groups is not an option. Impediments to freedom are never welcome: not on erev Rosh Hashanah, not any time.

On behalf of myself, my family and the firm of Beard Winter LLP, I wish you a Happy and Healthy New Year.

John Syrtash is a partner and family law lawyer with the Toronto firm of ***Beard Winter LLP****. Neither B'nai Brith Canada, Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beardwinter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

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Coast to Coast

PETA exhibit blocked in Toronto

Continued from page 3

perished in the Holocaust. The same number of animals is killed every four hours for food in the United States alone."

PETA members also handed out pamphlets quoting Jewish writer Isaac Bashevis Singer, a vegetarian, as saying: "To animals, all people are Nazis."

In Britain, only its introductory panel was permitted to be shown publicly. This section carries a quote by European vegetarianism advocate Helmut Kaplan: "The least we can do to help end this holocaust is adopt a vegetarian diet."

The exhibition's co-ordinator Matthew Prescott, 22, who told *The CJN* he is Jewish and that many Polish relatives on his mother's side died in the Holocaust, defended the exhibition as a necessary means of provoking the public into thinking about the issue.

"For 25 years, PETA has been trying to get people to listen… People need to be shocked," he said.

"I grew up on stories of relatives shipped off to be slaughtered. The most striking thing to me was that everyone else just went on with their lives, and ignored the box cars. I realized we are doing the same thing to animals today."

He added: "I think my relatives who died in the camps would be proud of this campaign."

Prescott said he has heard from "thousands" of Holocaust survivors and "many" of them support PETA's use of this analogy.

PETA spokesperson Ben Goldsmith, 22, who also said he is Jewish, said his grandparents had to flee Germany after the Nazis came to power. He said both his grandmother and mother became vegetarians as a result of his efforts.

At first, he said, he was afraid of what his family's reaction might be to the "Holocaust on your Plate" campaign. But after some discussion and thought, he said, they became supportive.

Passerby Morton Bessner, a lawyer, said he found the exhibition "profane" and that he was appalled.

"To try to depict what was the extermination of a people because they were Jewish as equal to the killing of animals for food is a desecration to the memory and honour of the people who died, and minimizes their tragedy… The metaphors are totally incompatible."

Another passerby, Harold Chernofsky, called the display "shock therapy."

"I'm an aspiring vegetarian, but you can't compare humans being killed to animals being killed for sustenance," Chernofsky said. However, he granted PETA's right to freedom of expression and added the exhibit may have some value in reminding people of the horrors of the Holocaust.

PETA claims to have 800,000 members and supporters worldwide. Goldsmith said it has many members in Canada, but he could not give a figure.

With files from JTA.

Congress allowed to intervene in Roma case

The Supreme Court of Canada has granted Canadian Jewish Congress intervenor status in an appeal of the acquittal of six white supremacists who were charged with promoting hatred against Roma.

In 1997, opponents of recent Roma immigrants paraded outside the Lido Motel in Toronto, carrying placards that encouraged passing motorists to honk if they hate Gypsies.

The young men were charged with promoting hatred against Roma but were acquitted in 2000 when the trial court ruled there was no evidence that Roma and Gypsies are necessarily the same group of people. That finding was upheld by the Ontario Court of Appeal in May 2003.

In a statement, Congress said it was happy the Supreme Court would hear the case.

"We feel a strong kinship with the Roma people, who were also victims of the Nazi regime," said Congress' Ontario chair Joel Richler. "It is important to us that we are able to work together today to deal with neo-Nazis and white supremacists."

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HAPPY NEW YEAR TO ALL OUR RESIDENTS & FAMILIES

On Campus

Student studies surgery in Ecuador

NEW YORK — While many students spend their first year of medical school sitting in a classroom memorizing facts about anatomy, biochemistry and microbiology, Jared Ament of Toronto learned how to perform surgery out of a truck.

This summer, Ament completed a month-long externship in Ecuador through Child Family Health International (CFHI).

"Since going to Costa Rica on a volunteer trip several years ago, I have always been fascinated with South American culture," says Ament, who is enrolled in the Ben-Gurion University of the Negev Medical School for International Health, a collaborative program with Columbia University Medical Center. "I wanted to see first-hand the disparities between the health-care systems of Ecuador and Costa Rica."

While in Ecuador, Ament visited local hospitals and clinics, participated in vaccination programs, and performed physical exams of children in mountain villages – all under the supervision of local physicians. Among the patient population in those areas, he encountered parasites, malnutrition, extremely poor sanitary conditions and lack of access to clean drinking water.

The centrepiece of Ament's experience were week-long excursions into remote areas with a mobile surgical unit. "Surgery was literally performed out of the back of a truck," he notes. "This particular mobile unit was donated by the United States and provided sterile conditions for surgery in areas where patients have never before had access to any kind of health care."

Ament says, "Being a student in a medical school with an international health curriculum allowed me to approach this externship in an open-minded and culturally sensitive way. This experience solidified my aspirations to pursue a career in surgery and assist in the developing world."

The Medical School for International Health is a joint venture between Ben-Gurion University of the Negev in Be'er Sheva, Israel and Columbia University in New York City. Since 1998, it has educated approximately 200 men and women from all corners of the world.

In addition to the basic science courses and clinical rotations found in American medical schools, students in this medical school learn about cross-cultural communication, disaster relief, refugee health, preventive nutrition, and health-care economics.

Particular attention is also paid to conditions such as malaria, tuberculosis and diarrheal diseases – which affect a majority of the world's population, but receive only a fraction of the world's resources for medical research and treatment.

Participants spend their first three years attending classes at Ben-Gurion University in Israel and can then spend up to four months training at Columbia-affiliated hospitals in New York. During their fourth and final year of medical study, students put their knowledge into action through a hands-on, two-month clerkship in places such as India, Kenya, Ethiopia, Peru, or Nepal.

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On Campus

National Jewish campus body begins second year

aBy FRANCES KRAFT
Staff Reporter

The national Jewish student community – at an estimated 34,000 young adults – is the third-largest Jewish community in Canada, after the Greater Toronto Area and Montreal, according to Barbara Bank, chair of National Jewish Campus Life (NJCL).

A division of UIA Federations Çanada (UIAFC), NJCL was created last year as a resource to more than two dozen campuses across the country. By the end of the school year, leaders expect to be dealing with students at almost 30 schools.

To clarify the relationship between NJCL and the better-known Hillel groups, Lance Davis, NJCL director, explained that the two groups have a partnership. "We provide resources, we bring campuses together to talk to each other, and we serve as an advocacy body at a national level [to advocate for funding for common needs of Jewish campus groups across the country].

"They [Hillel] are the ones who actually put those resources to work. That's the beauty of the partnership. I give credit to our local staffs for all the success that happens on campus."

With a $1 million allocation from what is now known as the Canadian Council for Israel and Jewish Advocacy (CIJA, at that time the Israel Emergency Cabinet, under the auspices of UIAFC), NJCL invested in four basic areas for the 2003-04 year, said Davis.

As part of its efforts, seven Israel advocacy specialists were hired, three in Toronto, and one each in Montreal, London, Winnipeg and Vancouver. An eighth has been added for the coming year, bringing the total to two in Montreal.

In March, Arieh Rosenblum was hired as NJCL's director of Israel Affairs – in effect, a national version of the local advocacy staffers.

Funding was also directed toward outreach programming to Jewish and non-Jewish students who had not yet formed opinions on the Israeli-Palestinian conflict. Projects included bringing in non-confrontational pro-Israel speakers and a campus tour by an Israeli deejay to celebrate Israel and promote peace.

At the University of Western Ontario – which has between 2,500 and 3,000 Jewish students and the largest residential Jewish student population in Canada – NJCL's results were measurable, with the number of "core Israel activists" in London up to 260 students from 140 the previous year, said Davis.

Likewise in Vancouver, the number of core activists increased from 15 to 140. He attributes the increases to the efforts of staff Israel advocacy experts.

This year, in partnership with the Jewish Agency for Israel (JAFI) and Birthright Israel, NJCL has hired three Israeli shlichim – one each in Vancouver, London and Ottawa.

Funding has also been directed at cultivating Jewish student leaders, 38 of whom were taken to Israel for leadership training this summer.

Non-Jewish student leaders were also taken to Israel. "Our hope was that they'd come back inspired by the State of Israel, and sensitive to Israeli issues," said Davis. "We have to ensure that they understand where we're coming from. Giving them a book doesn't necessarily work."

One participant who returned "deeply inspired" had never been exposed to any positive information about Israel, he said. The program has not yet been funded for the coming year, but Davis is hopeful that funds will materialize.

Although NJCL's major funder, CIJA, has cut its allocations by about 20 per cent, "we don't want to give the impression that the program isn't every bit as strong [this year]," said Bank.

In fact, she noted, NJCL is investing in a new area this year: civic responsibility. A related project is a training day Oct. 31 in Ottawa about the Canadian political system and political activism, to be followed the next day by student participation in a political action day.

Also planned for this academic year is a January retreat sponsored by Hillel, NJCL and the Canadian Foundation of Jewish Students, a new student organization that is an outgrowth of NJCL's work last year.

NJCL third largest Jewish community in Canada

On the actual campuses, Davis expects the anti-Israel sector will continue to be active. When interviewed last week, he had just heard about upcoming lectures of concern, at Queen's University in Kingston and at Toronto's York University, scheduled for this week.

Other potential hot spots, based on past experience, include Concordia University in Montreal, Simon Fraser University in Burnaby, B.C., and possibly Dalhousie in Halifax, whose Jewish student population has grown to an estimated 700 to 800 and now has its own Jewish student house and staff person.

Although there are "challenges" at Dalhousie, its Jewish Student Association was named Student Society of the Year, noted Davis.

"Our strategy and focus is not to engage our adversaries in heated argument and ugly confrontation. That's the last thing we want to do," he said. "Nobody wants a conflict-ridden university."

Instead, he explained, NJCL's focus is on the shared values of Israel and Canada.

In addition to Israel advocacy, said Davis, "we want to ensure that the Jewish identity and community building remain strong."

"We've made great strides," said Bank. "But there's still a tremendous amount to do."

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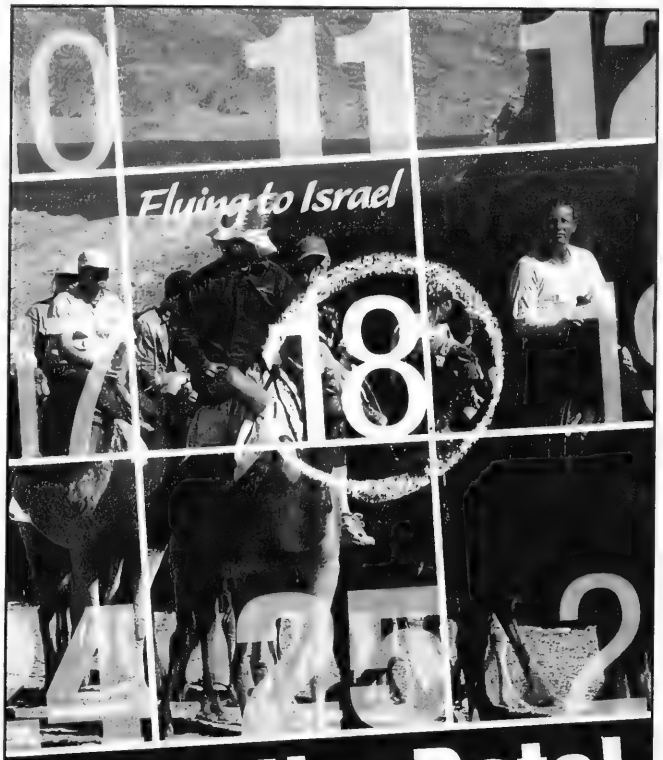

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Jewish Historical Society celebrates 36 years

By MYRON LOVE
Prairies Correspondent

WINNIPEG – The Jewish Historical Society of Western Canada will celebrate its 36th (double chai) anniversary at a gala banquet, Sunday, Oct. 31.

Stephen Lewis, Canada's former ambassador to the United Nations, will be speaking on "Canada's role in addressing human rights violations on the global stage."

The historical society – along with the Jewish Museum and the Freeman Holocaust Centre – became part of the new Jewish Heritage Centre of Western Canada in 1997. The event will also recognize the historical society's founders and builders.

Stephen Lewis to address gala

The Jewish Historical Society was founded in 1968. It grew out of a centennial project initiated by a group of people affiliated with Canadian Jewish Congress. The group wanted to start an archive collection for the Western region, and were able to collect enough material to mount a display highlighting 90 years of Jewish life in Western Canada.

The new organization's first two presidents were Monty Israels and Isadore Wolch. However, the third president, Harry Gutkin (who passed away this past June), had the greatest impact on the new organization.

Working from a small office across the street from the old YMHA building downtown, Gutkin served as president of the organization for almost 20 years. He had a small but dedicated staff to work with and little funding.

"Harry's involvement allowed the historical society to flourish," says Gerry Posner, a past president of the Jewish Heritage Centre and dinner co-chair (along with Roz Usiskin who succeeded Gutkin as president). "We were able to assemble the greatest collection of archives of any Jewish community in Canada."

Under Gutkin's leadership, the historical society organized its first major exhibit, "Journey into our Heritage" – a look at the history of Western Canadian Jewry – in 1972. Gutkin produced a pictorial book of the same name as a follow-up to the exhibition.

Other exhibitions followed including one on Selkirk Avenue (Winnipeg Jewry's main business street in the early half of the 20th century), the lost world of Polish Jewry, and the Jewish farm colonies in Western Canada.

Posner says the banquet organizers hope to raise $40,000 to $50,000 for the Jewish Heritage Centre. He notes that both the Jewish Federation of Winnipeg and government funding bodies have cut back on financial support for the centre in recent years.

"We have to find ways to make up the decline in our revenues," he says, noting that this is the only the fourth time in 36 years that the historical society/heritage centre has held a fundraising dinner.

Roz Usiskin adds that the banquet is also a way to raise the organization's profile in the community. "Through the Jewish Historical Society of Western Canada, we can preserve our community's legacy for future generations," she says.

Canada-Israel Committee & Canadian Jewish Congress

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Jim Lederman
Senior Middle East Analyst - Oxford Analytica

Ed Morgan
Professor of International Law - University of Toronto
National President, Canadian Jewish Congress

Olivia Ward
Features Reporter - Toronto Star

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Birnbaum leaving CJC for new position in education sector

By DAVID LAZARUS
Staff Reporter

MONTREAL – David Birnbaum, executive director of Canadian Jewish Congress, Quebec region (CJC-Q), for almost 5½ years, is leaving the organization.

But he's returning to familiar terrain. A one-time spokesperson for the Protestant School Board of Greater Montreal (PSBGM), Birnbaum, 48, starts work in early October at the downtown Stanley Street offices of the Quebec English School Boards Association (QESBA), where he will succeed Jeff Polenz as executive director.

QESBA is the umbrella advocacy organization for the province's nine English-language schools boards, including two of Montreal Island's main boards, the English Montreal School Board and the Lester B. Pearson School Board. The schools under the nine boards are responsible for the education of 100,000 anglophone Quebec students.

"I like to think of this as a very positive step," Birnbaum said in an interview. "Not that I'm leaving something, but that I'm going towards something new and challenging."

Birnbaum leaves CJC-Q after working under three presidents – Dorothy Zalcman Howard, Joseph Gabay and Jeffrey Boro – and after taking the region through historic times for Montreal's Jewish community.

Birnbaum said he will miss the work. "I have to say the good by far outweighed any bad."

In a Sept. 2 letter of resignation, Birnbaum said he was leaving with a "heavy heart," but added, "I know I leave behind a tremendous organization which continues to play an essential and effective role in furthering the cause of the Jewish people of Canada.

"More particularly, I say farewell to a staff team that has honoured me with its excellence, loyalty, and above all, friendship."

Birnbaum also paid tribute in the letter to CJC-Q's lay leadership, including Boro.

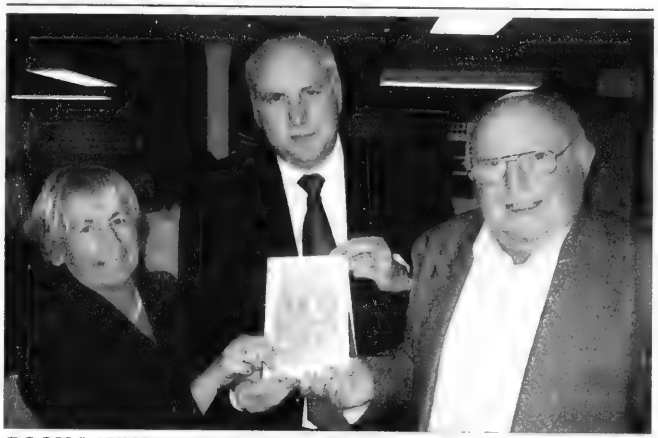
"I know that the bold, compassionate and imaginative leadership you have shown in your initial months will carry through your entire term," he wrote to Boro.

Becoming executive director of CJC-Q was Birnbaum's first professional position within the Jewish community. He started in May 1999 – succeeding Jack Jedwab – after serving as executive directer of Alliance Quebec. Besides his position with the PSBGM, Birnbaum's career has also included work as a journalist and in public relations.

Among the major events CJC-Q responded to during Birnbaum's professional tenure were the controversial visit to Montreal of Austrian politician Joerg Haider and the Yves Michaud affair in 2000, the aftermath of Sept. 11, 2001, and major rallies responding to the wave of suicide bombings and showing solidarity with Israel.

He also had to deal with the infamous Concordia University demonstrations over the visit of Benjamin Netanyahu in 2002, the "Jews in Arab Lands" conference of 2003, the international anti-Semitism conference of 2004 and one of the most traumatic incidents in memory for Montreal's Jewish community, the arson at the United Talmud Torahs' elementary school in St. Laurent on the eve of Passover this year.

In his new job, Birnbaum will work under QESBA president Marcus Tabachnick, who also chairs the Lester B. Pearson School Board.



BOOK LAUNCH: Bernie Farber, centre, executive director of Canadian Jewish Congress, Ontario region, was the guest speaker at last week's launch at Israel's Judaica Centre of *Light at the End of the Tunnel*, the memoirs of local Holocaust survivor Isadore (Izzy) Light, right. Joining them was Light's wife, Marylyn. The book recounts Light's survival as a child in the Lodz ghetto, Buchenwald and Auschwitz. [Ron Csillag photo]

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He who saves one life – has saved an entire world

Coast to Coast

Israeli movie wins top prize at film festival

By DAVID LAZARUS
Staff Reporter

MONTREAL – The phrase "always a bridesmaid, never a bride," definitely didn't apply at this year's Montreal World Film Festival as the Israeli film, *The Syrian Bride* (*Hacala Hasurit*), captured four awards, including the Grand Prix of the Americas as the best film in official competition.

A co-production with Germany and France, the movie also won the Air Canada People's Choice Award as the public's favorite film, and garnered the Fipresci (International Film Critics) and Ecumenical prizes.

It was the first time that an Israeli film won first prize at the Montreal World Film Festival.

"This film shows the courageous choices that have to be made in order to overcome the emotional and political barriers that separate families," the Ecumenical jury said.

There's no question that the film – which depicts the frustrations at the Israeli-Syrian border of a Druze family living in the Israeli-controlled Golan Heights seeking to marry off its daughter, Mona (Clara Khoury) to a well-know Syrian TV personality, Tallel (Derar Sliman) – struck a chord with audiences and the jury, which was led by veteran director Claude Ziti of France.

The film included fine performances by all involved, and was co-written by an Israeli Jew (Eran Riklis, who also directed) and a Palestinian (Suha Arraf, an ex-journalist).

The bride (Clara Khoury) sits among her family in Eran Riklis' *The Syrian Bride*.

The Syrian Bride contains only one character who is Jewish, an officious Israeli notary who does not make it any easier for the two lovebirds (who have never actually met) to meet across the border. But he is no more likable than the Syrian border guard who really couldn't care less if the couple weds.

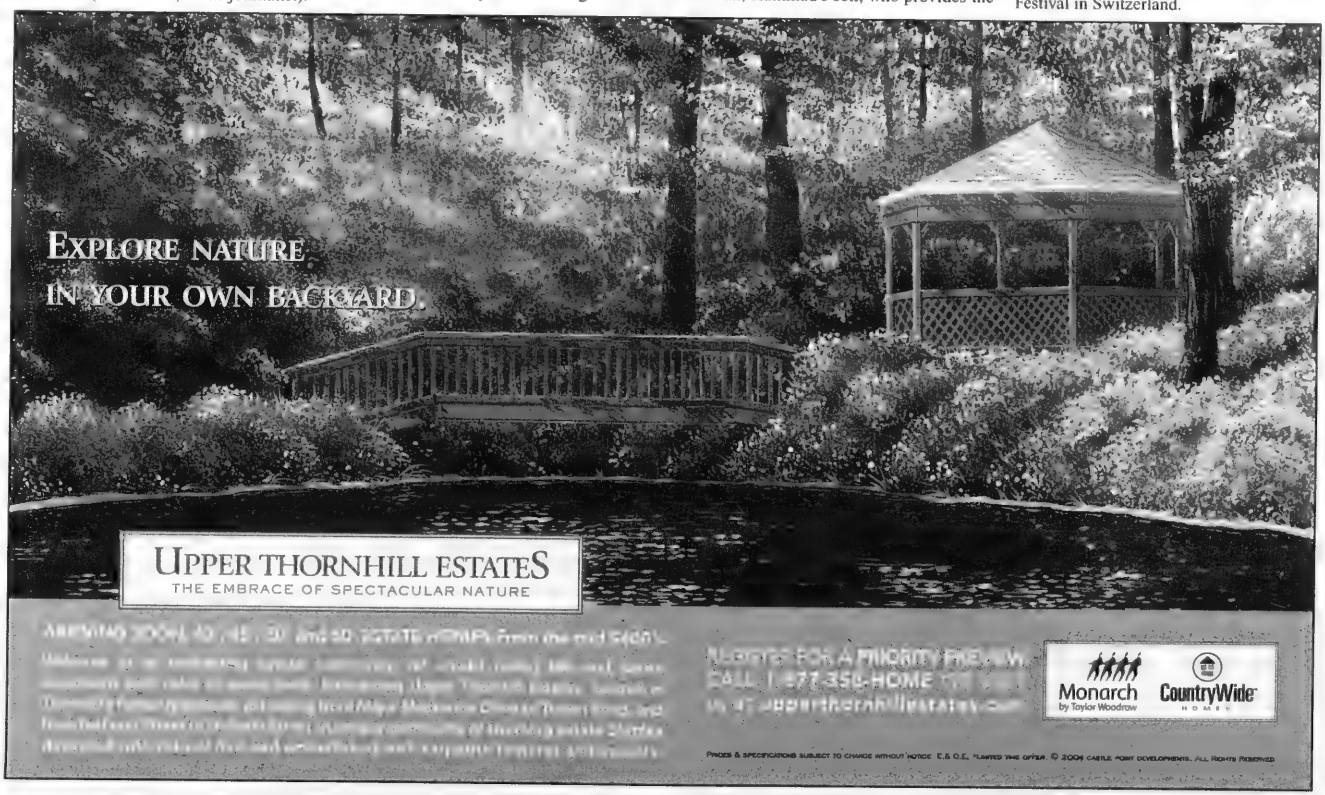
The actors who stand out in this film are Makram Khoury (who also happens to be Clara Khoury's actual father) as the family patriarch, Hammad, Ashraf Barhoum as Marwan, Hammad's son, who provides the comic relief as a self-styled playboy who strikes out every single time, and Hiam Abbas as Mona's sister, Amal, who symbolizes the forces of modernism against the sometimes contradictory forces of tradition.

How is Israel portrayed? Even though it is not a major "character" in *The Syrian Bride*, Riklis and Arraf, perhaps in deference again to political correctness, seem eager to be balanced, equal-opportunity critics. The Israelis are occupiers, pure and simple, of the Golan, and not particularly lovable ones, with an occupier's mindset. But by the same token, Druze and Syrians – except for Amal's character – are not exactly portrayed as receptive to the forces of progress.

In a previous interview, Riklis, who has previously directed such well-known Israeli films as *Cup Final* (1991), *Zohar* (1993), and *Vulcan Junction* (1999), described his film as, "an attempt to contribute by creating a film out of love. Love of freedom, love for the spirit of freedom, love for the physical and emotional landscapes that surround us, all of us. A love for women who fight for their place in the world and a love for people who still dream and hope – here, across the border, everywhere."

Riklis, in *The Syrian Bride*, seems to have succeeded, despite a message that comes across as a bit preachy at times.

A month before being screened in Montreal, *The Syrian Bride* was also picked as audiences' favorite movie at the Locarno Film Festival in Switzerland.



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Artist exhibits portraits at the Russian consulate

MONTREAL – Russian-Jewish émigré artist Alexei Dymov had his series of portraits of famous Russians exhibited at the Russian consulate here recently.

The show, "Le Portrait Russe: De l'icon à aujourd'hui," also included some of the first works in his new series called "Great Canadians: Portraits and Beyond."

More than 100 guests attended the one-day exhibition, including Alexandre Trudeau, whose late father, Pierre Elliott Trudeau, is among the subjects.

Trudeau among the subjects

Dymov came to Montreal in 1998 under the "100 families" program, organized by Jewish Immigrant Aid Services (JIAS) and the Quebec government, to expedite the immigration of Jews in the former Soviet Union.

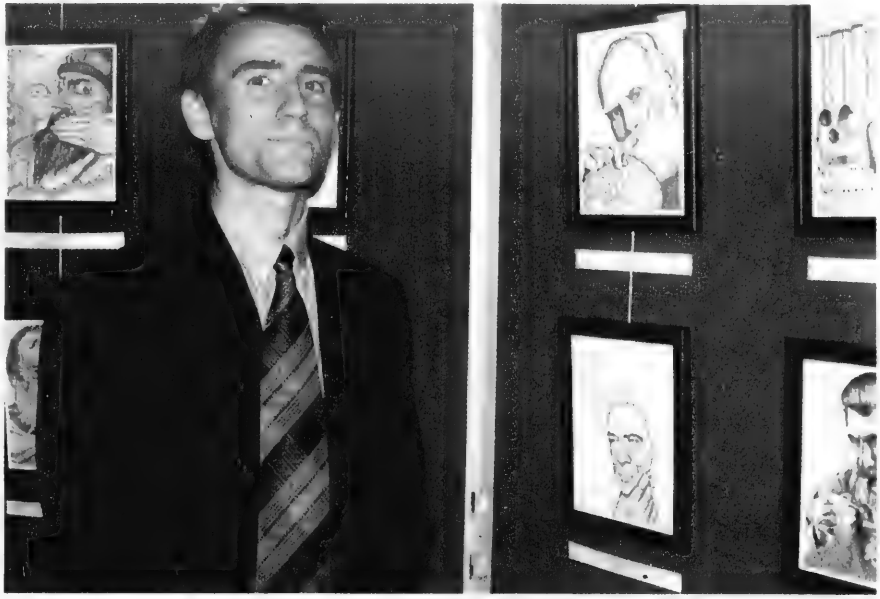
Dymov is developing yet another series "Great Jews: Portraits and Beyond," which will be of Jews who, throughout history, have made outstanding contributions in fields ranging from religion and science to business.

Dymov received a grant for the "Great Canadians" and "Great Jews" series from the Fondation du maire de Montréal and has founded his own company, Creative Reflections.

The Russian portraits have been published in book form and were shown at Book Expo America in Los Angeles and at the Frankfurt Book Fair last year.

Dymov has worked for JIAS as a graphic artist, producing logos for its Welcome Centre, and has designed posters for the March to Jerusalem.

He describes the "Great Jews" project as a very personal one. "It is based on the desire to show the great faces of Israel, the homeland of those who shaped the world as we know it… I really want peace to come to the spiritual homeland of human civilization. I believe that art as a weapon is able to fight for that."



Alexei Dymov stands in front of some of his portraits of famous Russians at his exhibition hosted by the Russian consulate.

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MEETING THE PRESIDENT: A group from Chabad @ Flamingo of Thornhill, led by Rabbi Mendel Kaplan, fourth from right, met with Israeli President Moshe Katsav, centre, during a recent trip to Israel. To Katsav's left is Rabbi Zalman Wolowick, spiritual leader of Chabad in Cedarhurst, N.Y.

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Coast to Coast

Comic entertained our troops in Afghanistan

By DAVID LAZARUS
Staff Reporter

MONTREAL — "I just flew in from Kabul, and boy, are my arms tired!" That twist on the old Henny Youngman joke could apply to local comic Joey Elias, who returned recently from Afghanistan after being part of a show tour to entertain Canadian troops stationed there.

Elias' mother, Hannah Eliashiv, an educator at the Jewish People's School and Peretz Schools, was frantic about her son's welfare, the entertainer said in an interview shortly after his return.

"She thought I was absolutely nuts," said Elias, who once worked at Bialik High School and now, at 32, is one of the hottest local stand-up comics around. "So did my grandmother.

"But I knew they wouldn't really take us directly into a hostile environment."

Elias went to Kabul to MC seven shows over three weeks with popular Quebec comedian Dominic Paquet – both alumni of the Just for Laughs comedy festival – and other entertainers.

But it wasn't Elias' first foray to some of the world's less friendly travel spots. Previously, he's been on tours to Haiti and Rwanda.

In Afghanistan, the troupe performed for more than 2,000 Canadian Armed Forces troops in shows organized by the Canadian Forces Personnel Support Agency and produced by Phaneuf Productions.

At Camp Julien – one of two camps Canadians soldiers are stationed at – Elias and the others had to wear helmets and flak jackets on 40-degree Celsius days and during occasional sand-storms.

They also slept in tents, used the same showers and port-a-potties as the soldiers and lined up with the troops to eat.

But while "it was no Shabbes dinner," Elias said, the food was quite good, and he immensely enjoyed the whole experience, especially getting to know the soldiers. He found it very fulfilling to entertain them and make them laugh on the other side of the world and so far away from their families.

"These guys were tons of fun, and we were there to have fun."

Elias, at six-foot-four and 300 pounds, was not short of material either. As part of his act, he described, in detail, the convoluted contortions needed for him to use the loo.

It went over so big that "they even wanted to take my picture in the john."

Given his size, there was also no way Elias told the soldiers, that he could "lie low" in the event of enemy fire.

Things are going well in Elias' career. During this year's Just for Laughs festival, he hosted a CBC TV series that showcased some of the festival's best comedy talent. But comedy is his love, and he's happiest when performing it. This summer, he had some gigs in the United States, and this fall, he will travel, mostly through Western Canada for a six-week tour ending in Ottawa.

'These guys were tons of fun, and we were there to have fun'

Elias has also performed in England and was a huge hit there. He plans to return as soon as he can. "They just love comedy over there."

But there's something about Canada that has kept Elias, at least so far, from joining many other Canadian comic expats in Los Angeles.

"I like it here," Elias said simply. "I'm proud to be Canadian and there's enough talent here if we can just stand up to embrace it. I think Montreal and Canada will always be my home."

That is, until the next trip to Afghanistan.

"I'd love to go back in December," he said, when the next rotation of Canadian soldiers is installed there.

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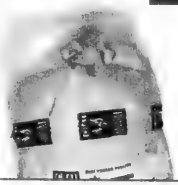

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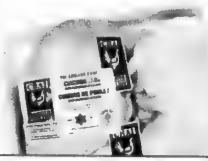

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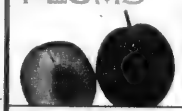

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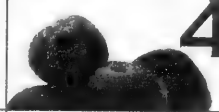

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Holiday Food Ideas

Simple to prepare vegetarian dishes

By NORENE GILLETZ

I always get requests from my readers for vegetarian dishes that are special enough to serve to their guests, yet simple enough to prepare for their families, whether or not they are vegetarians. I think you'll be pleased with these scrumptious selections.

Fresh at Home: Everyday Vegetarian Cooking by Ruth Tal Brown and Jennifer Houston (Penguin Canada, $28) will change your perception of today's approach to vegetarian and vegan food. You'll find recipes for beautiful rice bowls and noodles, stews, sandwiches and wraps, soups and salads, smoothies, freshly squeezed juices, energy elixirs and pro athletic shakes. The book is a resource for people who want to venture into vegetarianism but aren't sure how to get started. There are useful tips and techniques, plus more than 125 vegetarian and vegan recipes.

Drawing inspiration from the global kitchen, Brown has turned her restaurant chain Fresh by Juice for Life (voted best vegetarian restaurant by *Toronto Life*) into a destination for many health-conscious celebrities. *Fresh at Home* is full of deliciously healthy recipes that will appeal to people of all tastes, whether vegetarian, vegan or neither. Brown and Houston reveal the secrets of customers' favourite dishes, including their divine Diva salad.

The Diva is a fabulous salad that sells out every time it is on special at Fresh. What makes it special is the combination of warm and crispy potato wedges, along with the cool green salad and creamy dressing. The capers add just the right amount of tartness to complement the creaminess of the dressing. It's best with a Yukon gold or red-skinned potato – and do leave the peel on.

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THE DIVA

1 large potato, cut into 8 wedges
2 tbsp. olive oil
½ tsp. sea salt
6 cups mixed lettuce greens
2 tbsp. capers, drained
½ batch Creamy Dill Dressing
6 sun-dried tomatoes, sliced thinly
2 thin slices red onion
1 ripe avocado, sliced

Potatoes:

Bring a large pot of salted water to a boil. Put potato wedges in and cook until slightly softened, about 7-10 minutes. Drain and shake in the pan to roughen edges (which will help them to crisp later when you roast them). Let cool.

When you are ready to make the salad, brush the potato wedges with olive oil, sprinkle with salt and bake at 400. Turn wedges periodically and roast 10-15 minutes or until crisp.

Salad:

Toss lettuce greens and capers with dressing. Divide between two salad bowls. Top with sun-dried tomatoes, red

Continued on page 44

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טרור מוסלמי

הטרור המוסלמי ברוסיה, פיצוץ מטוסים, הרינת מאות ילדי בית ספר-כל אלה מראים לעולם בפעם הראשונה בצורה ברורה שזה לא "בגלל ישראל והיהודים",כפי שאירופאים אנטישמים ואפילו אמריקנים רבים נהגו לאמר. אין כמעט יום שבו לא שמענו את דברי האיומלת "עד שלא יפתר הסכסוך במזרח התיכון-לא יפסיק הטרור הערבי". לרוסיה אין קשר לסכסוך ישראל פלשתין. גם לא לספרד. ולקיחת בני ערובה צרפתיים בעירק בתגובה על כך שצרפת לא מאפשרת ללבוש רעלה בבתי ספר ציבוריים-כל אלה מורידים סופית את הטענה המגוחכת נגד ישראל.

מה יש לאמר-האיסלם הוא כיום האויב מספר אחד של העולם המערבי. יש טרור בהרבה מדינות בעולם, אבל רק טרוריסטים מוסלמים שולחים ילדים עם חומרי נפץ לישראל, ורק הם אומרים לילדים בני ערובה צמאים ברוסיה לשתות את השתן שלהם. חברה שמתיימרת להיות דתית, אך אין לה שום יראה וכבוד מפני עינוי ילדים-אינה ראויה להיות חלק מקהילת האדם. גם חיות לא מתעללות בגורים. עד שהעולם המערבי לא יבין זאת-לא יקרה דבר. אבל שישאר בינינו.

בתוך המים או מהמקפצה

כל ילד שנדל בישראל יודע שלהיות שייך למפלגה הנכונה פירושו משרות ממשלתיות, תמיכה כספית ושאר מנעמי השלטון. להיות מפאיניק בשנות החמישים זה כמו להיות ליכודניק עכשיו. אז מדוע נפל קיצפו של מבקר המדינה על צחי הנגבי, חשר לבטחון פנים בטענה שהביא למשרדו הקודם מאות חברי ליכוד ומשפחותיהם? מדוע נפתחה חקירה פלילית נגדו דווקא אם כולם עושים זאת? מסתבר שבבחירות האחרונות בליכוד השוויץ על כך תנגבי במסמכים ציבוריים. בדיעבד מסתבר שביקש שיחדיעו לו על כל משרה שמתפנה והוא הכניס "איש שלו" במקום כל אחד שעזב. על כך היטיב נחום ברנע לסתוב בידיעות אחרונות: ההבדל בין חנגבי וכל האחרים הוא שכולם מטילים את מימיהם במים, ואילו הוא עשה זאת מן המקפצה, שכולם יראו. אבל שישאר בינינו.

אריק והעברית

לאחרונה היינו בחתונתו של אריק ברגמן, רופא צעיר, בנם של אילנה ושמואל, עם בת"ל ג'ורדנה. לא הייתי טורח לספר לכם על אירוע פרטי שכזה אילולא עשה אריק מחווה שנעג לרבים מאיתנו במקום מרגש:

כנהוג בטורונטו נוהל התקס באנגלית, ובשפה זו גם הודה אריק לחבריו. ואז הוא פנה לאורחי החתונה באנגלית ואמר:" עכשיו הזמן להודות לחורי שאיתם אני מדבר רק בעברית ולא נראה לי שאני צריך לשנות את המנהג ח זה דווקא עכשיו." אריק התנצל בפני חקהל ועבר לעברית, והרבה עיניים נוצצות מדמעות היו באולם. היה משהו מאוד נאה במעשה הזה שהעיד על אריק, ויותר מזה על הוריו.

גמלים בוכים

בין הגמלים ישנה תופעה שדומה למה שרואים אצל אנשים: אחרי לידה קשה יש נאקות (נקבות גמל) שדוחות את היילוד, ומסרבות להניקו ולטפל בו. אצל אנשי המדבר במונגוליה יש טקס דתי שמטרתו לרפא את האֵם, שאם לא כן-ימות גור הגמלים מרעב וצמא. זהו תוכנו של הסרט המדהים **The Crying Camel** שבו צוות אירופאי לכד את התופעה והטקס, ואת אנשי המדבר המקסימים של מונגוליה. חבדר שהדהים אותי יותר מכל היה שָׁגור הגמלים סרב לקבל חלב אפילו דרך מתֵּג למרות הרָעב והצָמא. שפת הגוף שלו אמרה חד משמעית: אם אמא שלי לא רוצה אותי-עדיף לי למות. לחזכיר לכולנו כמה נק נגרם לדימוי העצמי ולהתפתחות של התינק שסובל מהזנחת.

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Holiday Food Ideas

Vegetarian dishes are easy to prepare

Continued from page 40

onion and avocado. Arrange potato wedges vertically around edges of salad and serve. Serves 2.

CREAMY DILL DRESSING

This dressing is delicious on any salad, especially The Diva. You may need to add some water to get a nice consistency; this depends on the water content of the tofu you have. Stored in a sealed container in the fridge, it will last for up to 3 days.

¼ cup + 1 tbsp. olive oil
1 cooking onion, diced
3 cloves garlic
2 cups chopped firm tofu
1 tbsp. dried dillweed
¼ tsp. sea salt
1 tsp. Dijon mustard
¼ cup rice vinegar
filtered water (optional)

Heat 1 tbsp. oil in a skillet over medium heat. Sauté the onion and garlic for 5 minutes or until softened. Set aside and let cool.

Put onion/garlic mixture, remaining olive oil, tofu, dillweed, salt, mustard and vinegar in a blender and process until smooth. Add water if needed for a smooth consistency. Serves 4-6.

* * *

Ettie Shuken, a former artist and interior designer, is a Toronto-based food stylist for TV and print, teaches cooking classes featuring Sephardi cuisine and does recipe development. Shuken told me, "When my mom made this Greek spinach pie for her Ashkenazi friends in New Jersey many years ago, they thought it was very different. Now it has become mainstream.

"It can be prepared in advance and frozen, then baked when you need it. You can reheat it easily and it's an excellent do-ahead dish."

ETTIE SHUKEN'S SPANAKOPITA

Everyone loves spinach pie. There is no one correct recipe; some people like it with a lot of cheese, some prefer it with more spinach. Others vary the seasonings using mint or nutmeg instead of the dill. Some use grated cheeses instead of feta. Just watch the salt if the cheese is salty. Potato, farina or bread crumbs may also be added.

2 tbsp. olive oil or butter
1 small bunch green onions, trimmed and thinly sliced
2 pkgs. (10 oz. each) frozen chopped spinach, defrosted and squeezed dry
½ cup fresh parsley, chopped
½ cup fresh dill, chopped
8-10 oz. pressed cottage cheese or ricotta cheese
½ lb. feta cheese, crumbled
3-4 eggs, lightly beaten
cream of wheat, if necessary
salt and pepper to taste
1 lb. phyllo dough (16-20 sheets)
1 cup butter, melted

Heat oil in a large pan and sauté green onions till soft. Add spinach, parsley and dill and cook gently for about 5 minutes. Place in a large bowl and cool. Add cheeses, eggs, salt and pepper. If filling looks too loose, sprinkle on some uncooked cream of wheat as a binder.

Line two 10-inch buttered pie pans with filo dough, using 4 sheets of filo for each pan; brush each sheet of filo lightly with butter. Divide the filling evenly between the pans. Smooth tops. Cover filling using another 4-5 sheets of buttered filo for each pan. Roll the ends of the dough to seal the edges. Butter the tops of each pie. Score tops with a sharp knife to allow the steam to escape.

Bake pies in a preheated oven at 350 for 45-60 minutes, until puffed and golden brown.

Note: To make triangles, assemble as directed below. The triangles may be made and frozen unbaked. Bake the frozen triangles on a buttered cookie sheet until golden brown, about 20-25 minutes. If making these ahead of time, bake them, then refrigerate and reheat before serving.

To Assemble Triangles (*Trigonas*):

Stack filo, covering it with a large piece of foil to prevent it from drying out. Use 1 sheet at a time and keep the rest covered. Brush filo with melted butter, 1 sheet at a time. You do not have to cover every spot with butter.

Stack 3 layers of filo and cut into seven strips across the long side. Place 1 tsp. of filling 1 inch from the end nearest you. Bring the bottom edge over filling so that it meets the left edge forming a right angle. Continue folding up as you would a flag.

Butter the tops and place on a greased baking sheet. Bake at 350 for 20-25 minutes, until golden brown and puffed.

Norene Gilletz is a cookbook author, cooking teacher and food consultant. For information, call 416-226-2466 or visit her website at http://www. gourmania.com.

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Iran may have A-bomb capability next year: Israel

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel's chief of military intelligence said in remarks broadcast Monday that if Iran's atomic program is allowed to continue, Tehran will have the capability of independently developing nuclear weapons by early next year.

In a Sunday speech to the Israel-Jordan Chamber of Commerce, MI chief Aharon Ze'evi-Farkash said, "If the processes continue as we are currently seeing them, the coming half year with respect to Iran will determine if Iran will achieve, in the spring of 2005, a non-conventional capability in the sphere of nuclear research and development; that is, it will no longer require external aid to reach an unconventional capability.

"This does not mean that it will have a bomb in 2005. It means that it will have all the means at its disposal to build a bomb."

If Iran is not stopped, apparently by international efforts, he continued, "this may drag the region into a nuclear domino effect."

While the board of directors of the International Atomic Energy Agency (IAEA) meets this week, the United States is trying to round up a two-thirds majority to issue an ultimatum to Iran, the next step before the issue of Iran's nuclear weapons program reaches the UN Security Council.

The Security Council could impose sanctions on Iran due to violations of agreements regarding the inspection of its nuclear program, and its secret efforts to enrich uranium, which is necessary for the creation of nuclear bombs.

Ultimatum will be revised before being formally submitted to the IAEA Board of Governors

Undersecretary of State John Bolton was in Israel Sunday on his way to the IAEA meeting in Vienna. He met with Foreign Minister Silvan Shalom and Gideon Frank, the director-general of the Israel Atomic Energy Commission.

Bolton said Russia and the Europeans, particularly Britain, France and Germany, all with relatively close ties to Iran, play a key role in international pressure applied on Iran, and the "European troika" has indicated supporting the ultimatum. The three countries are proposing that a final ultimatum be issued now, demanding full co-operation with the IAEA, rather than waiting until November.

The European Union's "big three" states – France, Britain and Germany – have circulated a draft resolution ahead of the IAEA meeting on Iran's nuclear program that falls short of reporting Tehran to the UN Security Council, as Washington would have liked.

The draft text will be revised before being formally submitted to the IAEA Board of Governors, but western diplomats from some of the 35 board member states said the United States has little support for tough action against Iran now.

The text calls on Iran to dispel worries that it has a nuclear weapons program by November, at which time the board will "probably" consider whether any "further steps" are needed.

One western diplomat said the vague wording did not lock the board into any particular course of action.

"It includes several possibilities. One is a report to the Security Council, which may or may not lead to economic sanctions," the diplomat said. "Another is that the board might choose to drop Iran from its agenda altogether. Or the IAEA just continues with Iran the way it's been going until now."

The IAEA has been investigating Iran's nuclear program for two years, ever since the National Council of Resistance of Iran (NCRI) reported in August 2002 that Tehran was concealing several massive nuclear facilities from the UN watchdog.

It has uncovered many potentially weapons-related activities but has found nothing to confirm U.S. allegations that Iranian has a secret nuclear bomb program.

Iran insists its atomic program is entirely peaceful and aimed solely at generating electricity.

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European marksmen-for-hire in Gaza

DEBKAfile Exclusive Report

The two Palestinians talked as they walked near the sandbanks until they reached a point 500 metres from his perch atop an Israel Defence Forces position. They then turned back and disappeared behind Palestinian houses.

M. decided this break in Palestinian routine was worth reporting to his superior officer. After making the report, he put the incident out of his mind.

About 90 minutes later, he stood up to move to another part of the roof. His right shoulder had been visible over the parapet for no more than three or four seconds when he was knocked over by a gunshot before he had time to fire. Another soldier on the roof shot back at once, but the sniper was gone.

In the hospital, M. was shown the bullet extracted from his shoulder. It came from an M16 automatic rifle and had been fired from a distance of 500 metres, exactly the point where the two Palestinians had turned back from the sandbank opposite M.'s rooftop sights. His comrade told him he had caught a glimpse of the shooter he missed and was sure he was European.

"A sniper fast enough to lock onto my shoulder, shoot and disappear – all in the space of three or four seconds – must be a top-line professional marksman," M said.

His account has been repeated by members of other units serving in the Rafah and Khan Younis sectors of the southern Gaza Strip. They swear they have come across snipers they are sure are not Palestinian, but rather foreigners from Europe.

DEBKAfile's military sources report that in 2003, the IDF confirmed four instances of "foreign" snipers operating in Palestinian ranks. By September, five incidents had been registered this year. In one, an Israeli soldier died of a direct shot to the head. Four were injured in Operation Rainbow in Rafah earlier this year, and recently there were two more injuries.

Comment

Soldiers serving in the southern sector claim the number of casualties from European snipers is much higher, and they are asking questions. Their officers reply that the matter is extremely sensitive but urge them to take precautions on the assumption that professional marksmen are in the vicinity.

Some troops say they have heard the special bang peculiar to the Russian-made SVD sharpshooter rifle, of the type captured aboard the Palestinian smugglers' ship Karin-A and found during Operation Rainbow. The troops who have come up against these foreigners note their exceptional speed. They fire a single round and duck out of sight, leaving a Palestinian to take over their firing position.

This description, DEBKAfile's military sources say, fits mercenary marksmen. By firing once and moving out, they save themselves from Israeli sniper reprisals. As one Israeli officer put it, "After all they're in it for the money, not to get killed."

For the same reason, they never stay long in the Gaza Strip – a couple of days and they are gone back across the border into Egypt. It is believed that some of them enter through the Palestinian gun-running tunnels from Sinai to Rafah and leave by the same route. Others may be smuggled in from Sinai to southern Israel in groups of illegal workers and prostitutes. The smugglers are said to receive extra-high pay, as much as $1,000 US, for bringing a foreign marksman in and out of the Gaza Strip.

Palestinian terrorist chiefs have been importing marksmen for hire to hit Israeli troops for two or more years. In March 2002, the London *Daily Telegraph*, known for its good British Ministry of Defence and intelligence sources, reported a request from the Israeli Mossad to British intelligence to find out if an IRA sharpshooter had not been responsible for the seven Israeli troop deaths at the Wadi Harmiya checkpoint. Israeli tests had shown that the planning of the ambush, the type of weapons used, the way the firefight was managed and, even more tellingly, the fact that the weapons left behind were not the ones used in the attack, were typical of an assailant thoroughly conversant with IRA tactics.

A month later, when Moshav Adura was stormed by Palestinian gunmen, Israeli civilians who had seen the terrorists at close quarters reported that among the Palestinians was a European.

* * *

The CJN *is pleased to announce that it is expanding the breadth of its Mideast coverage by adding Debka service to its roster of sources for news and analyses of that region.*

Notice of Special General Meeting
Canadian Magen David Adom for Israel

Take notice that the **Special General Meeting of CMDAI** will be held on **Monday, October 11, 2004, 6:00 p.m. at CMDAI Headquarters, 6900 Decarie Blvd. Suite 218, Montreal, Quebec.**

The nominating committee has proposed the following slate for election as Directors:

DIRECTORS TO SERVE THE SECOND YEAR OF THEIR TERM (2004-2005):

Aaron Chazan, C.A., Jonathan Frenette, Samuel Greenblatt, Q.C., Ben Krane, LL.B. (Toronto), Miriam Lang, M.S.W., Sydney Lithwick, Sam Litwack (Ottawa), Susan-Tepner Novack, Maurice Sadeh, Sam Totah, Lawrence Young.

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Dated at Montreal this 7th day of September, 2004.
Joseph Bitton, National President.

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Netanyahu calls for referendum; Israelis rally against Gaza plan

JTA and Ha'retz Daily Newspaper Ltd.

JERUSALEM — In a surprise move seen as lending indirect backing to right-wing opponents of Prime Minister Ariel Sharon's Gaza disengagement plan, Finance Minister Benjamin Netanyahu Monday called for a nationwide referendum on the initiative.

In Netanyahu's view, the referendum should be held as soon as possible, with the run-up to voting taking no more than six weeks, Israel Radio reported.

Netanyahu, speaking to a ceremony marking the upcoming Rosh Hashanah holiday, told treasury employees and invited journalists: "I am very concerned by what all of us are seeing and have experienced in recent weeks, the verbal blows and emotions ahead of the decisions over the disengagement.

"I propose, not as a condition but as a step that could help safeguard the unity of the people, bringing about an accelerated process of a referendum, posing one question: 'Are you in favour or against the government's decision on a phased disengagement?'"

Netanyahu's call came after a rally Sunday night in Jerusalem against Sharon and his disengagement plan.

Smarting from Sharon's warnings that his harsher pro-settler critics could spark civil war, protest organizers tore down one banner labelling the prime minister a traitor.

But elsewhere in the crowd of tens of thousands, another sign showing a grinning Sharon under the title "dictator" remained aloft and undisturbed.

The message was that Sharon, not the demonstrators, was defying democracy and inviting violence with his plan to withdraw from Gaza and four settlements in the West Bank next year.

"If the government does not put the decision to a referendum, or new elections, some sectors of the public could interpret it as an illegitimate decision," said Hasdai Eliezer, the mayor of Alfei Menashe in the West Bank.

"That is liable to bring the situation to a boiling point which we, as the settler leadership, fear."

Such conciliatory talk was a far cry from recent calls by other settler leaders for violent resistance against the evacuation of the Gaza Strip and parts of the West Bank, under Sharon's plan to "disengage" from conflict with the Palestinians in 2005.

"These are calls that amount to civil war," Sharon told his Cabinet on Sunday.

Later, the prime minister directed his admonitions to rebellious members of the ruling Likud Party.

"Disputes are legitimate," Sharon told Likud faithful at a Tel Aviv toast ahead of Rosh Hashanah. "But when the situation reaches the point of incitement and hatefulness, this cannot be, because our plans will be implemented," he said, adding that "This can be done in good spirits, or it can be done amid tough and baseless struggles."

Anti-disengagement activists accuse Sharon of reneging on previous pledges not to make concessions on the biblical Land of Israel.

But with polls showing most Israelis – including some settlers – back withdrawals from Gaza and the West Bank, Sharon has been unfazed by shows of oppositions such as Sunday's rally.

Channel Two television reported Sunday that the government would pay the first instalment of relocation packages to settlers who move voluntarily after Rosh Hashanah.

But as the 1995 assassination of Prime Minister Yitzhak Rabin showed, it only takes one extremist to change the course of Israeli history.

In the weeks prior to his gunning-down, Rabin was lambasted in right-wing rallies as a "traitor."

Although that word was not mentioned at Sunday's demonstration, the government was not taking any chances.

Sharon, who has had his personal security boosted, ordered the Shin Bet to step up surveillance on far-right groups.

That might be upgraded to "administrative detention" – the open-ended holding in custody of suspected terrorists – if the assassination threat grows.

"I hope we will not have to resort" to administrative detention "against settlers or against religious leaders," Justice Minister Yosef 'Tommy' Lapid told reporters. "But we are reserving our right to do so if necessary."

Demonstrators scream their disapproval of the policies of the Sharon government. The poster refers to Sharon as a dictator who shows contempt. [Israel photo]

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Legal system will step in

Justice Minister Yosef Lapid criticized a call for forceful opposition to the evacuation of settlements under Prime Minister Ariel Sharon's disengagement plan as "incitement to civil war," saying it posed a threat to the rule of law and the well-being of the state. "It is untenable that there is incitement to civil war in the name of love for the country," said Lapid, warning that the legal system would not remain indifferent in the face of incitement that could pose a tangible danger, and which contained the threat of force against sections of the defence establishment. Lapid was responding to the statement made to Minister of Defence Shaul Mofaz by certain communal leaders in the Gaza that they will "repel IDF soldiers from our communities."

Israel strikes Hamas camp

Israeli forces killed 14 Palestinians at a Hamas training camp in Gaza. Tanks and helicopter gunships shelled a soccer field in the town of Sijaya before dawn last Tuesday, also wounding at least two dozen terrorists who were undergoing training. Israeli security sources described the strike as retaliation for a double suicide bombing by Hamas that killed 16 people in Be'er Sheva last week. "We will strike against Hamas wherever we can find it," said a spokesman for Israeli Prime Minister Ariel Sharon.

Satellite crash probed

Israeli officials ordered an investigation after the crash of a spy satellite intended to increase surveillance over Iran. A Knesset subcommittee dealing with intelligence and security assessments will urgently meet to discuss the implications of the failed launch of the Ofek-6 satellite on Israel's security, Army Radio reported last week. The Ofek-6 crashed in the Mediterranean Sea shortly after takeoff due to a rocket malfunction.

'Israel not spying on U.S.'

Ariel Sharon denied that Israel is spying on the United States. The Israeli prime minister's comments came after reports that the FBI is probing the alleged leak of classified Pentagon material that may have ended up in Israeli hands. "Israel is not conducting any espionage activity whatsoever in the United States," Sharon told the *Jerusalem Post*.

Sharon rebuffs Syrian offer

Ariel Sharon said Israel would not resume peace talks with Syria until it stops sponsoring terrorism. In a newspaper interview, the Israeli prime minister said Syrian President Bashar Assad's offers to resume negotiations that stalled in 2000 were merely a bid to win over American public opinion. "The call for negotiations [must] be accompanied by action," Sharon told the *Jerusalem Post*.

Horovitz new editor of Jerusalem Post

David Horovitz will replace Bret Stephens as editor-in-chief of *The Jerusalem Post* on Oct. 1, the *Post* announced last week. Horovitz, 42, is currently editor-in-chief of *The Jerusalem Report*.

Auto deaths

Magen David Adom reported last week that 372 people have been killed on Israel's highways this year.

Files from JTA and Ha'aretz

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Migration alters Jewish map of Europe

By ELIAHU SALPETER
Ha'aretz Daily Newspaper Ltd.

The Jewish map of Europe is in transition, and a combination of decline and renewal of Jewish centres is conspicuous in three places – France, Germany and the Commonwealth of Independent States (CIS).

Analysis

In France, the home of the largest Jewish community in Europe, the last five years have witnessed a dramatic rise in anti-Semitic incidents: from nine in 1999 to 230 in the first eight months of this year, or an annual projection of 350. For the first time since the end of Occupied France, Jews are again living in fear for their personal safety, which has prompted many to remove their skullcaps and Star of David pendants.

The French government still prefers to speak in general terms of "hooliganism," but, in effect, it is finally admitting that the "hooligans" are almost always young Muslims and their victims, Jews. Even though the authorities still mention (not without justification) the failure of the absorption of North African immigrants into French society, it is no longer an unforgivable sin to say that the French are not solely to blame.

Everyone basically understands that there is ethnic hostility toward the Jews that stems not only from the unemployment, poor living conditions and family problems of the North African immigrants, but rather from a hatred whose roots are in the Middle East conflict.

For the first time since the Nazi era, Jews in a democratic European state view emigration as the answer to their fears and their children's future. Very quietly, the French government is beginning to recognize the new reality, if not the true nature of the threat. And even the Israeli government is beginning to admit that the confrontation with the Palestinians is affecting the security of Diaspora Jewry.

The French government is sensitive to the electoral strength of the millions of Muslim voters, but the French security services are among the most diligent in the war against Muslim violence and terror. It is too early to speak of a change in the climate, but there are probably signs of it in Paris.

It is also too early to foresee the effect of the kidnapping of two French journalists in Iraq. Will more Muslims in France join those demanding their release, or will there be a renewal of the traditional hostility toward Arabs? What is already clear to many French is that the country's pro-Arab policy does not guarantee them immunity from Arab terror. And France presumably will not be immune to internal criticism of allowing continued immigration to Europe.

Germany is experiencing far-reaching change in its Jewish community. Here, too, the cause is mass immigration – this time of Jews from the CIS. Germany granted Jews from the former Soviet Union the right to immigrate to Germany, and as a result, for the first time since the Holocaust, Germany has a large Jewish population of some 120,000. The immigrants brought their own cultural traditions and social values, which are just as strong as the values of their new country.

For 200 years before Hitler's rise to power, Germany attracted intellectuals and Jewish merchants from Russia. They trickled in, longing to absorb German culture. Now, the new immigrants are holding on to their ways. Paradoxically, many of them will actually have to learn their Judaism.

The greatest change of all is happening among Jews in the CIS. This is due, in large part, to something that is usually considered negative: people leaving Israel.

More than a million Jews immigrated to Israel from the Soviet Union, and later, from the CIS. Most came after the disintegration of the Soviet regime. But, at the same time, a reverse movement began: a return to the CIS from Israel.

Returnees to their country of origin are a common phenomenon in any mass emigration during the modern era. Before World War II, during the years of the great migrations, close to half the émigrés went back to their homelands, including Jews who returned to eastern Europe from America, with American passports in their pockets.

Over the past decade, Jews have begun to return to the CIS, while holding on to their Israeli citizenship. At first this was a kind of "insurance policy" that also made it easier to visit relatives back in Israel, but it soon turned out that the returnees brought with them not only Israeli passports, but also an Israeli spiritual and cultural awareness.

For the hundreds of thousands of Jews who remained in Russia, Ukraine, Belarus and other states, the returning émigrés are representatives of Israel and Zionism. More than a few say that in Israel they were considered "Russians," and they now feel and are viewed as Israeli.

They want Jewish educations for their children (provided mainly by some 150 schools run by the Chabad movement), who are joined by children who have never visited Israel. An estimated one-third of the students in these schools are the children of returnees from Israel, while two-thirds are locals.

The Israelis join the local Jewish community that is being rehabilitated – or started from scratch – and take an active part in community activities. Many returnees earn a living from their Israeli experience, working as teachers in the Jewish schools, as employees of the Jewish communities and organizations and even as substitute clergymen when necessary.

They listen to Voice of Israel broadcasts, receive Israeli newspapers from their relatives and visit Israel often. Anyone passing through Ben-Gurion Airport will find it hard to believe the many flights leaving Tel Aviv for Moscow, St. Petersburg, Kiev and dozens of other cities in the CIS. Former Israelis have also become an important factor in the promotion of trade between Israel and the CIS.

It is too early to tell what their children will do when they grow up – whether they will leave for Israel or remain in the CIS. One thing, however, is certain: the returnees, just like the mass immigration to Israel a decade ago, are helping to save the Jews of the CIS from total assimilation.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Josh and Hailey Foreman at Canadian Idol with judge Zack Werner. Parents Melanie & Mitchell were excited to see their children meet their idols.

Samantha-Aliza (Lallouz) Grofsky, daughter of Bonnie Lallouz & Alan Grofsky, is intent on reading the siddur with grand-uncle Joe Lallouz. Grandparents are Isaac & Linda Lallouz.

Debbie & Fred Granek, Michael & Elaine Levy are thrilled to announce the engagement of their children Miriam Granek & Oren Levy.

Big brother Ben wishes his twin brothers Daniel & David a happy first birthday. Love, Howie & Atar Morgenstern, Bubbie & Papa.

Mazel Tov to Sam Schaffel on your 80th birthday from your loving children, grandchildren, and great-grandchildren.

Cindy, Allan, Jessica and Eliana Kagal are proud to announce the birth of Jonathan "Yoni" David Kagal. Special thanks to Dr. David Rosman.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON, M3B 3K4.

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By REBECCA NADLER

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What's New Deadlines: PLEASE NOTE HOLIDAY DEADLINES Monday, Sept. 13, was the deadline for the Sept. 29 issue, Wednesday, Sept. 22, is the deadline for the Oct. 6 issue and Monday, Sept. 27, is the deadline for the Oct. 14 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, Sept. 18

SHABBAT SHUVA LECTURES

Rabbi Moshe Y. Shulman speaks on the topic "Does Tshuvah Free Us From Our Past? David and Bathsheba: A Case Study," 5:15 p.m. at Shaarei Shomayim Congregation. 416-789-3213.

Rabbi Moshe Stern of Shaarei Tefillah Congregation gives a talk on "Israel: A Torah View of International Diplomacy." 5:45 p.m.

Sunday, Sept. 19

MORNING OF STUDY

Spend the morning of Tzom Gedaliah studying with **Rabbi Yaakov Kerzner**, **Ilana Sober** and **Rabbi Yaakov Beasley** and **Rabbi Shlomo Gemara**. 9:45 a.m.-1 p.m. $10 or free for Torah in Motion (TiM) pass holders. 147 Overbrook Place. 416-633-5770 or www.torahinmotion.org.

SUNDAY SCHOOL

The Morris Winchevsky School, a secular Sunday school, invites interested families to attend its first day of classes. 10 a.m.-12:30 p.m. at 585 Cranbrooke Ave. Classes offered for kindergarten to Grade 7 and a bar/bat mitzvah program. For information and registration, call 416-789-5502.

Monday, Sept. 20

THEATRE AUDITIONS

Medina Theatre Ensemble is holding auditions for a staged reading of *Birthright* by **Richard Maibaum**. 7-9:30 p.m. at 15 Hove St. Resumé and a recent photo appreciated. Adults to seniors welcome. Call **Susan**, 416-485-1967, or **Morris**, 416-785-0344, or e-mail medinatheatre@hotmail.com.

ATLANTIC CITY TRIP

Adath Shalom Synagogue is holding an information meeting about its Nov. 23-26 trip to Atlantic City. 7 p.m. Call 416-635-0131 or **Bunnie Gross**, 416-633-9691.

RABBI BEN HOLLANDER

Beth Tzedec Congregation presents "From the Birth of the World to the Birth of the Nation," a two-part public presentation by **Rabbi Ben Hollander**, a lecturer at the Hebrew University of Jerusalem, tonight and tomorrow night at 7:30 p.m. 416-781-3511.

DIABETES CHAPTER MEETS

Dr. Michael Sarin, department of medicine, University of Toronto, speaks on "Self-Monitoring Blood Sugar," at the Jewish Diabetes Chapter meeting 8 p.m. at Shaarei Shomayim Congregation. Bring your blood glucose monitor. Canadian Diabetes Association members $1, non-members $2. Call **Esther**, 416-782-2176, or visit www.diabetes.ca.

IMPROVE YOUR MARRIAGE

Aish HaTorah presents "How To Make Your Good Marriage Great," with **Rabbi Aryeh Pamensky**. Free introductory lecture at The Village Shul at 8 p.m. Call 416-785-1107, ext. 204.

Tuesday, Sept. 21

VOLUNTEER IN ISRAEL

The Jewish National Fund group for Seniors, CAARI, offers an opportunity to spend 2, 4, 6 or 8 weeks in Israel volunteering. Those interested can attend an information meeting at 2:30 p.m. Call **Toby** at 416-638-7200, ext. 23, or 416-665-2482 for details.

CHUG HATANACH

Jack Israeli leads a discussion of chapters 19 and 20 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

Wednesday, Sept. 22

JONAH VERSUS GOD

Mekorot Institute of Torah Studies presents a High Holy Days workshop

Continued on page 51

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What's New

Continued from page 50

with **Rabbi Moshe Shulman** on "Jonah Versus God," a discussion about Jonah's struggle with his mission and why *The Book of Jonah* is read on Yom Kippur. 9:30-11 a.m. at 68 Theodore Place. Free. 416-398-1510 or study@mekorot.ca

JEWISH JOKERS GROUP

Jewish Jokers and Humour Group meets for its monthly meeting at 140 Antibes Community Centre. 7 p.m. For registration and information, call **Irv Helpert**, 416-661-2541.

WHAT IS ANTI-SEMITISM?

Canada-Israel Committee presents a panel discussion on "Anti-Semitism and Anti-Zionism: One and the Same?" with **Jim Lederman**, Middle East analyst, **Ed Morgan**, law professor, University of Toronto, and **Olivia Ward**, *Toronto Star* feature writer. 8 p.m. at Beth Tzedec Congregation. Free. 416-489-8889.

LIZZY OLD TIMERS

Lizzy Old Timers is holding its 21st annual dinner honouring **Sid Cooper**, 5:30 p.m., at the North Toronto Memorial Centre, 200 Eglinton Ave. W. For information, call **Harvey**, 905-886-6580, or **Norm**, 416-749-6735.

Other news

SUPPORT MAZON CANADA

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HIGH HOLY DAY SERVICES

Looking for a High Holy Day service to attend? UJA Federation-Jewish Information Service has a listing for synagogues and temples with extra seating for the High Holy Days. Go to www.jewishtoronto.com and click on the "holiday" link or call 416-635-5600.

SHIR LEBEYNU SERVICES

Shir Libeynu, a liberal, egalitarian congregation, is holding High Holy Day services on Rosh Hashanah and Yom Kippur at the Cecil Street Community Centre, 58 Cecil St. Beginning Wednesday, Sept. 15 with evening services at 6:45 p.m. followed by a communal dinner. Their free child care includes children's services and holiday-related activities. For other service times and to make reservations call 416-465-5488 or email shirlibeynu@yahoo.com.

HERE WE GROW AGAIN

Adath Israel Congregation offers 4 programs for new parents over 40. "Daddy and Me," Sundays, Sept. 26-Dec. 12, 10-11:30 a.m., for ages 14-30 months; "Storytime," Mondays through to Dec. 6, 1-1:45 p.m; "Music and More," Wednesday through to Dec. 8, 10-10:45 a.m.; "Me and My Mishpacha," Fridays through to Dec. 17, 11:15 a.m.-12:30 p.m., for ages 14-30 months. For registration and fees, call 416-635-5340 or visit www.adathisrael.com/tots.htm.

CLASSES VIA SATELLITE

Clanton Park Synagogue is offering live classes via satellite broadcast. Saturday, Sept. 18, 9:30 p.m., **Rabbi Jacob J. Schacter**, dean of the Rabbi Joseph B. Soloveitchik Institute in Boston; Monday, Sept, 20, 8:15 p.m., **Rabbi Herschel Schachter**, the rosh kollel of Yeshiva University; Wednesday, Sept. 22, 9 p.m., **Rabbi Asher Weiss**, rosh kollel and head of the beit din in Jerusalem; and Thursday, Sept. 23, 9 p.m., **Rabbi Yissochar Frand**, of the Ner Yisroel Yeshiva in Baltimore. Men and women are welcome. On Sunday, Sept. 19 at 11 a.m. **Shira Smiles**, of Ramat Beit Shemesh, will give a class for women. 11 Lowesmoor Ave. For information, call 416-227-1070, ext. 225.

LEARNING OPPORTUNITIES

Canadian Zionist Federation offers Hebrew-language studies with **Chanah Sargon** beginning Sept. 20. Day and evening classes available at all levels. Call 416-633-3988 or e-mail czf@bellnet.ca.

Florence Melton Mini-School has spaces for its morning and evening classes that begin Sept. 22. Call 416-789-7400.

Mekorot Institute of Torah Studies for Women offers day and evening text-based classes including Bible, Jewish philosophy, Jewish law, Talmud and more. Visit www.mekorot.ca or call 416-398-1510.

FACKENHEIM REMEMBERED

Shaarei Shomayim presents an evening dedicated to the legacy of **Emil Fackenheim** on the occasion of his first yahrzeit, with **Sam Ajzenstat**, media commentator and former student of Fackenheim, **Prof. Ken Green**, department of philosophy, University of Toronto, and **Prof. Louis Greenspan**, department of religion, McMaster University. Sunday, Sept. 26 at 8 p.m. 416-789-3213.

ISRAEL/JEWS IN THE MEDIA

Canadian Friends of Laniado Hospital is holding its 13th annual Dr. Joseph Weil Memorial Lecture, Tuesday, Oct. 12, 8 p.m. with guest speaker **Michael Coren** on "Israel and Jews in the Media" at the Shaarei Shomayim Congregation. $18 in advance, $20 at the door. For tickets and sponsorship information call 416-785-8946.

VENDORS WANTED

Bialik Hebrew Day School is looking for vendors for their third annual boutique market on Monday, Nov. 8. No items too big or too small. Call **Ann Weiszmann** at 416-326-2523.

JF&CS GROUPS

Jewish Family & Child Service Information/registration call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

Effective Parenting. A 4-session group to help parents learn what they can do to raise a happy, motivated, well-behaved child. Begins Tuesday, Sept. 28, 6:30-8:30 p.m.

Today's Woman. A 5-session group for women wanting to make changes in their lives. Tuesday, Oct. 12, 7-9 p.m.

Surviving Separation and Looking Ahead. A 6-session group for newly separated individuals who are dealing with the initial feelings of loss, anger, loneliness and wanting to let go of the past and move forward. Wednesday, Oct. 13, 7:30-9 p.m.

Healthy Living, Healthy Choices. An 8-week group for women 55+ years. Wednesday, Oct. 13, 1-3 p.m.

Parenting Children With Challenging Behaviour. A 6-session program for parents of children who frequently demonstrate difficult behaviour. Wednesday, Oct. 13, 7-9 p.m.

Depression 101. A one-session workshop, presented by the Mood Disorders Association of Ontario. Thursday, Oct. 14, 7-9 p.m.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. 416-630-6481.

Information sessions for new immigrant are held every Tuesday mornings 9 a.m. Registration required.

FOR SENIORS

Earl Bales Seniors' Club: Sunday-night dance, Sept. 26; Saturday dance, Oct. 2; Hebrew classes, Tuesday mornings 10 a.m.-noon, $25 a month; Bingo Tuesdays 12:30-3 p.m.; Casino Rama, Wednesday, Oct. 13; Casino Niagara, Thursday, Oct. 28. Call 416-395-7881 Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club, 15 Hove St. Closed Sept. 16-30. Oct. 3, Simchat Torah party, 7 p.m. Call **Menachem Wallach**, 905-731-7748, or **Malka Colla**, 416-630-5771.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Third annual all-day bus trip, Monday, Sept. 27, to Cookstown Outlet Mall and Highway 400 Antique Market, 10 a.m.-5:30 p.m. Reserve in advance at ext. 2275.

"Lunch and Learn" with **Gladys Rothman** on "Jewish Colonization in Argentina in 1889." Tuesday, Sept. 28, 11:30 a.m.-1 p.m. Reserve in advance at ext. 2275.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Agawa Canyon Trip. Join a 2-day train excursion departing Oct. 5, 8 a.m., returning Oct. 6 at midnight. Members $226, non-members $250. Call **Irina** at ext. 123 for information and reservations.

"Jews of India" with **Ezra Moses**, Tuesday, Sept. 21, 10-11:30 a.m.

Israeli Club Etrog for Hebrew-speaking seniors meets Tuesdays at 7 p.m. Sept. 21, day trip to Casino Rama, 8:45 a.m. Call **Galit Osadtsuk** at ext. 115.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

The Koffler Gallery presents **Mitch Robertson**: "S & P 100," though Sept. 26.

"Journey Home" to Oct. 24 in the Loggia Gallery. This exhibit documents **Lena Shugar**'s travels through life, including her trek across Europe during and after World War II.

The Travellers in a concert of their original music and a look back at The Weavers, Monday, Oct. 18 at 8 p.m. Leah Posluns Theatre. Tickets $30 in advance, $35 at the door. Call ext. 228.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Jazz style dance with **Sophie Luxton** of Kata Kata Dance begins Sept. 28. No previous dance experience required. 10-week program.

The Downtown Toronto Sukkah Tour, Sunday, Oct. 3, 10 a.m.-12:30 p.m.

Knit One, Purl Two! Sunday, Oct. 3, 1-4 p.m. For beginners and beyond. This 3-hour workshop will get you on your way to knitting for fun and relaxation.

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To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

BENJAMIN'S PARK MEMORIAL CHAPEL

David Wayne	Aug 21/04	46 Delhi Avenue
Dora Libman	Aug 22/04	550 Cummer Avenue
Lionel Weinstein	Aug 21/04	77 Denlow Blvd
Irving Marcus	Aug 22/04	711 Bay Street
Trudi Zurin	Aug 22/04	86 Wynn Road
Judy Teperman	Aug 22/04	49 Gordon Rowe Cres
Tauba Hirsh	Aug 21/04	100 North County Road
Corinne Denton	Aug 20/04	2801 North Palm Aire Dr
Morris Warnick	Aug 22/04	35 Wynford Heights Cres
Ruth Sherman	Aug 23/04	287 Hillhurst Blvd
Elizabeth Fenicky	Aug 25/04	35 Brucewood Crescent
Jack Rowan	Aug 25/04	1201 Steeles Ave. West
Betty Bertha Mazerkoff	Aug 20/04	429 Walmer Road

HEDREW DASIC

Kathleen (Kate) Tanzer	Aug 30/04	2 Mossgrove Trail

Steeles Memorial Chapel

Zelyony, Rita	August 25, 2004	Private
Kirzner, Benjamin	August 24, 2004	Private
Birek, Ana	August 24, 2004	Private
Benmergui, Jacob	August 25, 2004	3000 Bathurst St
Friedman, Earl	August 26, 2004	Private
Silberstein, Joseph	August 27, 2004	33 Hove St
Papoff, Samuel	August 27, 2004	Private
Snider, Sally	August 28, 2004	Private
Budin, Bella Zeta	August 28, 2004	72 Sultana Ave
Gingold, Sadie	August 28, 2004	Private

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The family of the late

Sumer Janowski ז"ל

wish to thank all family and friends for their kindness and support.
Our warmest wishes to you and yours, and to all of Klal Yisrael.
שנה טובה ומטוקה
Happy, healthy & sweet New Year.

The unveiling of a monument to the memory of the late

JEANNETTE KAPLANSKY ז"ל

will take place
Sunday, Sept. 19th, 11:30 a.m.
Pardes Shalom Cemetery
Dufferin St. north of Major Mackenzie
Community Section GGGG
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

LOU KESTEN ז"ל

will take place
Sunday, Sept. 19th, 11:00 a.m.
Mount Sinai Memorial Park
Ozrower Mutual Benefit Society Section
Relatives and friends are invited to attend

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ELIZABETH BIRO ז"ל

Mother of Susan Jurkowitz
will take place
Sunday, September 19th at 10:00 a.m.
Pardes Shalom Cemetery
(Dufferin St., n. of Major Mackenzie)
B'nai Torah Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

MORRIS KORNBLOOM ז"ל

will take place
Sunday, Sept. 19th, 11:30 a.m.
Bathurst Lawn Memorial Park
Adath Israel Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

HARRY UNGERMAN ז"ל

will take place
Sunday, Sept. 19th, 12:30 p.m.
Mount Sinai Memorial Park
(986 Wilson Ave.)
Beth Sholom Section
Relatives and friends are invited to attend

The family of the late

HARRY MELNIK ז"ל

Would like to express sincere and heartfelt appreciation to all their friends and relatives for the many acts of kindness and support, and the donations made in his memory.

Special thanks to *Rabbi Steven Schonblum.*

Your support has brought us comfort and given us strength during our recent bereavement.

The family of the late

WILLIAM (WILLY) KROSSAL ז"ל

wish to thank family and friends for their kind support, sympathy cards, shiva meals and generous donations. Your thoughtfulness will always be remembered. Please accept this as our personal thanks.
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Computer technology comes to aid of ALS patients

By LEILA SPEISMAN
Staff Reporter

Amyotrophic lateral sclerosis (ALS) has been described by some as an illness in which the mind is trapped in the body.

Often called Lou Gehrig's Disease in memory of the New York Yankees star of the 1920s and '30s who died of the disease, ALS is a progressive, fatal neurodegenerative disease that attacks the neurons in the brain and spinal cord that control the movement of the voluntary muscles.

When the neurons can no longer send impulses to the muscles, the muscles atrophy and eventually become immobile. There is a loss of control of the hands, arms and legs, slurred speech and eventually, difficulty in swallowing and breathing. Intellectual abilities, vision and hearing are not affected.

The late *Toronto Sun* columnist Jerry Gladman, a victim of ALS, wrote feelingly about his dog's bewilderment when he was no longer able to pat him, stroke him or even talk to him. Not to mention his own devastation with that.

Today there is computer technology that can improve the quality of life of people with ALS. A prime but rare example is the Assistive Technology Clinic (ATC), called the Reuben Kunin ALS Technology Clinic. Located at Sunnybrook and Women's Health Sciences Centre's Bayview site, the clinic is in peril of having to close, and not through any fault of the program or the staff.

While the ATC is located on the hospital's Bayview campus, it is not a part of Sunnybrook, but operates as an independent contractor. And its funding is about to be withdrawn. A founding grant from the ALS Society of Toronto was not renewed in March, and the support of the Kunin-Lunenfeld Foundation that gives the clinic its name is being withdrawn this month.

ATC clinical and managing director Pearl Gryfe founded the program 10 years ago. She said she felt "those who lose the ability to move, speak, eat and breathe except by artificial means need more than power wheelchairs.

"They need the means to communicate – they need a quality of life."

She reasoned that if modern technology could put a man on the moon, it could certainly do better for these people.

Gryfe called IBM and Apple, and asked for help. On her own time, she worked with their technical staff to produce the remarkable systems that ATC uses.

As ATC's reputation grew, referrals began to come from all over the province. In fact, Gryfe said, one-third of the clinic's clients are from outside Toronto.

The technology that has been developed and is available on loan to those with ALS includes an environmental computer that can control any function in the house with just a touch, or even the blink of an eye, depending on what physical skills the patient has retained.

Other computer softwares available allows many activities to be carried out using voice recognition, including playing games, finding recipes and doing accounts and e-mail. Some activities can be done via an infra-red button on a cap or on glasses.

Doors can be opened or shut, alarms can be activated or turned off and lights can be adjusted. The person can answer the phone or initiate phone calls.

The treatment and support team consists of occupational, communication disorder and speech therapists, as well as nurses, social service staff, technologists and physicians from all disciplines.

Needless to say, all this requires money – which is in short supply.

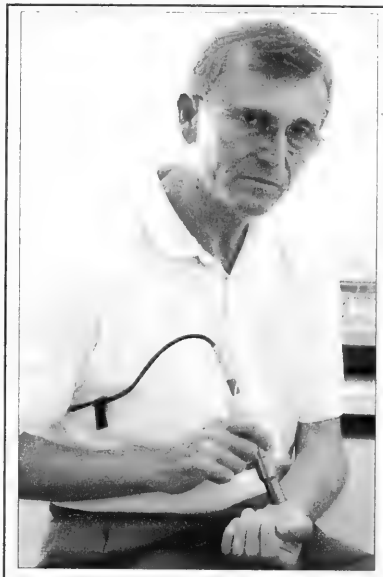
"We have published research about the impact of our work on people's lives. No one disputes the value of what we do. But no one wants to do anything about it," said Gryfe.

Since the funding has been cut off, she said, she has had to lay off a staff member, and restructure the program.

ATC has been forced to charge for its services. Many, she said, can't afford it. "They wait too long to come here, and then it is much harder for us to intervene to help them. It's heartbreaking."

In addition to working with ALS patients, the Assistive Technology Clinic also works with people with multiple sclerosis (through the Elkie Adler Program for Multiple Sclerosis), muscular dystrophy, stroke, traumatic injury and Parkinson's disease. Nevertheless, The Reuben Kunin Technology program for Amyotrophic Lateral Sclerosis is among the only ones of its kind in the world.

The situation is, as Gryfe said, "heartbreaking."



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Prof. Joseph Kost of Ben-Gurion University of the Negev's chemical engineering department demonstrates a SonoPrep, a device that uses ultrasound waves to painlessly administer medications through microscopic pores in the skin. Kost was part of a team of researchers from BGU and the Massachusetts Institute of Technology (MIT) that jointly developed the SonoPrep. It applies the ultrasound waves to the skin for 15 seconds, disrupting a protective membrane to allow larger molecules, including those of many drugs, to pass through quickly. It has been approved by the U. S. Food and Drug Administration and went on sale this month for $2,000 (US). [Israpet photo]

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Arts & Travel

Neshama Carlebach embarks on a journey of discovery and emotion

By DAVE GORDON
Special to The CJN

In many ways, Neshama Carlebach's art has imitated her life, which has been filled with journeys of discovery and emotion.

The singer, songwriter and performer has used her varied experiences as inspiration for her new CD *Journey*, her fifth disc in a decade.

Carlebach, the daughter of the late folk singer Rabbi Shlomo Carlebach, says the record's title and its songs reflect new phases in her life: she married last year, has taken up yoga, and is finding a "new connection" to her voice through vocal therapist Simeon Blitman.

"I feel like I'm really grounded on this earth. It's one of those breakthrough times," she says.

Neshama Carlebach

She credits her recent marriage with inspiring her to make a livelier disc than the previous ones.

"Meeting my bashert [soulmate] changed me. All sorts of amazing self-discovery happened. It's nothing that I could have predicted or felt. Everything in that sense just fell into place," the 29-year-old says. "There's more joy and celebration in this record. It's more natural and spontaneous, which is really what life's journey is like – not to prejudge yourself and be who you are."

She describes *Journey* as, "Earthy, and very much an emotional exploration. What came out was real and beautiful."

The Jewish-themed songs were recorded in a single take, "unplugged" with no electric instruments – unlike her other studio albums.

Carlebach is following in the musical footsteps of her father, the famed folk singer and spiritual leader who wrote thousands of Jewish melodies, many of which are still sung in synagogues throughout the world.

When she was five, Neshama began training as a singer and an actor, and started singing with her father when she was 15. In 1994, two weeks before he died at age 69, they finished recording an album together.

"Never in my lifetime did I imagine that I was developing the strength, knowledge and skill to follow in his footsteps," she says.

"When I started to compose I discovered that by singing I was not only continuing in my father's way but was accomplishing my own life's work as well."

Though she grew up in Toronto, her home for the past five years has been New York City, where she was born. "My father's shul is here and New York is absolutely my favourite place," she says. Her sister, Dari, shot the CD's cover photo of Carlebach in Central Park.

She says she is looking forward to performing the new songs, and already has concerts lined up in Israel, Europe and South Africa.

Carlebach's philosophy on getting into the right groove for a performance is simple and intuitive. She feels that over-analyzing can hamper her singing.

"When you're in the moment, you're not supposed to be thinking at all. Conscious practice leads to unconscious habit."

She already has plans for the next disc, a record of mainstream pop.

"It's time I got my music out to the rest of the world, not just the Jewish world," she says.

For months, she has also been hard at work on a Broadway musical about her father's life, due to premiere in January on what what would have been his 80th birthday.

"It's an inspiring project," she says.

Carlebach has a background in theater, having studied drama at Toronto's Ryerson University before earning a degree in humanities at York University. She aspired to be a Broadway actress before taking on a music career. Segments of the play will be previewed in New York on Oct. 30, to coincide with her father's 10th yahrzeit.

"I pray that people find hope in my father's music. I hope it makes them feel something greater than them," she says. "I feel very much this is another step in my journey."

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Arts & Travel

Three movies added to VSC catalogue

By LARRY ANKLEWICZ
Special to The CJN

In the past I have written about Video Service Corporation, a Canadian company that carries a number of Jewish and Israeli titles distributed by Sisu Entertainment in the United States. These videos can be purchased here in Canada by any video retailer or directly from VSC.

This month, three new titles have been added to the VSC catalogue. They include the Holocaust film, *The 17th Bride*, the Israeli screwball comedy *Halfon Hill Doesn't Answer*, and the Israeli film *Fictitious Marriage*.

The 17th Bride is set in a war ravaged village in Czechoslovakia in 1942. The Nazis order all unmarried Jewish women to be shipped to labour camps. A number of the women quickly arrange to get married, including the one who is the central focus of this story.

She is the 17th woman to get married that day and she does this although she dislikes her husband and is only doing it to save herself from deportation.

The film stars Lisa Hartman and Rosemary Leach and was filmed in English. It is based on a book written by Ladislav Grosman, who also wrote *The Shop On Main Street*.

Halfon Hill Doesn't Answer is an insane 1975 comedy dealing with three reservists in the Israeli army who can't seem to stay out of trouble. It features the comedy trio Hagashash and was written and directed by Assi Dayan.

Fictitious Marriage is a dark comedy from 1988 about a quiet Israeli high school teacher who prepares to visit New York but is detoured by a midlife crisis. Instead of going to the airport, he checks into a Tel Aviv hotel where he is mistaken for an Arab labourer and winds up getting into a fictitious marriage with the clerk at the hotel where he is staying.

Halfon Hill and *Fictitious Marriage* are in Hebrew with optional English subtitles.

All of these films may be ordered through your local video store or you may obtain them by calling Video Service Corporation at (416) 597-8325 or 1-877-341-7577 or by e-mailing the company at vidserv@globalserve.net.

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TRAVEL TALK

BY BILL GLADSTONE

ISRAELI TOURISM FIGURES CONTINUE TO CLIMB AS OFFICIALS LAUNCH HIGH HOLY DAY CAMPAIGN

After last year's "Israel. I Care. And I'm Going" pledge campaign helped draw more North American Jews to Israel than in any previous year, Israeli tourism officials are keen to build on that success with a similar community outreach strategy tied to the High Holy Days.

Last year, some 1,246 synagogues in six Canadian provinces and 44 American states participated in the pledge campaign, many by distributing pledge cards in their synagogues during the High Holy Days, asking recipients to commit to visiting Israel in the coming year.

Once again, Israeli tourism officials are distributing "Save the Date" cards to synagogue congregants across North America. The aim is to attract an unprecedented 1.4 million visitors during 2004.

"You make all the difference in the world when you make a concrete decision to visit Israel," said Dani Shahal, Israel's tourism consul in Canada. "By visiting, you strengthen morale, contribute to the economy, and show your support for the continuity of Israel. Sit down with your family, your rabbi, your congregation, and plan a trip of a lifetime, a trip you will never forget."

According to Shahal, more Jews from North America visited Israel during 2003 than in any previous year, a sure sign that tourism is stronger than ever. The number of Canadian youth traveling to Israel is also up: so far, 3,478 have visited Israel this year as part of the Birthright program.

Through July of this year, Israel has welcomed 821,800 tourists, a 58-per-cent increase over last year's figures for the same time period.

To participate in the "Israel. I Care. And I'm Going" campaign, visit www.goisrael. com/savethedate. Or contact the Israel Government Tourist Office, 416-964-3784, e-mail, info@igto.ca.

* * *

Kosher Restaurant for Barcelona: Chalfon's recently opened as the first and only upscale kosher vegetarian and fish restaurant in Barcelona, Spain. Situated in the city centre, it is part of the LifeStyle Healing Center that offers many varieties of therapy, an aqua center, sauna, gym and other facilities.

"We serve lunch, dinner, tapas (Spanish-style snacks), fresh juices and shakes, energizing teas and much more on a daily basis," said founder Chaim Chalfon, adding that Shabbat guests are required to make a reservation and arrange payment in advance. Numancia, 205 6-A, 08034 Barcelona. Telephone +34 93 205 57 97. Website, www.lifestyle-world.net

* * *

20th Century's Most Brilliant Scientist: "Einstein," the most comprehensive exhibition ever mounted on the life and theories of Albert Einstein (1879-1955), opens this week at Los Angeles's Skirball Cultural Centre, and runs until May 29, 2005. (It has already been shown in New York, Boston and Chicago, and goes on view in Jerusalem in Sept. 2005.)

The exhibition, which was organized by the American Museum of Natural History, the Hebrew University of Jerusalem and the Skirball Centre offers rare glimpses of many scientific manuscripts, original correspondence and other treasures from the Albert Einstein Archives at the Hebrew University, which is the permanent home of Einstein's intellectual legacy. Most of the items have not traveled outside Israel since their arrival and have never been exhibited to the public before the traveling exhibit arrived in America in 1992.

The show will become especially newsworthy in 2005, the 100th anniversary of the great scientist's "miracle year" of 1905, when he proved the existence and sizes of molecules, explained light as both particles and waves, and created the special theory of relativity.

"This exhibition helps people from all ages and walks of life to see how Einstein's understanding of nature and humankind influenced his science and, in turn, how his science changed our world and touches our lives every day," said Skirball president Uri Herscher. "It's a chance to celebrate the lasting impact of one person's monumental achievement, while also exploring his humanity."
2701 N. Sepulveda Blvd., Los Angeles. www.skirball.org

* * *

Travel Briefs

• Planning a trip to Hong Kong? Why not attend the 5th annual Hong Kong Jewish Film Festival, November 20 to 28? Details at www.hkjewishfilmfest.org

• An exhibition celebrating 350 years of Jewish life in America opens Oct. 10 at the Spertus Museum, Chicago. Fleeing persecution in Recife, Brazil, a group of 23 Jews arrived in New Amsterdam, later known as New York City, in 1654, becoming the first Jews to settle in America.

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Private *shows a non-political viewpoint to intifadah*

By SHELDON KIRSHNER
Staff Reporter

Saverio Costanzo's *Private*, which was screened at the Toronto International Film Festival last week, delves into the current Palestinian uprising without getting bogged down in its implicitly explosive political issues.

The film, which unfolds in Arabic, Hebrew and English, is set somewhere in the West Bank during an Israeli army operation to flush out terrorists.

At the heart of it is a prosperous middle-class Palestinian family caught up in the spiral of violence.

Without warning, an Israeli patrol bursts into their spacious home. The intrusion touches off a family debate turning on the efficacy of resistance to Israel's occupation.

Although the movie is filtered through the eyes of the Palestinians under siege, Costanzo resists the temptation to demonize the Israeli soldiers.

Private, which uses Israeli Arab and Jewish performers, clearly tries to strike a fine balance between decrying the occupation and presenting the Israelis as ordinary human beings.

The opening scene establishes its tone and parameters.

Mohammed (Mohammed Bakri), a quiet secondary school principal, is discussing a matter of some importance with his vocal wife, Samiah (Areen Omari).

Having grown weary of the intifadah, she wants to leave the West Bank, if only for the sake of their adolescent children.

On principle, Mohammed refuses, saying he does not wish to be a refugee. "To be or not to be," he intones solemnly, appropriating a line from Shakespeare.

Shortly afterward, the Israelis break into their home and pandemonium ensues.

The hard-driving Israeli commander, Ofer (Lior Miller), wants to use the building as an observation post, and asks the family to vacate it. When Mohammed declines, Ofer unilaterally divides the house into three distinct areas, one of which is strictly off limits to the family.

As tensions rise, the night air crackles with the sound of gunfire.

At its core, *Private*, which is based on a true story, is about the opposing points of view the family adopts as it faces this unexpected crisis.

Mohammed, who seems to be a pacifist, believes that a co-operative spirit and a business-as-usual attitude will tide them over. But his rebellious older daughter, Mariam (Hend Ayoub), wants "to fight fire with fire."

Private, which was filmed in Italy, takes a drastic turn when Ofer, a hot-headed officer, holds a revolver to Mohammed's head in a futile attempt to force him off his property.

At the heart of *Private* is a Palestinian family caught up in the spiral of violence.

As he points his gun at Mohammed, one of the soldiers protests, highlighting the differences in their respective approach to the Palestinians.

Could this scene be a microcosm of the larger debate about the Arab-Israeli dispute that roils Israel?

Mariam's discovery that the Israeli soldiers are humans rather than stereotypical ogres is perhaps the most interesting dimension of *Private*.

Sneaking up to the forbidden second floor area, she watches an Israeli play a flute and, later, a group of Israelis cheering on their soccer team during a televised game.

Mariam's indirect exposure to the Israelis leads her to the belated realization that simplistic explanations about them will no longer suffice.

Indeed, these scenes of a shared humanity are what elevate *Private* to a higher artistic level.

In the waning monents, Costanzo underlines this theme.

"Hi," Mohammed greets Ofer in a friendly greeting. "Shalom," Ofer responds in a reciprocal gesture.

Israelis and Palestinians are far apart in terms of politics and culture. But, as Costanzo seems to suggest, hope springs eternal.

This is *Private's* enduring and hopeful message.

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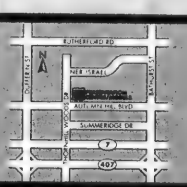

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Eye on Arts

By Bill Gladstone

TEATRON PRESENTS TWO WORKS OF PROVEN MERIT

Teatron, a Toronto theatre company that presents Jewish-themed plays, has announced a new subscription series consisting of two theatrical works of proven merit and popularity.

Thanks to Teatron, which is the brainchild of theatrical director **Ari Weisberg**, the Toronto premier of *The Chosen*, by **Aaron Posner** and **Chaim Potok**, takes place Nov. 27 to Dec. 12 at the Leah Posluns Studio Theatre, Koffler Centre. The play is an adaptation of Potok's award-winning, best-selling novel about two boys, two fathers and two very different Jewish communities – five blocks and a world apart.

Teatron's second production, presented in association with Amicus Production, is *The Sisters Rosensweig*, by **Wendy Wasserstein**. The play is a comedy about three very different Jewish sisters and their get-together for the eldest's 54th birthday. It runs March 10 to 19, 2005 at the Fairview Library Theatre.

Both works are being directed by Weisberg, who said they have "filled theatres wherever they were presented" and "will provoke, surprise and make the audience laugh."

Teatron continues its popular "After the Show" discussions with the cast and the director on Thursday nights. Subscription prices range from $42 to $32. 416-781-5527, e-mail theatron@sympatico.ca.

* * *

Book Reviews at Latner Library: The Albert & Temmy Latner Jewish Public Library has announced a new list of "significant Jewish titles, both classic and contemporary" for review and discussion by its book review club. All sessions take place on Tuesdays from 1:30 to 3:30 p.m. in the Lipa Green Building, 4600 Bathurst St.

Elaine Newton reviews **Philip Roth's** *The Human Stain* on Oct. 12; **Harriet Morris** reviews **Chaim Potok's** *Old Men at Midnight* on Nov. 2; **Doris Epstein** reviews **A. B. Yehoshua's** *A Journey to the End of the Millennium* on Jan. 18, 2005; **Ruby Newman** reviews **Nancy Richler's** *Your Mouth Is Lovely* on March 8; **Andrea Most** reviews **Henry Roth's** *Call It Sleep* on April 12; and **Heather Kassel** reviews **Michael Pye's** *The Pieces from Berlin* on May 10.

The fee is $60 for six sessions or $15 per session at the door. Latner Jewish Public Library, attn: Rabbi I. Witty, 4600 Bathurst St., Toronto Ont. M2R 2V3. 416-635-2996.

* * *

Names in the News

•**Daniel Bolshoy**, the esteemed classical guitarist who plays works by Debussy, Rodrigo and Ravel in an upcoming concert here, studied music in Jerusalem and at an Ottawa high school before taking a music degree from the U of T. The prize-winning performer, who teaches guitar performance and history at Indiana University, is performing with the **Toronto Philharmonia** in the Toronto Centre for the Arts, Sept. 23, 8 p.m. 416-499-2204 or www.torontophil.on.ca

• *Old Country*, a film by **Allen Kaeja** of Toronto's Kaeja d'Dance, has been selected for screening at the Palm Springs International Festival of Short Films and the Woodstock International Film Festival. A Woodstock jury previewed the film and called it "a first-rate dance piece and an inventive telling of a Holocaust story."

* * *

Arts in Brief

•**Medina Theatre Ensemble** is holding auditions for a staged reading of *Birthright*, a play by **Richard Maibaum** about a Jewish family in 1930s Germany. Adults to seniors welcome; resume and recent photo appreciated. Auditions at B'nai Brith Lodge, 15 Hove St. Monday Sept. 20, 7 to 9:30 p.m. Contact Morris 416-785-0344 or Susan 416-485-1967 (evenings). Email, medinatheatre@hotmail.com

• Ventriloquist-storyteller **Judy Shier Weisberg** and her "Aunt Hannah" tell the Jewish folk tale, *It Can Always Be Worse* at this year's Word On the Street, in the Storytelling Tent on the west side of Queen's Park. Sunday Sept 26, 1:15 p.m.

• The **Civic Light Opera Company** presents *Gypsy*, the classic Broadway musical by **Jule Styne, Stephen Sondheim** and **Arthur Laurents**. Adults $20. Fairview Library Theatre, 35 Fairview Mall Drive. Oct. 14 to 30. 416-755-1717. www.CivicLightOpera Company.com

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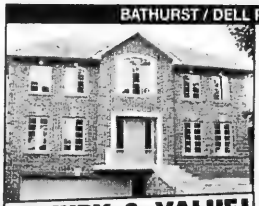
BATHURST / DELL PARK



LUXURY & VALUE!

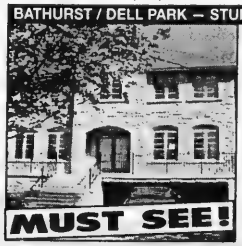
MAGNIFICENT CUSTOM HOME, approx., 3,500 sq. ft. + fin. bsmt., 5 + 1 bdrms., sep. entry to in-law suite, dream kitchen, main floor fam. room + library. All the bells & whistles — oak hardwood floors, limestone, granite, skylights ++. Asking $1,029,000. Call David Eichorn* (416) 787-1712.

LESLIE / HWY. 7 — NEW LISTING!
COMMERCIAL / OFFICE GEM FOR YOUR PORTFILIO! 4 storey, 40,000 sq. ft. with sunswept atrium and 135 surface parking spaces. Fabulous location with immediate access to Highways 7, 407 & 404. Asking $7.395 million. Call David Eichorn* or Mark Eichorn (416) 787-1712.

* * *

BATHURST / LAWRENCE — REDUCED
Gorgeous 42 ft. building lot, widens to 57 ft., facing Prince Charles Park. Build your dream home in this serene setting! Approved plans for 4,400 sq. ft. new home included. **ONLY $469,900 — ACT NOW!** Call David Eichorn* (416) 787-1712.

BATHURST / DELL PARK — STUNNING CUSTOM HOME



MUST SEE!

Approx. 3,600 sq. ft. of luxury + fin. bsmt., 5 + 2 bdrms., upgrades throughout. Stone front, extensive use of limestone, marble & granite, main flr. 9.5 ft. ceilings and custom library w/ built-in bookcases, dream kit., sep. entry to 2 in-law suites, w/o to deck. **ONLY $999,000!** Call David Eichorn* (416) 787-1712 or visit our website for a virtual tour.

May Your New Year be Sweet and Bountiful
לשנה טובה תכתבו

AVENUE ROAD / EGLINTON
Magnificent custom home, 4 years new! Over 3,100 of finished living space. 4 bdrms., 4 baths, high ceilings, open concept. Ideal for home office. Contemporary design with warm traditional finishes. **ONLY $869,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

* * *

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EXQUISITE NEW TOWNHOMES in prime central location! Choice of 3 & 4 bdrm. units, each individually customized, attached garages and features galore, priced from $399,000. Brochures & samples available at our office! Call David Eichorn* **NOW** at (416) 787-1712.

* * *

BATHURST / GLENGROVE — REDUCED
Exquisite new custom home, 5 + 2 bdrms., 5 baths, fin. bsmt., sep. entry to in-law suite, fam. room, dream kit. Luxurious upgrades throughout! Lowest priced new home in area. **REDUCED TO $979,000 — ACT NOW!** Call David Eichorn* (416) 787-1712. Visit our website for a virtual tour.

* * *

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Dream home opportunities on these ideally-situated building lots!

BATHURST / LAWRENCE 50 ft. frontage, $419,000

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AVENUE ROAD / LAWRENCE 44 ft. frontage, $449,000.

* * *

CLANTON PARK Magnificent 63 x 150 ft., $459,000

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REAL ESTATE LIMITED

The Kalles family along with their staff wish everyone a healthy and safe New Year.

BAYVIEW/YORK MILLS $2,198,000
Outstanding contemporary design - open concept. 10' & 20' ceilings, 4 car garage, Gourmet Salvarani kitchen, Award winning landscaping - A magnificent home! Elise Kalles** & Natalie Kopman* ext. 315

BATHURST/LAWRENCE $2,500/MONTH
Spacious 4 bedroom, 2 storey, 5 years new. Beautiful large kitchen, main floor family room, 2nd floor laundry, hardwood floors, 3 baths, excellent opportunity! Natalie Kopman* ext. 315

LAWRENCE/BATHURST CONDO
Only one of eight large units at 1,252 sq. ft. 2 bedrooms, 2 baths, open concept, beautiful unit. Superb unobstructed west view, overlooking pool. 24 hr. concierge. Locker & parking on main level. Don't miss it! $349,000. Michele Rosen* ext. 294

PRESTIGIOUS AVENUE RD/LAWRENCE
498 Brookdale Ave. Rare 55' lot, 3,600 sq. ft., 5+1 bedrooms, 5 baths, gourmet kosher kitchen, finished basement, with 2nd kitchen + nanny's suite, great flow for entertaining, shows well!! Chaim Talpalar* ext. 266

BATHURST-SHEPPARD – RARE OFFERING $509,000
Large centre hall bungalow, main floor den, ensuite bath, basement apt + rec room, separate entry, new neff lacquer & granite kitchen, newer windows, (main), furnace, roof, c/air, vac+++. Maxine Povering** ext. 308

BATHURST MANOR – ESTATE SALE $379,900
3 bedroom bungalow. 50 x 129 ft. lot. Quiet location, newer windows, new high eff furnace, finished lower level, 2 kitchens, separate side entrance++. Maxine Povering** ext. 308

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Wishing all our relatives, friends and clients a very happy, safe and prosperous New Year!
L'Shanah Tova

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CENTRAL PROPERTIES

1ST AD! 246 CORTLEIGH BLVD! $1,119,000!
Lytton Park! Incredible 4+1 bdrms, 3 baths, centre hall! Main family + 2 pce! Fab 50x134'! Call Sandon Schwartzben** 416-226-1987

SPECTACULAR LOWER VILLAGE HOME!
Design and décor by Katherine Newman, stunning pool. Must See! B. Sokol* & B. Westbrook* 416-226-1987

536 GLENGROVE AVE! NOW $1,039,000!
Bathurst/Glencairn! New 5+2 bdrms, 5 baths! Luxury finishes! Fab 40x133'! Builder says Sell! Sandon Schwartzben** 416-226-1987

1ST AD! 226 COLDSTREAM AVE! $959K!
Lytton Park Area! Total Reno 4+1 bedrooms, 4 baths! Spectacular 47x201'! I/G pool! Move-in! Sandon Schwartzben** 416-226-1987

GREAT CEDARVALE HOME! 4+1 BDRMS
Main floor family & powder room. Large eat-in kitchen, prof Landscaped. Brenda Westbrook* 416-226-1987

UPPER FOREST HILL VILLAGE $899,000
Custom built home, top quality finishes, 1.5 years new, 3 bedrooms, 4 baths. Faithe Sversky** 416-488-2875

PRIME UPPER FOREST HILL! JUST $799,000
Extensively renovated in 2002, 4 bedrooms, 3 baths, main floor family room, 46x121 ft. Faithe Sversky** 416-488-2875

GREAT 4 BEDROOM, TWO STOREY
Very large LR & DR, huge kitchen with walkout to patio, plus den, separate 2 bedrooms in basement. Rose Simon* 416-226-1987

78 ALEXIS BLVD! EXECUTIVE 4+1 BDRMS, 4 BATHS!
$698K! Bathurst S/Sheppard! Rare Fully Service "Studio" at rear of 40 x 161'! Sandon Schwartzben** 416-226-1987

101 SWEET WATER BATHURST/SHAFTSBURY
Richmond Hill Beauty! Loaded, Acorn built home. Steve Wagman* 416-785-1500

YONGE/S. OF FINCH! FABULOUS 60 X 125' LOT!
$445K! Build Your Dream Home! Quiet local just steps to subway + shops! Hurry! Sandon Schwartzben** 416-226-1987

NEWLY UPDATED! BATHURST/LAWRENCE
3+1 bedroom bungalow! 2 kitchens, finished basement, separate entrance. Brenda Westbrook* 416-226-1987

12 LISTER DR! UPDATED 3+1 BDRM BUNGALOW!
$420K! Yonge/N. Finch! Nanny Ste! Magnificent 67x113', "Lazy Man's Garden"! Must See! Sandon Schwartzben** 416-226-1987

BATHURST MANOR BARGAIN!
Detached 3 bedrooms, 2 kitchens, 2 baths, sep entry to bsmnt, hardwood. Needs handy man! $339K! Terry Sulley* 416-226-1987

BAYVIEW/NORTH PROPERTIES

165 STEELES AVE E! LIVE/WORK @ HOME!
$969K! W/Bayview! Rare 7+bdrms, 6 baths, w/2 nanny stes! 81x 123', loads prkg! Motivated! Sandon Schwartzben** 416-226-1987

348 BANBURY ROAD! STUNNING 5+1 BDRMS!
$889K! Bayview/York Mills! Main Family+Lib+Lau+2pce! Fab inground pool on rare 71x128'! Sandon Schwartzben** 416-226-1987

BAYVIEW/NORTH PROPERTIES CONT'D.

1ST AD! 573 CONACHER DRIVE! $849K!
Bayview/N. Finch! Oversized 5+1bdrms, 4baths! Mn Fam+Lib+Lau +2pce! Fab 66x135'! Immed! Sandon Schwartzben** 416-226-1987

74 MONTRESSOR ... RENO 4+1 BDRMS! SOLD
$769K! Bayview/York Mills! ... Family+Lib+Lau+2pce! Sensational 52x133'! Move in! Sandon Schwartzben** 416-226-1987

146 HOMES AVENUE! ... +2 BDRMS, 4 BATHS! SOLD
$759K! Bayview S/Finch! Ma... Family+Lib+Lau+2pce! Nanny Ste! Spectacular 50x160'! Sandon Schwartzben** 416-226-1987

177 ROSE GREEN DRIVE! 4 BDRMS, 3 BATHS!
$619K! Bathurst N/Centre! Dare to Compare! Main Family+Lib+Lau +2pce! Fab 55x108'! Sandon Schwartzben** 416-226-1987

2 YR NEW 4 BDRM HOME IN THORNHILL WOOD WEST
$434,900. Spacious family home, huge family room w/sep breakfast area, 3 baths, double garage. S. Merrick* 416-488-2875

YONGE & HWY 7 $318,800
Designer Row House, 3 bedrooms, 3 baths, Bayview Glen Area! Richard Zuckerman* 416-785-1500

BAYVIEW VILLAGE!
3 bedroom sidesplit with many upgrades. Walk to shopping, park & subway. Great family home. David Kohn* 416-226-1987

CONDOMINIUM PROPERTIES

LUXURY NEW TRIDEL 2,350 SQ. FT. $759,000
2 bedrooms, family + den, 3 baths, expansive city views, ton of amenities, immediate possession. S. Merrick* 416-488-2875

EXECUTIVE PENTHOUSE IN FOREST HILL
$749,000. Recently Renovated, Great city views, 2 bedrooms, 2 baths, concierge, indoor pool. M. Merrick* 416-488-2875

TRULY LUXURIOUS FOREST HILL CONDO
1,260 sq. ft. (approx), 2 bedrooms/2 baths. 4 Juliette balconies. Unobstuctive views. C. Bokar** 416-785-1500

FOREST HILL VILLAGE THE BEST DEAL!
$349,000. 1 bedroom+den, 2 baths, balcony, parking, outdoor pool, concierge, gated community. M. Merrick* 416-488-2875

FOREST HILL VILLAGE CONDO
Beautiful 2 bedrooms, 2 baths, East Exposure, hardwood floors throughout. Faithe Sversky** 416-488-2875

SPECTACULAR EMPRESS WALK CONDO!
2 bedrooms, 2 baths, parking, hardwood & ceramic floors, direct access to subway. Brenda Westbrook* 416-226-1987

NEW PRICE GORGEOUS SUB PENTHOUSE $289,900
Yonge/Finch 1,325 sq. ft., 2 bedrooms, 2 baths, solarium, comb LR/DR, fabulous master suite. Parking. M. Merrick* 416-488-2875

EGLINTON/MAVIS $244,000
Townhouse, 3 bedrooms, 2 baths, low maintenance, parquet flooring, newer complex. Lilia Butko* 416-785-1500

JUST REDUCED! 2 BEDROOM IN FOREST HILL!
$225,000. Approx 825 sq. ft., sep liv, din, hardwood, 2 baths, prkng, locker, excellent local, near subway. M. Merrick* 416-488-2875

RENTAL PROPERTIES

EXECUTIVE RENTAL $5,000/MONTH
2 bedrooms+den+family room, Yonge & Sheppard, tons of Amenities, 2,350 sq. ft. Saul Merrick* 416-488-2875

FOR LEASE – BATHURST/EGLINTON
$1,350/month. Immaculate 2 bedroom, 1 bath, 1 parking space, available September. Faithe Sversky** 416-488-2875

BATHURST/LAWRENCE – LEASE SEPTEMBER 2 YEARS
Bright 2 bdrms, 2 baths + solarium, ensuite laundry, parking, locker incl. 24 hr sec, near TTC. Credit Ref. Lil Cooper* 416-488-2875

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NEW PRESENTATION - THE BRIDLE PATH

$4,295,000. Located in one of the most prestigious areas of the city, on 2 acres. A bungalow w/4+2 bdrms, an inground pool & tennis court. Perfect as an exceptional family home on approx. 10,100 sq. ft or as a wonderful opportunity to build your dream home.

NEW PRESENTATION - LOWER FOREST HILL

$1,695,000. This 3+1 bedroom home with brick exterior, with marble foyer, 10' ceilings, skylights, columns, 3 fireplaces, granite kitchen countertop and professionally landscaped garden w/ pergola; this home is in immaculate condition.

LUXURY ESTATE

$12,998,000. Newly built Bridle Path Mansion on 2 acres of lush gardens, 6+1 bedrooms, 10 baths, fabulous negative edge pool, fountains & tennis court. The finest of everything, a Brian Gluckstein design and layout.

POST ROAD PARADISE

$7,500,000. Palatial proportions on nearly 2 acres! 2 storey foyer skylight, Italian marble, French limestone, paneled walls, enormous kitchen + main floor family room plus spa & indoor pool.

CHATEAU PARADISE ON FIFESHIRE

$5,300,000 Approx. 11,000 sq. ft. Enter Spectacular foyer w/loft ceiling, Gourmet maple-walnut kitchen, 6+2 bdrms, 3 main walkouts to black bottom pool, Entertainment Room, Home Theatre & Wine room. Enjoy the Breathtaking gardens. Corinne Kalles Ext. 555

CLASSIC ROSEDALE

$3,980,000. Completely renovated Chestnut Park residence. 6+1 bedrooms, 7 baths - home is ready for you to move right in! Spacious living room, formal dining room, kitchen with family room, 2 fireplaces and 3 ensuites.

CAPTIVATING CONTEMPORARY

$3,980,000. This 4+2 bedroom Forest Hill home embodies the mastery of modern distinction. Exquisite use of oak, granite & glass. Prestige and privacy in a beautifully landscaped setting.

BAYVIEW/YORK MILLS CUSTOM HOME

$3,880,000. Custom home built by Joe Brennan in 2000 - 2 storey foyer, 3 fireplaces, main floor family room and separate guest wing. 4+1 bedrooms and family room. Landscaped gardens and 3 car garage.

THE PRINCE ARTHUR

$2,995,000. Stunning Condo. Custom design 3,510 sq. ft., 3 bedrooms, 5 baths. Located in the heart of Yorkville. Private elevator access, 2 car parking and breathtaking views.

INCREDIBLE CALEDON RETREAT

$2,680,000. Set high above the city on 16 privately treed acres on the Niagara Escarpment with views of the Caledon Mountains and the Toronto skyline, this home is ideal for a country retreat or principal residence, pool, tennis, gym/sauna.

CASA LOMA ART NOUVEAU

$2,598,000. 6,500 sq. ft. home features stained glass, grand sized rooms, aristocratic vintage detailing, oak floors and paneling. Numerous fireplaces, king size master retreat and 3rd floor private access suite.

YORK MILLS & YONGE ON THE RAVINE

$2,589,000. Spectacular stone home by Richard Wengle and Katherine Newman. 4+2 bedrooms, outstanding master, fine finishes of cherrywood herringbone, limestone & honed marble. Elise Kalles Ext. 291 and Cheryl Graff Ext. 272.

BAYVIEW/YORKMILLS SENSATION

$2,495,000. A Joe Brennan masterpiece displays timeless splendor and detailing. Dramatic 11' ceilings on main floor and sun filled foyer. 5+1 bedroom masterpiece with main floor family room & library, 5 car underground garage. Chantal Rosenthal Ext. 505.

WONDERFUL FOREST HILL TUDOR

$2,495,000. Old world charm updated with sensitivity. Beautifully maintained wood paneling with irreplaceable hand carved detailings, custom mantels, new kitchen, 7 bedrooms. Generously proportioned rooms for family living and entertaining.

BAYVIEW/BLYTHWOOD MAJESTY

$2,345,000. Outstanding 5+2 bdrm residence approx. 5,800 sq. ft. on private enclave. Elegantly detailed. Wood floors, 10'4" ceilings, 9' on 2nd floor, wainscoting, fireplaces, limestone, skylight, beautifully landscaped. Elise Kalles Ext. 291 and Hannah Slan Ext. 504.

NEW PRICE - YORK MILLS & BAYVIEW

$2,198,000. Attention to detail & quality with remarkable finishes highlight this true masterpiece in design, 4+1 bedroom, 10' & 20' ceilings, contemporary. Award winning gardens. Elise Kalles Ext. 291 and Natalie Kopman Ext. 315.

CLASSIC BAYVIEW/YORK MILLS

$2,295,000. Designed by H. Gardiner Cowan and renovated in 1987 by the present owner. 4+1 bedroom with classic architectural details and superior craftsmanship. Located on this prestigious cul-de-sac - a warm and wonderful home for you and your family. Jeffrey Joseph Ext. 519 and Elise Kalles Ext. 291.

THE CHEDINGTON - RAVINE SETTINNG

$2,250,000. Gloriously set, this 2 bedroom + library condo suite is approx. 3,200 sq. ft. including the terrace. Fireplace, grand rooms, his/hers closets in master, marble/wood floors and granite countertops.

PRIME ST. ANDREWS

$1,795,000. Magnificent custom 5,240 sq. ft. on 66' x 150' Lot - Brazilian cherrywood floors, Custom wrought iron railings, Sauna, Wine cellar, High ceilings, 5+1 bedrooms - Impressive distinctive curb appeal & Finest quality home. Arlette Carmona Ext. 277.

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HOMES

Bathurst/Centre – Newport Square! 4 bedrooms, 4 baths, recently finished basement, approx. 2,700 sq.ft., bright and spacious, double garage, asking $539,900

Bathurst/Wilson – Great Starter Bungalow! 3 bedrooms, 2 baths, large kitchen, potential basement income, move-in condition, asking $389,000

Bathurst/Wilson – New Home by Greenmount Homes! Approx 3,000 sq .ft., 4 bedrooms, 5 bathrooms, 40 x 115 lot, December occupancy! Asking $1,100,000

CONDOS

Bathurst/Lawrence – The Encore! Lovely unit w/south exposure, approx. 912 sq.ft., stunning lobby, outdoor pool, asking $274,900

RENTALS

Bathurst/Eglinton – Renovated 2 bedroom suite, approx. 1,100 sq.ft., central location, garage, available immediately., 1st month is free, asking $1,295/month

Bathurst/Eglinton – Spacious basement apartment, 1 bedroom, freshly painted, asking $850.00 per month

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We extend best wishes for a healthy, happy and peaceful New Year to our valued clients and appreciate your trust and confidence

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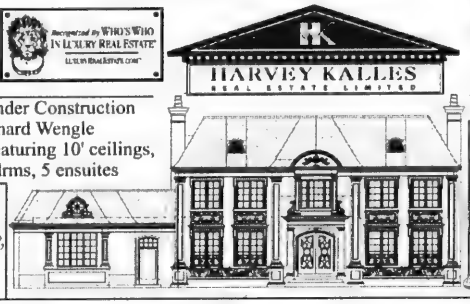

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BATHURST/CLARK - Magnificent 5700 sq. ft. Dream Home
Can't be compared to, custom built for Builder's own use. On a quiet court & huge pie lot steps to B.A.Y.T. Shul. With every imaginable upgrade. Magnificent paneled library. With sitting room & ensuite. Huge kosher kitchen, great entertaining home. 6 + 2 bdrms., 8 baths., 2 kitchens. See at www.rpt.ca/faye/

BATHURST/7 -Thornhill Woods Luxury on Ravine
Backing on to 120 acres of Sugar Bush Ravine, siding to a park About 5,000 sq. ft. of finished space, completely upgraded over $100,000. spent by Seller. A must see. Absolutely stunning. See at www.rpt.ca/thornhillwodds/

BATHURST/CLARK - $379,000. New Listing "BARGAIN"
Over $120,000. in incredible renovations; Stunning maple kitchen, 4 new bathrooms. Slate floors, new windows, fin. basement, b/in furniture, new wood trim, paint, steps to Shuls, quiet cres., the list goes on. A gem and a bargain, sure not to last. www.rpt.ca/millcroft97/

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Wishing the entire community, my family, friends and clients a happy, healthy, peaceful, safe and prosperous New Year

LUXURY REAL ESTATE IN THORNHILL

5+1 bedrooms, 7 baths, magnificent reception rooms for entertaining. Mature treed private retreat, luxurious spa-style pool, hot tub, bar, change room/3 pce bath and cabana. 100' x 180' **$1,598,000.**

4+1 bedrooms, 5 baths, state-of-the-art kitchen, walk-out from superbly finished basement, maple floors, gorgeous mature treed pool size garden. 3 car garage, 100' x 150'. **$1,688,000.**

4 bedroom penthouse, huge master suite, gas fireplace, fabulous white eat-in kitchen, granite flrs, huge din rm, liv rm & family rm. Breathtaking views of sunrise and sunsets from terraces. **$1,179,000.**

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VANCOUVER 2010

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Maxine Povering, B.E.S., ABR.
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5444 YONGE STREET Finch & Yonge, fabulous amenities & layout. Incredible value, 1359 sq. ft., locker, parking, upgraded. $288,800. Call for appt.

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HOT THORNHILL WOODS "Special" 3+1 sumptuous semi – all the bells & whistles & then some! Upgrades galore. Sep. entry to finished L/L & W/O to garden. Tremendous value! $355,000.

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- 8 Bentoak Cres. - 4 bedrooms, 3 baths, Thornhill Woods
- 11900 Dufferin St. - 25 acres & ranch bungalow
- 55 Thornbank Rd. - building lot, 100 x 300.58 ft.
- 57 Tangreen Circ. - 4+2 bdrms, 4 baths, finished bsmnt
- 108 Franklin Ave. - custom home, 4+2 bdrms, 6 baths
- 77 German Mills Rd. - 4+1 bdrms, 4 baths, outdoor pool
- 18 Edward St. - custom Segal home, 4 bdrms, 5 baths
- 35 Johnson St. - custom home, 4+2 bedrooms, 6 baths

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$206,000 - 2 bdrm + laund. rm, pkg, Shabbat elev., balc.
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35 CONDOMINIUM FOR RENT

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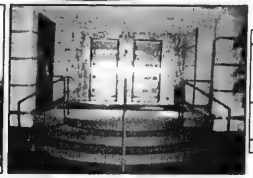

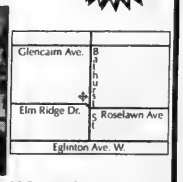

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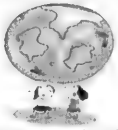
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280 ANNOUNCEMENTS

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Sutton Group Admiral's sales force continues spectacular growth

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Toronto real estate Brokers Sol & Murray Goldkind now spend much of their time interviewing these prospective new team members.

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Sol Goldkind

The agents and brokers of Sutton Group Admiral Realty wish you a Happy, Healthy & Peaceful New Year

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Survivors:
Collection of short stories by Chava Rosenfarb

Yiddish writer has a classical, almost Tolstoyan touch

By BILL GLADSTONE
Special to The CJN

Chava Rosenfarb, the celebrated Yiddish writer who has lived in Canada for more than half a century, has finally seen one of her books get published in her adoptive homeland.

With the publication of *Survivors*, a collection of seven short stories about Holocaust survivors, Toronto-based Cormorant Books is the first Canadian publishing house to produce a book by the Lodz-born writer, whose many awards have included the prestigious Itsik Manger Prize in 1979 and the Shalom Aleichem Prize in 1990.

Rosenfarb's two novels, *Bociany* and *Of Lodz and Love*, brought her a rush of acclaim five years ago when the American scholarly house Syracuse University Press presented them simultaneously in English translation.

As added proof that the English-speaking world has discovered Chava Rosenfarb, the University of Wisconsin is preparing a new English edition of her huge master work, *The Tree of Life*, for release later this year. Published originally in Yiddish in three volumes as *Der Boym Fun Leib* in 1972, the book was printed in English only once before, in Australia in 1985.

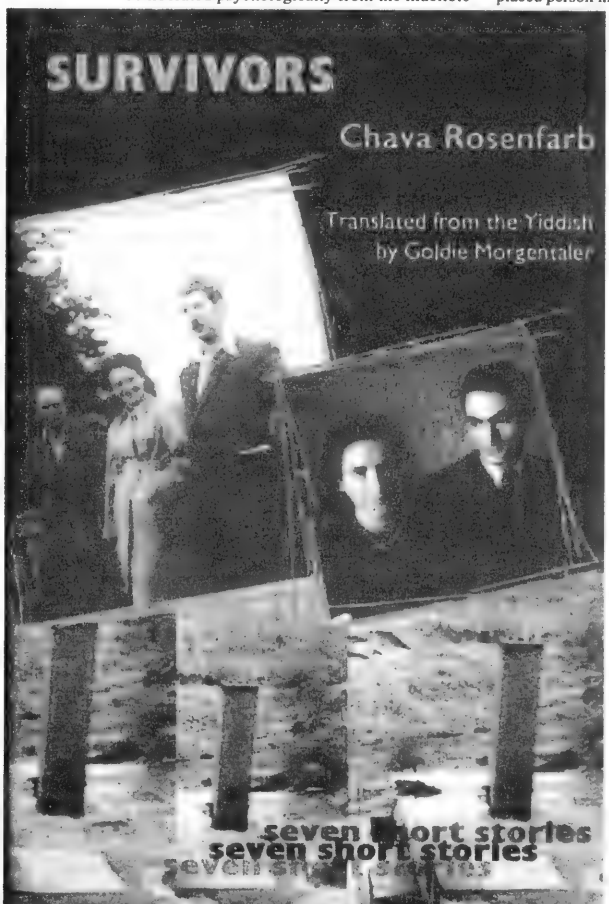
Rosenfarb, who is also preparing an English edition of her novel *Briv Tsu Abrashen* (*Letters to Abrasha*), is clearly delighted to see more and more of her work available to English readers. She speaks English fluently but with an accent, and still writes her fiction in Yiddish first.

"Yiddish is sort of the basis for me," she said during a recent interview in Toronto. "If I want to write about Yiddish-speaking Jews, it's the best way to do it, to write in Yiddish and then translate. Although it's a tremendous amount of work! I could have written new books."

While Rosenfarb often does many of her own translations, her daughter, Goldie Morgentaler, an associate professor of English at the University of Lethbridge, translated all the stories in *Survivors*.

An obvious theme runs through all of Rosenfarb's novels. A survivor of the Lodz ghetto as well as of Auschwitz and Bergen-Belsen, she emerged determined to chronicle the Jewish life in Lodz before and during the Nazi devastation. Her books *Bociany* and *Of Lodz and Love* are prewar preludes to *The Tree of Life*, which follows 10 characters from 1939 through the liquidation of the ghetto in 1944.

In the stories in *Survivors*, Rosenfarb studies the afterlife of the tiny demographic subset of European Jews who survived Hitler; and observes that while most are successful in building new lives for themselves on new continents, they can never be liberated psychologically from the indelible horrors they have experienced.



Rosenfarb is an expert storyteller with a classical, almost Tolstoyan touch, as evidenced even in the opening piece, *The Greenhorn*. An engaging sketch, it highlights the ironic differences between the idyllic romantic vision many Canadians may have harboured of Europe versus the tortuous realities that continued to burn in survivors' memories after the war.

In *Last Love*, a terminally-ill survivor returns to Paris and persuades her husband to arrange a young lover for her to enjoy once before she dies. She dies in the young man's arms, forever transforming his youthful innocence.

As we know, and as these stories show, life for the liberated is nothing like a bed of roses, except perhaps as regards the thorns. *Edgia's Revenge*, a masterful psychological study of a group of survivors in Montreal, describes the burden of guilt, shame, anger and terror, all shrouded in a veil of silence, that many carry throughout their lives.

Born in 1923, Rosenfarb began writing poetry at the age of eight. Soon after liberation, as a displaced person in Brussels, she submitted a poem, *The Ballad of Yesterday's Forest*, to a Yiddish journal. The poem made a sensation.

"They were very taken by this poem. First of all, I was young, I was a survivor, it was in the first weeks after liberation – they got extremely excited about it," she recalled. A British businessman-poet brought her to London and helped her publish her first poetry collection in 1947.

She arrived in Montreal in 1950, raised two children, taught at the Workmen's Circle, and became enmeshed in the city's famed Yiddish circle. She wrote *The Tree of Life* over a period of 13 years. She lived in Montreal for 50 years, relocated briefly in Toronto, then moved to Lethbridge several years ago to be with her daughter.

"I love Lethbridge because of the mountains, which are visible in the distance all the time. The landscape is beautiful. Lethbridge is nice and pleasant, it's warm and the traffic is not heavy. It's a sweet life."

Although some stories feature strong scenic representations of Montreal, utilizing the city's trademark circular staircases and famed Mount Royal cross, Canadian landscapes are generally under-represented or non-existent in Rosenfarb's fiction.

As with other Holocaust writers, the experience of Europe and the camps still dominate her literary imagination, even decades after she arrived on Canadian soil. When asked whether she believes the Holocaust will continue to occupy her creative efforts exclusively, she takes on a pensive look.

"This is what I wonder myself: whether the Holocaust holds me so tight that I can never free myself from it. I wouldn't want it to happen. I don't like it. But for the time being, I have to employ myself in all aspects of Holocaust memory and all kinds of things that happened during the war. Maybe one day I can go onto other things. Whether I will have time for it, I don't know."

The 328-page hardcover volume, *Survivors*, was published by Cormorant Books and sells for $29.95.

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Israel wins World Cup qualifier on home turf

By DEREK FATTAL
Ha'aretz Daily Newspaper Ltd.

TEL AVIV — Israel transformed a near-disaster into victory last week with a 2-1 comeback win in a World Cup qualifier against Cyprus – its first home game in three years.

Yossi Benayoun was the hero for Israel, netting a brilliant solo effort in the 64th minute after Michael Konstantinou had put the visitors ahead six minutes earlier. Walid Badir provided the winning touch, heading in a corner in the 74th minute to secure the win.

Israel (in blue) took another step towards the 2006 World Cup with a 2-1 victory over Cyprus in a home game in Ramat Gan. [Isranet photos]

Despite the victory, Israel was far from impressive. A scrappy opening period set the tone for the rest of the game, with Israel constantly throwing away possession in an evenly matched first half.

Captain Avi Nimni and Idan Tal failed to assert their authority in midfield, and Israel's best chances came from the spirited play of Benayoun, and some incisive passing by Adoram Keisi.

Coach Avraham Grant replaced the ineffectual Nimni with Pini Balili at the 57-minute mark. A minute later Konstantinou struck, latching on to a loose ball after goalkeeper Nir Davidovich parried the Cypriot's first effort in a goalmouth scramble. Three minutes later Stavros Georgiou had the ball in the Israeli goal again, but was called offside.

Israel looked on the verge of collapse when Benayoun restored parity with a brilliant individual effort. Seizing the ball just past the centre circle, the midfielder surged forward, took a detour to the left, then jigged his way through the entire Cyprus defence before scoring from a tough angle past goaltender Nikos Panagiotou.

Elsewhere in Israel's group, France lost captain Patrick Vierra to a red card as it barely beat the Faroe Islands 2-0, while Switzerland and Ireland shared the points in a 1-1 draw.

Israel got its World Cup qualifying campaign off to a strong start two weeks ago when it held out for a goalless away draw against France in Paris.

France had the best chances, but failed to convert them with William Gallas and Thierry Henry missing the target in each half.

Gallas had a header saved on the goal line by defender Klemi Saban, who gave an excellent performance after being called in at the last minute to replace the injured Shimon Gershon.

In the 18th minute, a sharp counterattack led by Henry, ended with Louis Saha failing to convert the cross after Henry outpaced the entire Israeli rearguard.

Davidovitch brilliantly blocked a six-metre attempt by Claude Makelele, who had been set up by Henry on 28 minutes and Saha almost found the net just before the interval but his header went just wide.

After holding out for the first half, Israel gradually began to hit its stride and created opportunities of its own, with Walid Badir forcing a clearance off the line from French substitute Ludwig Guli.

"The players gave everything and the result was encouraging. In the second half we could have had a goal," said coach Grant.

After two games, Israel is tied with France, Switzerland and Ireland atop UEFA Group Four, each with four points. The Faroe Islands and Cyprus are at the bottom without a point.

Despite the tie in points, Israel is in fourth place based on goal differentials. Switzerland leads UEFA Group Four with a goal differential of six, followed by Ireland at three, France at two and Israel at one.

Maccabi Tel Aviv advances in Champions League play

By ASHER GOLDBERG
Ha'aretz Daily Newspaper Ltd.

TEL AVIV — Maccabi Tel Aviv earned a place in the group stage of soccer's Champions League with a 1-0 victory over PAOK Salonika at Bloomfield Stadium recently.

Maccabi began the game, the second leg of the third qualifying round, with a 3-0 advantage, thanks to a technical victory, as the Greek side had fielded a suspended player when the teams met in the first game.

Coach Nir Klinger told his charges before the game to avoid putting themselves under pressure and go for an early goal. That's just what his players did. In the eighth minute of the first half, Liran Cohen latched on to a pass from the right and fired home from inside the penalty area to put the home side ahead.

"I got the ball with no one next to me. I had time to stop, to look at the goalkeeper and score easily," Cohen said.

Klinger was overjoyed. "The big dream has been realized," the Maccabi coach said. "We are not going into the Champions League to serve as decor or for the purpose of taking part in the show. The thing that makes Maccabi Tel Aviv special is its hunger and ambition."

In other Champions League qualifying play, Maccabi Haifa blew a 2-0 lead and lost to Rosenborg of Norway. Maccabi Haifa, the Israeli league champions, led 2-0 but the Norwegians pulled a goal back at the 88-minute mark and evened the score on aggregate, sending the game into extra time. Haifa, reduced to 10 men early in the game, could no longer keep pace and conceded another two goals.

Fichman wins Under-18 Canadian Junior Championship

LAVAL, Que. — Top seed Sharon Fichman of Toronto was crowned champion after straight set wins at the Under-18 Canadian Junior Championships at Parc St. Victor earlier this summer.

Dominating from the baseline, 13-year-old Fichman controlled much of the play and proved why she is undeniably Canada's top female junior, claiming both the indoor and outdoor under-18 titles in 2004, as she defeated number 2 seed Ekaterina Shulaeva 6-1, 6-3.

"It was a great match," said Fichman. "I was really mentally prepared and wanted to win. Katie [Shulaeva] played a great match and I capitalized on a lot of shots. The score doesn't really indicate how close it was."

A couple of weeks later, Fichman did not fare as well at the Junior U.S. Open singles competition. She was defeated 6-1, 6-1 by Madalina Goinea of Romania.

Do your own thing, or date someone else

BY SANDIE BENITAH

While walking around Yorkville last week, I chatted up a hunk of a 25-year-old who wasted no time telling me that he is vice-president of his father's company and living in a great apartment that his daddy is paying for in the trendy Yonge and Eligible (Eglinton) area.

He was telling me his life story and I was realizing why I'm still single.

OK, perhaps I'm feeling some resentment for not having the same opportunities in life, but when did it become sexy to have everything handed to you?

When it comes to dating, I've always had one hard and fast rule: no working for your parents. Before I go on, I should be clear that this is a topic I've mulled over for quite some time. I realize that working for family can sometimes be a wonderful experience, and I know that there are men – and women – out there who work hard for their family businesses because they are genuinely interested in them. These are not the people I am talking about. I also understand that there are people who don't know what they want to do in life and, consequently, can't turn down a fabulous opportunity. Fine, I accept that, too.

But some young adults choose an easy life and an easy way into money. Life, especially when you're young and so many opportunities lie before you, should be about something more than making an easy buck.

I am talking about the 20-somethings out there who slept through school and never gave a second thought to what they wanted to do with their life or what their passions might be because they knew a cushy job awaited them when they were ready. I am talking about guys who don't know what it feels like to have their job application rejected or to struggle to make a living – in short, guys who know nothing about being a man.

There's something to be said about a guy who isn't afraid to take a risk to go after what he wants.

A few years ago, I dated a guy who had everything a girl could want — brains, looks, charm. Every time he opened his mouth to speak, he was so insightful and intelligent it made me melt inside. Mr. Perfect's dream was to be a teacher and he would have been great at it. Instead, he chose the safe route – his parents' successful empire – and in the process robbed hundreds of students of the kind of leader every kid deserves, and needs, to have.

Then there was the guy who couldn't even properly describe his job at his father's packaging company. The clincher came when he confessed, "Wow, I don't know what I would do if my father died. I'd be screwed." Touching, don't you think?

But my favourite was the 29-year-old who only went to law school because he was guaranteed a spot at his uncle's firm. He didn't have a part-time job, but he lived on his own in mid-town Toronto. His parents paid for his rent, his groceries, his trip to Mexico with his friends, his SUV, his clothes, etc.

That was when I adopted my dating rule.

Now, I'm not saying guys should pursue their impossible dream of joining the Maple Leafs or Aerosmith. I'm just looking for someone who won't shy away from the rocky path to success, because to me, overcoming obstacles is what success is all about. I don't even care if a guy actually succeeds in what he wants to do. All that's important is that he not be afraid to confront a challenge and work hard.

After all, what else can you ask of a guy in a relationship?

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1/2 cup margarine
1/4 cup honey
1/4 cup flour
1/4 tsp. salt
1/4 tsp. black pepper
2 cups dried bread crumbs
1 egg, beaten
4 fish fillets (or any firm flesh fish will do)

Saute apples in 1/4 cup margarine in skillet until tender. Stir in honey, reduce heat and keep warm.

In shallow bowl, mix together flour, salt and pepper. Place bread crumbs in another shallow bowl and egg in a third bowl.

Dredge fish in seasoned flour, dip in egg, coat with bread crumbs. Bake coated fillets at 350°F for about 20 minutes or until fish flakes. Place fish on serving dish and spoon apples with honey over top of each fillet.

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About Life

Dear Ella,

My brother got married a couple of years ago and his wife Laura doesn't seem to like our family very much. It seems like she puts up with us more than anything else.

My parents are getting older. I know they won't be around forever and I would like to make the things that are important to them really count. My brother Stan has refused my invitation to celebrate Rosh Hashanah in my home, as we traditionally do. He made a lame excuse about being too busy with the new house they just purchased.

I told him how important it would be for mom and dad, and he said he would call them to wish them a "Happy New Year." That's the best we can get out of him. I know Laura is behind his decision. We are all losing our grip on Stan and soon he will be completely lost to our family. Any suggestions?

Lost To Marriage

Dear Lost To Marriage

There is an old saying "A son is a son till he takes him a wife, a daughter is a daughter all of her life." Of course, this does not apply across the board, but it might in your situation.

Stan has to confront a conflict of loyalties. Either he lives with the wrath of Laura or the guilt of letting down his family.

Perhaps if you give him an out, so that Laura doesn't have to join him, he might come. Try saying, "I understand that the new house must be overwhelming, but maybe you could drop by for a little while so your parents can see their only son on Rosh Hashanah." This way Laura is off the hook and Stan is not obligated to stay all evening. If you are still unsuccessful, pull out the big guns. Have your parents call him and/or Laura directly. If he still says no, you'll have to make the best of Rosh Hashanah without him.

Stan has to learn to balance his new life with Laura and his old life with his family. It may take time, but hopefully he will get the mix right.

I would like to wish all our readers a happy, healthy New Year. Shanah Tovah.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Have an easy fast

By AVRUM ROSENSWEIG

"On the tenth day of this seventh month is the day of atonement… and you shall afflict your souls." (Leviticus 23)

Five minutes after I begin my *tzom* (fast) on Yom Kippur, a day called the Sabbaths of Sabbaths, I'm starving. It happens without fail every year, whether my pre-fast meal – an equal mitzvah to the fast itself – is a hearty dish of boiled chicken or a voracious banquet.

By the time evening services are finished, my throat is parched and I begin to feel at one with the desert Jews who stood at Sinai waiting for Moses to deliver the second set of tablets on Yom Kippur day. Yom Kippur has just begun.

The morning of Yom Kippur has its own distinct personality. Generally, it is sunny and friendly, but we are forbidden from brushing our teeth and, therefore, tend to distance ourselves from others. Despite the warm winds that usually accompany the day, we are unable to gaze upon it while coddling a mug filled with our redemptive morning coffee. It is at about this time that my annual curiosity is aroused about Moses' decision to call the Yom Kippur tzom a "feast."

Prior to the Torah reading, my stomach begins to growl with noises that are indigenous to Yom Kippur. They are shrill and protracted, sometimes staccato, and grow through the day with unpredictable might.

By around two o'clock, my head is pulsating and odd swollen veins stick out of my temples, indifferent to my constant massaging and kneading. By now, my temperament is sniffling, cantankerous and quarrelsome. My prayers, and what Nobel Prize winner, S.Y. Agnon calls "petitions of humble entreaty to propitiate God asking for remission of our sins," are faint at best, and I crave my second wind.

At four o'clock, I am filled with raging jealousy at those kids running around, spitefully, drinking orange juice out of a box with those bendable straws. If I could only have two or three gummy bears or a small piece of celery, I would be fine.

I stare at the clock and instinctively launch a countdown to the end of the fast, and a return to the mundane. Four hours left until the gates of heaven close. I force myself to look away. I look again.

Three hours and 59 minutes left. Only now am I starting to understand the Sages and their description of the fast as a way "to keep the soul from being at home in the body and to send it off to withdraw from corporeality like an angel." I am certain they are correct, as I can thoroughly sense my soul, but am numb to my physical self. Yom Kippur is making sense.

The sun is over the treetops, the Ark is open and we say Neilah, the final Yom Kippur service. My fellow congregants are in awe of my trembling fear standing before God, unaware that my shakes are a consequence of a hypothyroid condition exasperated and infuriated by a 25-hour tzom.

The shofar blows. "Hear O Israel." My friends wish me "Happy New Year" and comment on the ease of their tzom and wonder how mine was. I don't want to lie, especially minutes after the Days of Awe have ended, so I give a muddled response about finding it difficult to fast but feeling spiritually satiated.

Unaware of life as I knew it, I stumble out of shul, grab the railing and descend the stairs, looking madly for a confectionery store to purchase a bottle of apple juice, or a banana. Amazingly, I am no longer hungry.

Tzom kal. Have an easy fast, and may we all be sealed in the Book of Life.

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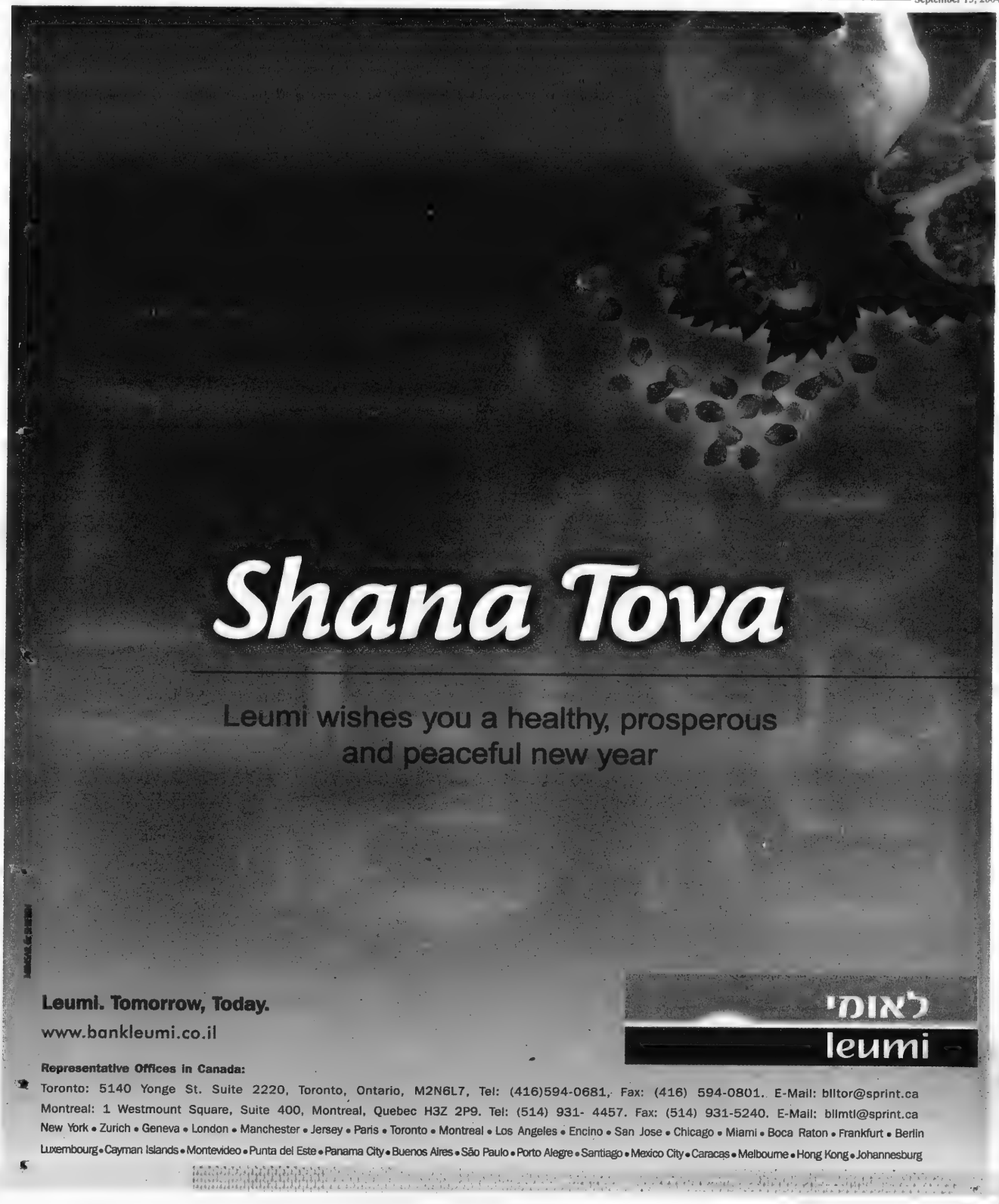
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Rosh Hashanah

Greetings 5765

The Canadian Jewish news

Section B

Rabbi Moses Maimonides
1135-1204

Peter Kovachev, Young Maimonides. 2002
Multimedia: Acrylic and oil on board, digitally modified by artist.

Harmony of God's beautiful world

Editorial

The man was one of the most significant figures in Jewish history; indeed he was a towering figure in world history. His 800th yahrzeit, therefore, was too momentous an occasion for The CJN not to call it to the attention of our readers. And this supplement to the Rosh Hashanah edition of The CJN was the perfect opportunity to do so.

Thus, we asked four scholars to write about the life and teaching of Moses Maimonides, Rabbi Moshe ben Maimon – the Rambam, as he has lovingly been known to us down through the ages.

Arthur Hyman of Yeshiva University, perhaps the dean of all modern Rambam scholars, has written a broad survey article about Maimonides. Martin Lockshin of York University has written of Maimonides' daring intellectual endeavour to ascribe reasons for God's commandments (ta'amei hamitzvot). Eric Lawee, also of York University, has written about the backdrop of the Islamic times and culture in which Maimonides lived and their influence upon his writing, while James Diamond of Waterloo University has written more broadly about Maimonides' lifelong emphasis on rational discovery.

In sum, these renowned thinkers – all inheritors of Maimonides' driving search for external truth and inner honesty – provide a sketch for us of who the Rambam was and the magisterial scope of the vast legacy he bequeathed to us, his spiritually needy and intellectually striving people.

In truth, however, so enormous was the Rambam's contribution to future generations, that this cumulative scholarly sketch is but a faint charcoal outline on a large, mostly unmarked, stretch of canvas. It calls for more detail. But the details, we hope, will be filled in by readers' further reading.

As our readers will discover through the essays, Maimonides sought to reconcile the mystery of faith in the Divine with the power and probity of the human intellect, thus pointing out, in his own unique fashion, the unity and harmony of God's beautiful and bounteous world.

The Rambam's endeavour is as relevant in our super-scientifically charged world of today as it was in the pre-Renaissance Dark Ages of Christian Europe and in the uncertain, religiously churning world of Muslim Spain where Maimonides lived. Of course, someone like Maimonides comes along only once in every millennium. But we can all take heart from his example even as we can learn from his writings.

Our faith encourages us to struggle with the issues, just as he did. Some would say it even demands that we do so if we are to be true to the instruction inherent in the very name of our people, Yisrael – he will "strive" (or contend) with God.

Thus, perhaps, sometime during this Rosh Hashanah holiday, inspired by what our scholars have written and in a manner appropriate to our own abilities, we too might find the courage to struggle with and try to work through some of the personal issues of faith that might be vexing our own souls.

But there is a great deal of additional material in this supplement. There is a wide array of eclectic articles by fine writers to stimulate, edify, instruct, inform and generally entertain our readers.

We have also included a veritable gallery of photographs of major events from the year 5764 provided to us by our sources, Isranet and Israel Sun photographers.

We hope you will enjoy the offerings in this Rosh Hashanah Greetings supplement.

Shana Tovah Tikateivu Vetechateimu.

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One of the greatest Jewish legal minds

By ARTHUR HYMAN

Moses Maimonides, the 800th anniversary of whose death is being commemorated this year, was, by general agreement, one of the greatest Jewish legal minds of all times and, at the same time, the outstanding Jewish philosopher of the Middle Ages. It is appropriate that we celebrate Maimonides at this time, since, as is true of any great personality, not only was he important during his own period, but we can still learn a good deal from him and his writings today.

Descended from a family of distinguished judges, Maimonides was born in Cordoba, Spain, in 1138. During his early years, he received a thorough grounding in biblical and rabbinic learning from his father Maimon and other teachers, and it appears that already, at an early age, he manifested an interest in the study of philosophy.

The prosperous and tranquil life characteristic of the Jewish communities in Muslim Spain came to a sudden end with the invasion of the Almohads, a rigorous North African Muslim group, in 1148, the year in which Maimonides was 10 years of age. Whereas previous Muslim rulers had been tolerant of non-Muslims – Jews and Christians – the North African invaders demanded conversion to Islam or exile.

Unwilling to convert, Maimonides' family began a period of wandering in Spain and North Africa and the year 1160 found it in Fez, Morocco. These years are shrouded in darkness, but it is possible that the conversionist zeal of the Almohads subsided for awhile or that they permitted some non-Muslims to remain. But the years of wandering were not wasted. Ever the eager student, Maimonides continued his rabbinic and philosophic studies. By his own testimony, it was during this period that he learned medicine from Muslim physicians.

In spite of some possible de facto tolerance, the conditions of the Jews under Almohad rule did not improve substantially, and in 1165, the Maimonides family decided to leave. At first, they planned to live in Palestine, which was then under Christian rule, and after a perilous sea voyage of one month, they landed in Acre. The Jewish communities of Palestine were small, poor and insecure and after a stay of five months, marked by pious pilgrimages to Jerusalem and the graves of the patriarchs in Hebron, the Maimonides family went to Egypt where, after a stay in Alexandria, they settled in Fustat (Old Cairo). After years of wandering the family finally came to rest.

For the next eight years, Maimonides was able to devote himself to full-time study and writing. His brother David supported the family by dealing in precious stones, but when David drowned in the Indian Ocean during a business trip to India, it became Maimonides' task to support the family. Reluctant to accept appointment as a rabbi, Maimonides turned to the practice of medicine to earn his livelihood.

The beginnings were difficult, but slowly he established a reputation as a physician, and in 1185, he was appointed as court physician of al-Fadil, the vizier of Saladin, who had become ruler of Egypt. The years that followed were marked by an active professional and communal life, and Maimonides continued to write books, treatises and numerous letters to Jewish communities and individuals throughout the world who sought his legal and spiritual advice. Some 400 of his letters are still extant.

Moses Maimonides from the Cordoba Statue

In a letter to Samuel Ibn Tibbon, the Provençal scholar, who translated Maimonides' *Guide of the Perplexed* from the original Arabic into Hebrew, Maimonides describes his routine as follows:

"My duties to the Sultan [that is, the vizier] are heavy. I am obligated to visit him every day early in the morning; and when he or any of his children, or any of the inmates of his harem are indisposed, I… must stay during the greater part of the day in the palace… even if nothing unusual happens. I do not return to Mizr [Fustat] until the afternoon. Then I am almost dying with hunger… I find the antechamber filled with people, both Jews and gentiles, nobles and common people, judges and bailiffs, friends and foes."

After a brief meal, the only one during the day, he sees his patients until nightfall and, sometimes, into the night.

"I am so exhausted," he reports, "that I can scarcely speak."

Even the Sabbath provides no rest. The letter to Ibn Tibbon continues:

"On that day, the whole congregation, or at least the majority of the members, come to me after the morning service, when I instruct them as to their proceedings during the whole week. We study together a little until noon, when they depart. Some of them return and study with me after the afternoon service until the evening prayers. In this manner I spend that day."

Continued on page B3

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'Maimonides was the model of a Jewish intellectual'

Continued from page B2

After a rich life marked by the professional activities of a physician, service to the Egyptian Jewish community and to Jewish communities throughout the world, and unequalled literary activity, Maimonides died in Fustat on Dec. 13, 1204. So great was the loss that the community of Fustat declared a three-day fast, and public mourning was observed throughout the Jewish world. According to tradition, his remains were taken to Palestine where they were buried in Tiberias. To this day, pious pilgrims visit his grave there. Posterity has said of him that from Moses (the prophet) to Moses (the son of Maimon), there was no one like him.

Possessed of a keen and probing mind, unequalled mastery of rabbinic and philosophic learning, and the power of incisive and orderly literary expression, Maimonides was the model of a Jewish intellectual who, faithful to the beliefs and practices of his religious tradition and fully versed in the philosophic literature of his day, tried to integrate the two realms. These concerns motivated him to undertake a three-fold program to which he adhered throughout his life: to summarize and organize the vast body of rabbinic learning in order to provide practical legal decisions for the day-to-day life of every Jew; to enlighten the Jewish masses by providing a more philosophic approach to their religious beliefs; and to guide the perplexed intellectuals who found it difficult to reconcile apparent contradictions between the teachings of religion and philosophic truths.

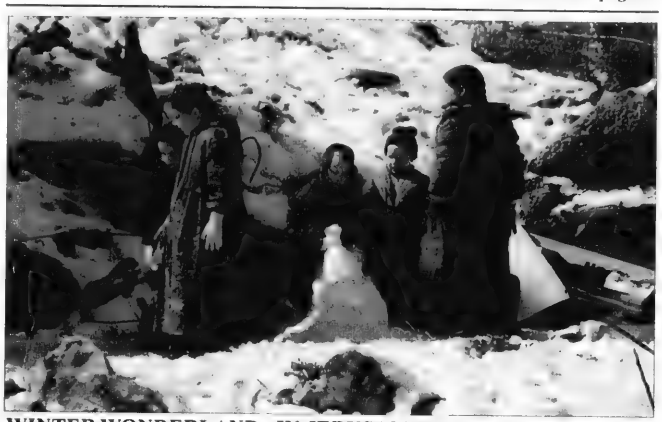
The author of hundreds of responsa, expert religious-legal opinions which address such matters as prayers, holidays, marriage, divorce, contracts, partnerships, thefts, ritual purity and many other topics, Maimonides made three major contributions to rabbinic scholarship. The first was *The Commentary on the Mishnah* (technically titled *The Book of Illumination*), dealing with the Mishnah, a basic rabbinic work. This work was completed when Maimonides was 30 years of age. This commentary was followed by *The Book of Commandments*, a work devoted to the enumeration and discussion of the 613 commandments contained in the Torah. Finally, Maimonides composed the *Mishneh Torah* (*The Repetition of the Torah*), his magisterial code of Jewish Law.

The first two of these works were written in Arabic, Maimonides' native tongue, though subsequently they were translated into Hebrew. Only the third was originally written in Hebrew, though in mishnaic Hebrew at that.

According to ancient tradition, recorded by Maimonides in the introduction to his *Mishneh Torah*, the Torah was given to Moses in two parts: the written Torah, recorded in the five books of Moses; and the oral Torah, first transmitted by word of mouth, but collected in writing and redacted in the early third century of the common era as the Mishnah by a Palestinian teacher, Rabbi Judah the Prince. This was the work on which Maimonides wrote his commentary.

Once the Mishnah was available, it subsequently became the subject of study and discussions in Babylonian and Palestinian rabbinical academies. These discussions were at first transmitted orally, but in the end they were once again collected and set down in writing as the Babylonian and Jerusalem

Continued on page B4



WINTER WONDERLAND...IN JERUSALEM: Young Jerusalem children took advantage of their once-in-a-few-winters opportunity to make a snowman.

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'Guided by a grand vision'

Continued from page B3

(Palestinian) Talmud. But whereas the Mishnah contained legal opinions, the two Talmudim contained records of the rather free-flowing discussions that occurred in the Babylonian and Palestinian academies.

By the time Maimonides arrived on the scene, predecessors had written responsa stating what the practical law was in particular cases, had composed summary works for particular areas of law, such as the laws of inheritance, and had even written legal codes, but an authoritative code covering all of Jewish law was still lacking. To provide such a code was the task Maimonides undertook in his 14-volume *Mishneh Torah*.

Aware of the need to organize Jewish law and present it in authoritative form, Maimonides was guided by a grand vision. Not only would he include in his *Mishneh Torah* those laws still practised by the Jews of his day, but also such laws as those of the Temple and sacrifices which had not been practised for centuries, but which, he seemed to hope, were to be practised once again in messianic times.

Having presented the great need for writing the Code: "in our days, severe vicissitudes prevail... the wisdom of our wise men has disappeared... only a few individuals comprehend the legal teachings," he writes in the introduction to the *Mishneh Torah*, and after listing the vast body of rabbinic literature he had carefully studied, he states, with the self-confidence so characteristic of all of his writings:

"I have entitled this work *Mishneh Torah* [*The Repetition of the Torah*], for the reason that a person who first reads the Written Law and then this compilation, will know from it the whole Oral Law, without having occasion to consult any other book between them."

While in a large portion of the *Mishneh Torah* Maimonides appears as the dispassionate legal scholar who, having weighed the opinions of his predecessors, decides the law, there are other sections in which he appears as the man of practical wisdom, moral sensitivity and human compassion.

Emphasizing that human beings have free will and that human happiness depends on what a human being does, he states that it is within a human being's power to become righteous or wicked, wise or foolish, merciful or cruel, and miserly or generous. Urging teachers to be patient, he advises that, should a student not understand the lesson the first time, the teacher should repeat it again and again. Speaking as a physician, he advises moderation in food and drink. Commenting on the biblical law requiring honesty in commercial dealings, he decrees that if the seller knows that an article he is selling has a defect, he must inform the buyer about it. To communal leaders he says it is forbidden to lead the community in a domineering and arrogant manner, but they should exercise their authority in a spirit of humility and reverence. Finally, while he grants that it is commendable to give alms to the poor, he says it is better to find work for them so that they no longer need to beg from other people, but become financially independent.

Written to provide practical guidance for people in the community and to aid rabbis in rendering legal decisions, Maimonides' legal writings contain a feature absent from earlier and later codes – the intellectual enlightenment of ordinary people. How strongly he felt about the importance of correct opinions, even for ordinary people, emerges in the *Mishneh Torah* from his branding as a heretic someone who believes that God has a body or possesses bodily attributes. He similarly writes in his *Guide of the Perplexed* that even children must be taught that God does not

Continued on page B5

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'First to compose list of 13 beliefs'

Continued from page B4

possesses a body, and that there is no likeness in any respect between Him and His creatures.

To foster correct opinions, Maimonides began his *Mishneh Torah* with a *Book of Knowledge* and he listed the Thirteen Principles of Belief that were already in his early *Commentary on the Mishnah*. Certain beliefs are, of course, recorded in the Bible and certain beliefs appear in the rabbinic writings and in prayers, but Maimonides was the first to compose what he considered an authoritative list of 13 beliefs and he was the first to require that, in order to be considered a Jew, one must affirm all of these 13 beliefs.

Maimonides' 13 principles appear as a commentary on a section of the Mishnah that states that three persons do not have a part in the World to Come, the afterlife: he who denies the resurrection of the dead, he who denies the divine authorship of the Torah; and the Epicurean, whose beliefs are not spelled out but who is possibly someone who has false beliefs concerning God. Putting a positive interpretation on this negative saying, Maimonides requires that a Jew must have certain beliefs about God, the Torah, and reward and punishment and the afterlife.

Beliefs about God consist of the belief that He exists, is one, is incorporeal, is eternal, and that He alone is to be worshipped. Beliefs about the Torah consist of the belief that God inspires prophets, the prophecy of Moses is superior to that of other prophets, the Torah came from God and the Torah is eternal and immutable. Beliefs about reward and punishment and the afterlife consist of the belief that God providentially knows individual human beings and their deeds, that He rewards those who obey the commandments of the Torah and punishes those who disobey them, that the Messiah will come at some future time, and that the dead will be resurrected.

As a result of Maimonides' standing as a legal scholar, versions of these principles were included in various prayer books. In the Ashkenazi prayer book, they appear as the *Yigdal* and the *Ani Ma'amin*. Yet in spite of Maimonides' insistence on the authoritative and required nature of the 13 principles, contemporaries as well as successors both defended and challenged his opinions for the remainder of the Middle Ages, and his ideas are still a subject for debate in modern times.

While there are philosophic elements in Maimonides' legal writings, the full-fledged exposition of his philosophic views was reserved for his *Guide of the Perplexed*, a

Continued on page B6

BOBBY ORR, MOVE OVER

Youngsters in Tel Aviv were able to try out their ice skates last year, most for the first time, at this temporary skating rink in Tel Aviv.

Shana Tova

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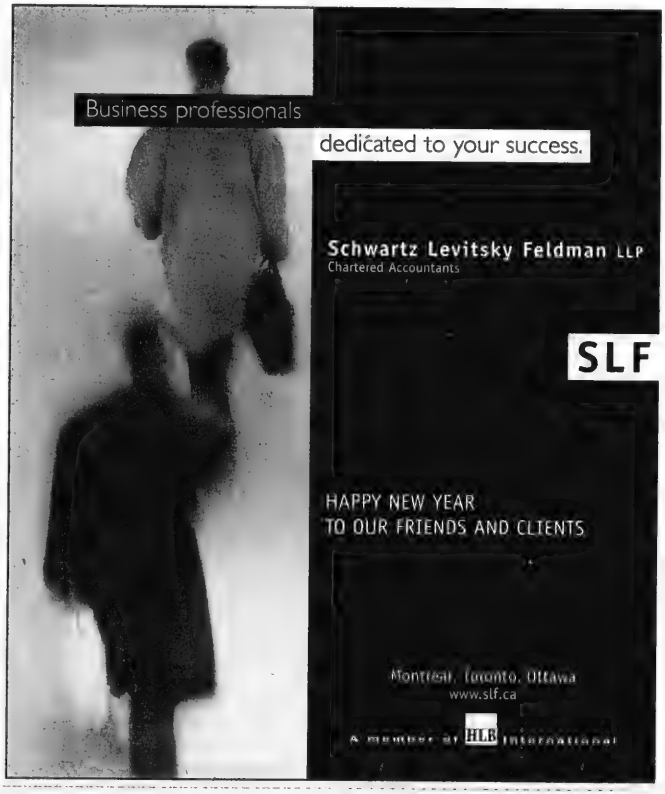

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No conflict between Bible and philosophy

Continued from page B5

work composed between 1185 and 1190. The *Guide* shows that Maimonides mastered the Islamic philosophic literature of his day, but, by his own admission, it is not a work on pure philosophy. He wrote the work for a former student, Joseph ben Yehudah, and others like him, who, convinced of the truths of the beliefs of the Torah and adhering faithfully to its commandments but having studied the philosophical sciences, had become perplexed by the apparent conflict between the literal meaning of biblical terms and parables and the teachings of philosophy.

He wanted to show these people, first of all, that a comparison of the language of biblical texts discloses that there is no conflict between the two. To that end, he argues that, already in the Bible, terms describing God using words related to the human body in some verses have a spiritual, non-corporeal meaning in other verses. Thus, for example, while the Bible speaks of the outstretched arm of God, it has in mind the abstract property of divine power, and while it speaks of the eyes of God, it has in mind, the abstract property, divine providence. The *Guide* is, then, first of all, a work of biblical interpretation designed to teach a spiritual conception of God.

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Maimonides devotes a large portion of the first book of the *Guide* to this topic, the linguistic comparison of biblical texts.

But the *Guide* is more than a work on biblical interpretation. It is also devoted, in Maimonides' language, to revealing "the 'secrets' of the Torah." By this he means that, behind the rather simple biblical text, there lay profound, philosophic teachings about God, the world and human life. These can be discovered by philosophic interpretation and speculation. Following the order of the *Guide*, these topics are: divine attributes; proofs of the existence, unity and incorporeality of God; the nature of angelic beings; creation of the world; prophecy; the nature of evil; divine omniscience; divine providence; the nature of the Torah and the reasons for its commandments.

While the technical aspects of these discussions need not detain us, let us get some sense of Maimonides' opinions by analyzing what he has to say about God and human beings. If there ever was a "God-intoxicated" philosopher, it was Maimonides, not Baruch Spinoza. It was man's task in life, Maimonides held, to understand of God whatever is within the capacity of the human intellect, and man's eternal happiness in the World to Come, the afterlife, consists in contemplating God. Jewish tradition had always made the love of God the highest goal of human life, but it had generally identified this love with the observance of the practical commandments of the Torah. While Maimonides made the observance of these commandments an important part of the Jewish religious life, he daringly identified the ultimate form of the love of God with knowledge and contemplation of Him.

The *Guide* is more than a work on biblical interpretation

Maimonides writes: "It is known and certain that the love of God does not become closely knit in man's heart till he is continuously and thoroughly possessed by it and gives up everything else in the world for it... One only loves God with the knowledge with which one knows Him. According to the knowledge will be the love. If the former be little or much, so will the latter be little or much."

In line with this conviction, Maimonides offers at the beginning of the second book of the *Guide* four proofs for the existence of God based on certain features of the world. All these proofs are designed to show that a careful examination of the world discloses that there exists a first being, God, who is the ultimate principle of the world. Based on proofs offered by Islamic philosophers, these proofs were later embraced by Christian philosophers.

We have already seen how Maimonides used the comparison of the language of biblical texts to show that attributes describing God by means of terms taken from the human body, already in the Bible, have a non-corporeal, non-physical meaning. But in addition to addressing this problem by means of a comparison of biblical texts in the early part of the *Guide*, he addresses it in a more philosophical manner in the latter section of the first book and at the beginning of the second book. This time the issue is how can Jewish tradition maintain that God is one and yet describe Him by means of many attributes? If God is totally one, how can He, at the same time exist, be living. be wise, be provident, be jealous, be angry, be merciful and long-suffering?

Accepting a distinction common in medieval philosophy, Maimonides distinguishes between attributes of two kinds: essential and accidental. Essential attributes, examples of which are "existing," "living" and "wise," are such that their denial requires that the being to which they are attributed

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'Well-being of the intellect is more noble than the well-being of the body'

Continued from page B6

ceases to exist once these attributes are denied. Accidental attributes, by contrast, such as "jealous," "angry," "merciful," are such that they can be denied without the requirement that the being to which they are attributed ceases to exist. For it is possible that a being is angry at one time, but merciful at another.

Maimonides held that essential as well as accidental attributes introduce multiplicity into that to which they are attributed, so that neither attribute can be applied to God in any positive way. To solve the problem, Maimonides maintains that accidental attributes attributed to God do not describe any property in Him, but describe his actions. Essential attributes attributed to God, similarly, do not describe any property in Him, but describe what He is not. God is merciful, for example, signifies that God performs merciful actions, while God is one, signifies that God is not many.

In his philosophy of man, Maimonides once again undertakes to bring the literal meaning of the Bible close to philosophic truths. At first glance, it appears that the Bible teaches that human happiness is attained through the observance of the divine commandments in the practices of day-to-day life – the Bible seems to have little interest in beliefs and philosophic speculations. Not so, argues Maimonides. If, as the philosophers teach and judicious interpretation of the Bible seems to confirm, human beings have not only a body, but also possess a mind, it seems to be inconceivable that the Torah, in its commandments, should neglect the human intellect.

Expressing this conviction, Maimonides writes in the Guide: "The Torah as a whole aims at two things: the well-being of the soul [intellect] and the well-being of the body... the well-being of the soul [intellect] consists in the multitude's acquiring correct opinions, corresponding to their respective capacity... the well-being of the body is achieved through two things:... .the abolition of [persons] wronging one another... and the acquisition by every human individual of moral qualities that are useful for life in society."

Continuing his exposition, Maimonides adds, that of these two goals, the well-being of the intellect is more noble than the well-being of the body.

Maimonides' conception of the centrality of the human intellect in the life of man was important not only for his conception of the role of man in this world, but also for his conception of man's eternal beatitude in the afterlife, the World to Come. Life in the present world, according to Maimonides, consists in

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Israel's Prime Minister Ariel Sharon at the grave of Theodor Herzl on Mount Herzl in Jerusalem during the official state commemoration of Herzl's 100th yahrzeit.

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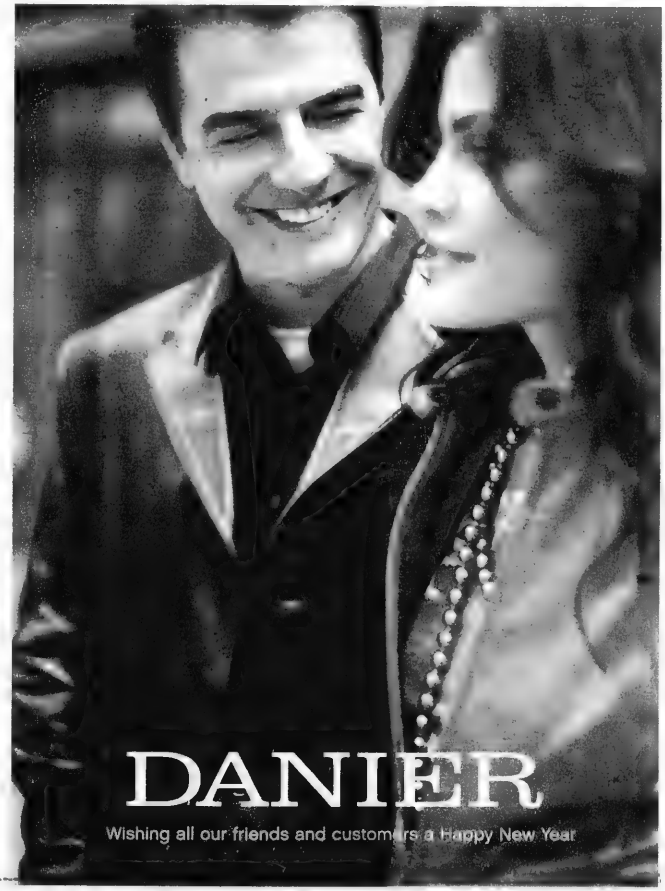

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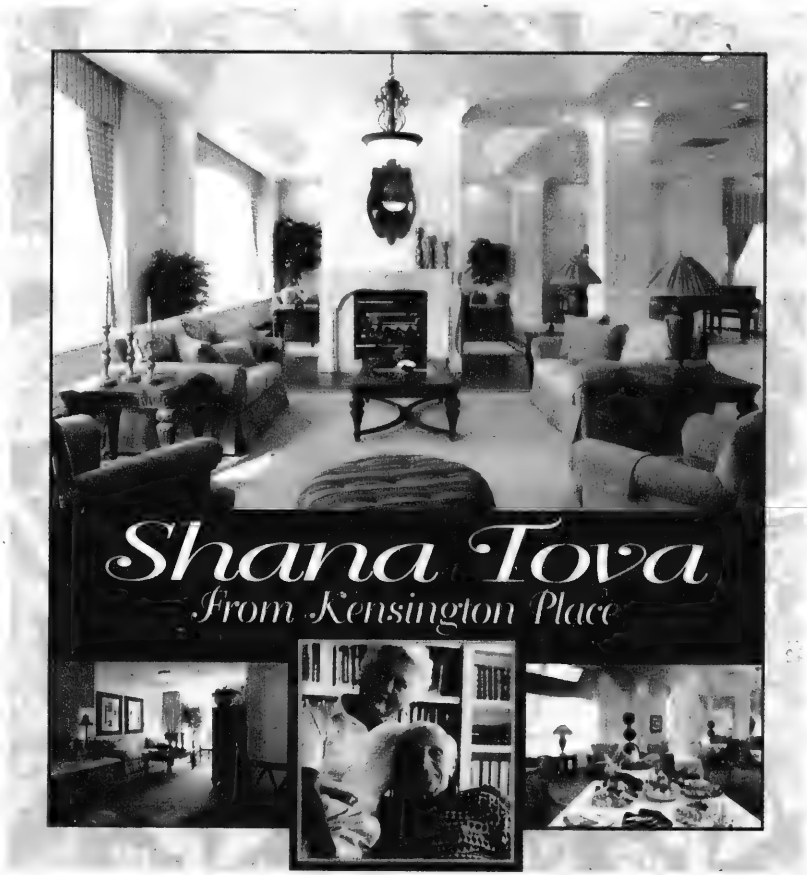

A blessing to his own generation and to ours

Continued from page B7

the acquisition of the moral and political virtues as well as in the acquisition of correct opinions, but existence in the World to Come consists solely in the contemplation of God.

Approvingly citing the rabbinic statement that "in the World to Come there is neither eating, drinking, washing, anointing and sexual intercourse, but the righteous sit, their crowns on their head, enjoying the radiance of the divine presence," Maimonides comments, "'With their crowns on their heads' signifies the immortality of the soul [intellect] through the intelligible concepts inhering in it; 'enjoying the radiance of the divine presence' means that these [eternal intellects] enjoy blissful delight in their attainment of the knowledge of the true nature of the creator, blessed be He."

Guide of the perplexed of his own day, Maimonides became the teacher of Jews and Christians for generations to come. In Jewish circles, his legal writings, especially his *Mishneh Torah*, inspired commentaries, critical evaluations and subsequent codes of Jewish law, and, until this day, scholars ponder the wisdom of his work. The training of no contemporary rabbi, no matter to which group he belongs, is complete without some familiarity with Maimonides' great code. The *Guide of the Perplexed* determined the course of Jewish philosophy for the remainder of the Middle Ages to the extent that there appeared hardly any philosophic work that did not cite, comment on or, as the case may be, criticize Maimonides' views. Beyond that, the *Guide* had a seminal influence on philosophers of the Jewish enlightenment, and to this day, scholars and theologians study the work.

Similarly "Rabbi Moyses," as the scholastics called him, was a respected author in Christian circles and his *Dux neutrorum* or *Dux dubitantium aut perplexorum*, as the *Guide* was called in its Latin translation, was a regularly studied work. Among Christian scholars influenced by the *Guide* was Thomas Aquinas, the great Christian theologian. Even today, Maimonides is of interest to scholars of all groups. A critical edition of the Latin version of the *Guide* is in preparation, a relatively recent journal carried an exchange between two non-Jewish theologians concerning the validity of Maimonides' negative theology, and only last year, a book devoted to a critical evaluation of his 13 principles of Jewish belief was published. Maimonides was a blessing to his own generation and he continues to be a blessing to ours.

Arthur Hyman, a specialist on Maimonides, serves as distinguished service professor of philosophy at Yeshiva University and as the dean of its Bernard Revel Graduate School of Jewish Studies.

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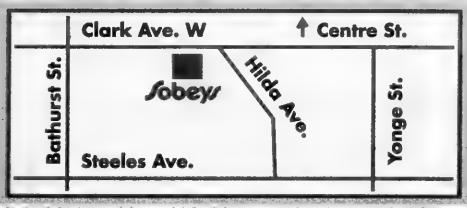

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Maimonides the apologist

By MARTIN LOCKSHIN

The variety of ways in which Moses Maimonides expanded the boundaries of knowledge in the 12th century is astounding. Had he only written dozens of state-of-the-art medical treatises that would have been enough. Had he only contributed to the history of Jewish legal writing by composing the first ever comprehensive, accessible and organized code of Jewish law (the Mishneh Torah) that too would have been enough. In the eyes of much of the world, he is remembered as the author of one of the greatest works of medieval philosophy, the *Guide of the Perplexed*. And he was hardly a bookworm who spent his life in an ivory tower. He was a Jewish communal leader and a very busy physician with a demanding practice. It is not surprising that Maimonides is understood in so many different ways by scholars today, since very few of us are really able to appreciate all the sides of his multifaceted persona.

Maimonides was a master of many fields, and he was also an innovative synthesizer. He did not believe in the compartmentalization of knowledge. He brought philosophy into his books of Halachah and he discussed details of Jewish law in his philosophical works.

Maimonides was also not one to shy away from controversy. Perhaps one of the most beloved sections of his difficult book, the *Guide of the Perplexed*, is the 25 or so chapters that are dedicated to *ta'amei hamitzvot* – reasons or rationales for the commandments of the Torah. The enterprise of speculating about those reasons was controversial in the history of Judaism. There are a number of arguments against it.

First of all, if the Torah writes that something is forbidden and does not say why it is forbidden, it might be seen as arrogance for a human being to explain what the Torah perhaps did not want explained. And in fact, who says that any individual law has a specific rationale? Could it not be that the Torah simply lists laws whose purpose is to tame human beings and convince us that we are not the ultimate power here on earth? Besides, there is a significant danger in providing rationales for commandments of the Torah. What happens if you justify a law before the Jewish public based on some rationale that you think is convincing and then it is later discovered that the rationale is in some way wanting? Won't that bring the law into disrepute? Wouldn't it be better just to say that the Torah is God's will and that we humans will never truly understand God?

Maimonides tried to provide individual rationales for almost all of the Torah's 613 commandments.

Yet Maimonides tried to provide individual rationales for almost all of the Torah's 613 commandments. Some were more convincing than others. He has often been blamed for offering a justification for the kashrut laws that, to put it gently, does not impress people in our modern world. Maimonides wrote quite bluntly that foods that the Torah labelled non-kosher are not good for human health (*Guide*, 3:48). Today, few medical experts would agree.

Interestingly, the health explanation of kosher laws did not originate in the philosophical circles of Maimonides' Sephardi world. A generation or so beforehand, Rabbi Samuel ben Meir (Rashbam) in northern France, a great rabbi with absolutely no philosophical training, wrote: "All the animals… which God forbade to the Israelites [were forbidden] because they are repulsive. They damage and heat up the body. That is why they are called impure." Though Rashbam had no training in medicine either, he finished off his comment by writing that "Outstanding physicians also concur with this explanation" (Commentary to Leviticus 11:3). So both Ashkenazi and Sephardi rabbis in the 12th century were marshalling the medical knowledge of their era in an attempt to provide a rationale for a commandment of the Torah, a rationale there is no hint of in the text of the Torah itself.

With other commandments, Maimonides' efforts were often far more successful and persuasive. Very often he introduced logical and rational reasons into the understanding of the laws. For example, you might think that the Torah outlawed cursing, in the verse "do not curse the deaf" (Leviticus, 19:14), because of the concern that curses have power to inflict damage on a person. But Maimonides wrote that cursing was outlawed mostly because of the bad effect the curse has on the person who utters it (*Sefer ha-mitzvot*, negative commandment 317).

Maimonides provided another rational explanation for the law of the *eglah arufah*, the heifer whose neck is broken. The Torah (Deuteronomy, 21:1-9) describes the unusual ceremony that takes place when a murder victim is found lying in the open outside of town and the murderer is unknown:

"The elders shall go and measure the distances from the corpse to the nearby towns. The elders of the town nearest the corpse shall take a heifer… down to a watered wadi… There in the wadi they shall break the heifer's neck… They shall wash their hands over the heifer… and they shall make this declaration: 'Our hands did not shed this blood.' And they shall be absolved of bloodguilt."

The simplest reading of the text is that this ceremony is meant to absolve the townsfolk of guilt for this murder. But a rationalist like Moses Maimonides probably was very uncomfortable with the idea that murders could be expiated through breaking a heifer's neck.

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Uniquely Maimonidean contributions

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Maimonides came up with a novel, rational understanding for this ceremony. He argued: "[When this ceremony is performed,] in most cases there will be many stories and discussions among the people because of the investigation, the going forth of the elders, the measurements, and the fact that the heifer is brought there. Thus, because of the matter being universally known, the killer perhaps could be recognized." (*Guide*, 3:40) In other words, the purpose of this ceremony is to generate publicity and discussion about the murder, with the ultimate goal that the murderer be found.

Still it cannot be claimed with certainty that this novel explanation was actually Maimonides' innovation. Virtually the identical explanation may be found in the works of a contemporary rabbi who lived in northern France, Rabbi Joseph Bechor Shor, who wrote that "God commanded all this so to provide a voice for the murder victim and to create a commotion in the cities around… When the heifer's neck is broken and then the heifer is buried – a very peculiar act – it… will sometimes lead to the murderer being found." There is no reason to think that these scholars – Maimonides and Bechor Shor – ever met, and no evidence that one of them read the works of the other. (Maimonides' *Guide* written in Egypt in Judeo-Arabic did not arrive in northern France very quickly; there is little reason to think that Bechor Shor's Torah commentary was known and read in Egypt right after it was written.) Sometimes scholars think of the Ashkenazi and Sephardi worlds of the Middle Ages as two Jewish solitudes that had virtually no contact. But it seems that leading scholars of both of these worlds were dealing with some of the same intellectual questions and sometimes coming up, perhaps independently, with similar answers.

But there were definitely uniquely Maimonidean contributions to the field of *ta'amei hamitzvot*.

First of all, Maimonides explained many of the Torah's laws as polemics against the idolatrous practices of ancient nations that no longer existed in Maimonides' time. He made serious efforts to learn whatever he could in the 12th century about the gentile world in the days of Moses (more than 2,000 years before). He used that knowledge to explain unusual laws of the Bible, such as the law against eating fruit during the first three years of a tree's life or the law against grafting different kinds of trees together, both of which, he said, were directed against ancient idolatrous practices (*Guide*, 3:37). While some of the particular explanations that Maimonides arrived at are arguable, the principle of his approach is shared by many contemporary Bible scholars, who believe that the more we know about ancient polytheistic religions the better we will understand the Bible.

Maimonides also argued passionately in defence of the idea of searching for *ta'amei hamitzvot*. He knew the arguments against trying to find the reasons for the laws of the Torah, and he knew that some people believed that the Torah's laws should not be seen as having specific reasons. Yet he had no patience for that approach:

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CLOSE CALL

A mother holds her child whose nursery room was destroyed by a Kassem rocket fired by Palestinians into the family's home in Gaza.

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He provided an ideological defence

Continued from page B11

"There is a group of human beings who consider it a grievous thing that causes should be given for any law; what would please them most is that the intellect would not find a meaning for the commandments and the prohibitions. What compels them to feel thus is a sickness that they find in their souls… For they think that if the laws… had been given to us for this or that reason, it would be as if they derived from the reflection and the understanding of some intelligent being. If, however, there is a thing for which the intellect could not find any meaning at all… it indubitably derives from God." (*Guide*, 3:31)

Maimonides forcefully rejected the argument that the sign of a divine system of law is that it is beyond the scope of rational thinking. Religion, according to Maimonides, is not meant to take us out of the rational world to some level of consciousness where the rules of reason and logic do not apply. Anybody who thinks so has a "sickness in his soul." Maimonides continued: "According to these people of weak intellects, it is as if man were more perfect than God; for man speaks and acts in a way that leads to some intended end, whereas God does not, but commands us to do things that are not useful for us and forbids us to do things that are not harmful to us… The contrary is the case; the whole purpose [of the Torah] consists of what is useful for us."

The most crucial contribution that Maimonides made to the field of *ta'amei hamitzvot* is not in the detailed explanations that he offered, but in the ideological defence that he provided for the system. He believed that a Jew did not have to choose between reason and revelation. Religion need not and should not be the celebration of the absurd and the illogical. Maimonides' system is the antithesis of the famous dictum of Tertullian and Augustine, "*credo quia impossibile*" – I believe because it is impossible. To the contrary, according to Maimonides, a person who is committed to a life of reason and intellect will find much of value in the Torah.

Martin Lockshin is director of the Centre for Jewish Studies at York University.

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Maimonides and his Islamic world

By ERIC LAWEE

Moses ben Maimon, also known as Maimonides, was born in Muslim Spain in 1138 and died in Muslim Egypt in 1204. In between, he spent his whole life in the Islamic world. How did he view Islam? In what ways was he indebted to his larger Muslim milieu? How did he evaluate the Jewish experience under Islam and counsel Jews to respond to their larger Muslim environment? Before providing some (fleeting) answers to these questions, a few words are in order about the state of the Islamic world in Maimonides' day and the major turning points in Maimonides' life there.

Maimonides and the Golden Age of Islamic Civilization

When Maimonides was born in Cordoba in 1138, the Islamic world, though no longer at the height of its power and splendour, remained a crucible of global civilization. Baghdad and Cairo were among the world's great cities. Trade thrived in the bustling marketplaces stretching from Muslim Spain – "*al-Andalus*" – in the west to the vast Islamic domains of central Asia in the east. Arabic remained a premier language of learning, transmitting ancient teachings in mathematics, optics, medicine, astronomy, and philosophy while helping to communicate new discoveries in these and other disciplines. (As Martin Kramer has observed, had Nobel Prizes existed in the year 1000, they would mostly have gone to Muslims.) The Muslim world also boasted some of the world's architectural wonders, including Cordoba's Great Mosque and the Alhambra in Granada, which remains the centrepiece of this Spanish city today.

To be sure, not all was in order in Maimonides' day in the "abode of Islam" – *dar al-Islam*– as Muslims refer to the Islamic part of the world. Then as now, the professed unity of the Islamic body politic was more fiction than fact. Two examples that would prove decisive for Maimonides illustrate the point. In 1148, when Maimonides was 10 years old, he and his family witnessed the terrifying invasion of Muslim Spain by the fanatical North African Almohade dynasty. This fundamentalist Berber tribe repressed the blend of Muslim piety and cosmopolitanism that had long been the hallmark of al-Andalus and outlawed religions other than Islam, forcing Andalusi Jews and Christians to choose between conversion to Islam, exile, or death. As a result, Maimonides and his family ended up in Egypt where, a few years after their arrival, the longstanding attempt of the Shi'ite Fatimid dynasty to claim rulership over the Islamic world was put down by Salah al-Din (Saladin), who conquered Egypt and inaugurated Sunni (Ayyubid) rule there.

With the arrival of the Almohades in Spain, Maimonides' family faced a difficult decision: where to go? While most Andalusi Jews headed north to find refuge in the ever-expanding domains of Spanish Christendom, the Maimon family opted to remain in the Islamic domain. After leaving Cordoba and wandering in Spain for some time, they emigrated to Morocco before heading for the land of Israel in 1165. Following a brief stay in inhospitable Crusader Palestine, during which they managed to pray at the site of the temple in Jerusalem, they headed for Egypt.

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'Head of the Jews'

Continued from page B13

There, following Saladin's ascension to the sultanate in 1171, Maimonides rose to prominence under the patronage of al-Qadi al-Fadil, Saladin's chief administrator. In addition to serving as a physician at Saladin's court, Maimonides assumed the position of *Ra'is al-Yahud,* "Head of the Jews," which involved him in all manner of communal tasks, up to and including a campaign to ransom Jewish prisoners captured by Crusaders in 1168. Maimonides eventually married into a prominent Egyptian Jewish family. His only child, Abraham, who would follow in his father's footsteps in many ways, was born in 1186. A year later, Saladin returned Jerusalem to Muslim hands after its interval under Crusader rule. One wonders about Maimonides' sentiments on that occasion.

In Egypt, Maimonides completed the works that assured him of his reputation as one of Judaism's greatest scholars. He concluded his *Commentary on the Mishnah*, begun during the years of wandering, in 1168. He wrote the magisterial legal code, the *Mishneh Torah*, between 1168 and 1178. And he put finishing touches on his great theological magnum opus, the *Guide of the Perplexed*, around 1190. Maimonides died in 1204, having lived in Egypt for nearly 40 years.

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Maimonides on Islam

In evaluating the religion of Islam, one factor was paramount for Maimonides: its incontestable monotheism. In his *Epistle on Apostasy*, addressed to Jews in North Africa and Spain suffering under Almohade oppression, Maimonides argued that a Jew asked to choose between forced apostasy to Islam and death should proclaim the Muslim declaration of faith and save himself or herself rather than suffering martyrdom (kiddush Hashem) – a ruling founded on Maimonides' certainty that Islam is a monotheistic religion.

Similarly, writing in a halachic context (*Mishneh Torah*, Hilchot Ma'achalot Asurot, 11:7), Maimonides stated that "any gentile who is not an idolater, like the Ishmaelites [i.e., Muslims] – their wine is prohibited from drinking but permitted for benefit." In a responsum addressed to a convert to Judaism named Ovadyah, Maimonides again insisted that Muslims ascribe to God "a unity concerning which there is no doubt." (In a telling aside, he added that though Muslims might lie about aspects of Judaism, this was "no reason for us to lie about them and say that they are idolaters.")

Not only did Maimonides uphold Islamic monotheism, he accorded it a significant role, along with Christianity, in the admittedly inscrutable divine plan for humankind. Writing at the end of *Mishneh Torah*, he suggested that, like Jesus, Muhammad "served only to clear the way" for the Messiah (Hilchot Melachim, 11:4; the citation appears in a larger passage long ago deleted by censors that remains missing in standard editions of Maimonides' code in use today). On this understanding, though Islam and Christianity both claimed to surpass the Torah, by spreading a variety of Jewish ideas to "the far isles," both unwittingly prepared the way for the Torah's ultimate triumph.

'Maimonides retained strong disagreements with Islam'

Even as he viewed Islam as a purely monotheistic faith that had advanced the cause of Abrahamic religion by bringing millions of polytheists to belief in the one true God (whom he calls Allah in his Arabic works), Maimonides retained strong disagreements with Islam. Not only did he deny the prophethood of Muhammad, as would be expected, he clearly thought little of Muhammad as a person, daringly calling him a "madman" in one place. Maimonides also objected to the Muslim claim that Jews had deliberately falsified the text of their Holy Scriptures, a charge that Muslims levelled against Christians as well. In a responsum, Maimonides argued that it was "permitted to teach the commandments to Christians" precisely because they shared a belief in the text of Tanach in common with Jews, in contrast to the Muslim view "that this Torah [as we have it] is not from God." While probably considering Islam the religion closest to Judaism, Maimonides deemed it a derivative faith. Though possessing worthwhile features, it owed these to Jewish teachings and practices that predated Islam by millennia.

Maimonides and "Islamicate Civilization"

Maimonides was a full participant in what the eminent Islamicist Marshall Hodgson has called "Islamicate civilization." By this, Hodgson meant not the religion of Islam but the "social and cultural complex historically associated with Islam and the Muslims, both among Muslims themselves and even when found among non-Muslims" (*The Venture of Islam*, vol. 1, p. 59).

Maimonides' debts to Islamicate civilization were many, beginning on the basic level of language. Maimonides wrote most of his works (including Jewish works such as the *Commentary on the Mishnah* and the *Guide*) in Arabic, a language that had developed into a powerful tool of scientific expression since Islam's rise in the seventh century. (At the same time, Maimonides contributed significantly to bringing Hebrew up to speed on this score.)

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'He read deeply in a wide array of Arabic literatures'

Continued from page B14

Maimonides learned medicine from Muslim doctors and received instruction in science and philosophy from Muslim teachers. He read deeply in a wide array of Arabic literatures. His espousal of a rationalist religious orientation reflected trends imbibed by him from the tradition of Greco-Arabic learning that flourished in Muslim lands in the centuries prior to his birth (even as this tradition of openness to non-Muslim learning began to ebb in Maimonides' day, yielding before, in Hillel Halkin's words, a "numbing religious orthodoxy" to which the Islamic world remains enthralled to this day).

Even aspects of his comprehensive code of Jewish law – that stunning accomplishment one always feels must have been written by dozens of scholars over decades – bear connections to Maimonides' Muslim milieu. This is most evident in its opening chapters, with its philosophic introduction to Judaism's "foundational" beliefs, but also, it may be suggested, in its lucid and methodical exposition of the totality of Jewish law, which rabbinic tradition had bequeathed to Maimonides in such a defiantly unsystematic form.

Whatever his view of Islam's merits and defects, Maimonides was convinced of the superiority of Muslim culture to its counterpart in Christian Europe. Writing to Samuel ibn Tibbon, the son of an Andalusi émigré scholar living in Christian southern France, he expressed amazement that a Jew born among Christians should nevertheless be "a devoted student of the sciences." Maimonides' perception of Christendom and its Jewries as culturally and intellectually backward was typical of representatives of the "Jewish Golden Age" in Muslim Spain. Nonetheless, Maimonides perceived a sharp decline in Jewish learning in the Islamic world during his lifetime. In a letter written near the end of his days, he opines that such learning is dead or dying in the Islamic world and has a future only in Christian Europe.

Maimonides on Jewish Life Under Islam

As Maimonides' career shows, one did not have to be Muslim to participate in the political, economic, and cultural life of Islamic civilization. Yet non-Muslims living in Muslim lands hardly enjoyed equal status with their Muslim neighbours. Those who, as distinguished from other infidels, met a basic monotheistic criterion, like Jews and Christians, were granted the status of dhimmis: "protected" permanent residents permitted to live in Muslim society as long as they maintained a low religious and social profile. Still, in return for recognizing the primacy of Islam and superiority of Muslims as well as submitting to a number of statutory disabilities, including payment of a special tax, dhimmis were allowed to practise their religion largely free of outside interference.

• More often than not, legal conditions governing the dhimmis went unobserved. In some cases, deviations from these formal rules allowed Jews and Christians to achieve positions of power and prestige within Muslim society. An exceptional case is the mid-11th-century talmudist and poet, Samuel ibn Naghrela (Shmuel Hanagid), who served as vizier in Granada and personally led his Muslim city-state's army into battle in obvious violation of the rules of proper dhimmi subordination. Another example is Maimonides who, especially after the Fatimids' fall, moved in Cairo's cultural and political upper echelons.

Continued on page B16

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This IDF soldier's duties include Shacharit prayers at the outset of his day.

'Life under Islam is extremely discouraging

Continued from page B15

To be sure, deviation from the formal standing enjoyed by dhimmis could work against them, yielding intolerance and stigmatization beyond sanctioned norms that, on occasion, spilled over into expulsion or massacre. Even before the Almohade invasion of al-Andalus in 1148, Jews were victims of such excesses when, in 1066, Shmuel Hanagid's son and successor, Joseph, was assassinated and Granada's Jews were slaughtered in large numbers.

For all that he benefited from broad exposure to Islamicate civilization, Maimonides' most direct assessment of Jewish life under Islam is extremely discouraging. In a letter of instruction and consolation sent to the Jews of Yemen, whose lives had become desperate due to a decree of forced apostasy, Maimonides affirmed that "on account of our sins, God has cast us into the midst of a people, the nation of Ishmael, who persecute us severely… No nation has ever done more harm to Israel." In words that could have been written today, he added that "the more we… choose to conciliate them, the more they choose to act belligerently toward us."

'Dhimmitude' was a source of pain and humiliation to Maimonides

Clearly "dhimmitude" was a source of pain and humiliation to Maimonides. (The term "dhimmitude" is a coinage of Bat Yeor, or "Daughter of the Nile," the pen name since 1974 of Gisèle Littman, a contemporary Egyptian-born Jewish writer who has little or nothing good to say about the fate of dhimmis in Islamic society, both in pre-modern or modern times.) In the circumstances of his day, Maimonides was compelled to suppress his rage at the "degradation" that the dhimmi system imposed. He likewise urged Yemen's Jews to "be silent, and bear" their condition on the grounds that any other response would only court a more dire fate.

Maimonides and the Dar al-Islam in Contemporary Context

In recent times, Maimonides' starkly negative verdict on Jewish life in the Muslim world has been revived and broadcast by a number of writers seeking to overturn a longstanding perception of Jewish-Muslim relations during the "classical period" of Jewish life under Islam (in the 10th to 12th centuries CE) as a sort of interfaith utopia. The impetus for this revised picture is partially political. That is, the new stress on a darker vision of pre-modern Jewish life in Islamic lands has been driven in part (though by no means in all cases) by this myth's invocation by Arab propagandists seeking to lay the blame for conflictual interactions between Jews and Muslims in recent times on the rise of Zionism. Needless to say, historians worry when contemporary political concerns threaten the search for accurate perceptions of the past.

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Maimonides' harsh verdict requires careful analysis

Continued from page B16

In fact, Maimonides' harsh verdict on pre-modern Muslim (or perhaps Arab) treatment of Jews requires careful analysis. For one thing, it presumably reflects the uncharacteristically abusive Muslim persecutions of Jews in Maimonides' day in his native Spain, Yemen, and elsewhere. (One assumes that Maimonides appreciated the far better situation of Egyptian Jewry during his lifetime.) Then too, when Maimonides affirms that "no nation" ever harmed Jews as much as "Ishmael," was he fully taking into account previous and contemporary Christian maltreatment of Jews, such as the devastation of Germany's Jewish communities during the First Crusade? Indeed, how much did Maimonides know about the often troubled history of Christian Europe's Jewries prior to his day?

Whatever may be the answers to these questions, it seems that most historians continue to accept the view that medieval Jewish life "under the crescent" was, by most measures, far more comfortable than medieval Jewish life "under the cross." (Of course, historians would also agree that Jewish life in Tsarist Russia was far better than in Nazi Germany – which is obviously not saying much.) More than anything, though, the complexities of Maimonides' relationship to things Islamic and Islamicate remind us of the need to avoid black-and-white conclusions, be they in the form of an oversimplified idealization of a "Jewish Golden Age" under Muslim rule or thoroughgoing despair that the Islamic world might never again nurture the sort of open-minded religiosity and general human excellence that are so uniquely attested to in the life and works of Moses ben Maimon.

Eric Lawee teaches in York University's division of humanities and its Centre for Jewish Studies. He is currently studying responses to Rashi's Torah commentary through the ages.

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Maimonides' Legacy: 800 and still counting

By JAMES DIAMOND

Eight hundred years have passed since the death of R. Moses ben Maimon (Maimonides) and during that time, not a moment has gone by in any hall of Jewish learning without some serious attention to the man and his thought.

So overpowering were his contributions to Jewish philosophy, Halachah, biblical interpretation and legal theory that virtually every current in Jewish thought since the Middle Ages intersects or originates with Maimonides at some point. His "13 principles of faith" virtually redefined Judaism as a creed, dogmatising an essentially dogma-less faith.

After the 12th century, no Jew would ever be able to practice or contend with a Judaism whose features lacked some Maimonidean stamp, whether theoretical or practical. One need only look at a recent bibliography compiled of academic studies pertaining to Maimonides containing 600 new entries for the last decade alone.

Considering the near obsession with his thought in the rabbinic world, one could conclude with confidence that many times that number have appeared during the same period. Indeed, the old Jewish proverb, "From Moses until Moses none compares to Moses" can safely be taken as fact rather than mere hyperbole.

His formidable intellectual legacy inspired impassioned debate, reaching such levels of intensity as to result in communities being fragmented, bans being issued and ultimately books being consigned to flames. These debates rage on to our day, with every camp imaginable enlisting Maimonides' authority as an endorsement of whatever theological or halachic position is being advocated to the point where it has jokingly been affirmed, "There is Maimonides, Yourmonides, Hismonides, etc."

> *'Religion, for him, was not something shrouded in mystery'*

Maimonides' earliest work, a treatise on logic, written while still a teenager, set the pace for what was to be his lifelong love affair with reason and science. Everything, including the teachings of Torah and the rabbinic tradition, must pass the test of logic. For example, although Maimonides ostensibly subscribed to a belief in creation out of nothing (*creatio ex nihilo* – itself a subject of debate), his intellectual honesty compelled him to admit that had Aristotle persuasively demonstrated the world was eternal he would read that theory into the first chapters of Genesis.

Religion, for him, was not something shrouded in mystery that required blind submission to authority and tradition. On the contrary, he explicitly identified *mesorah* and long standing beliefs – what we would term religious heritage as an inferior form of knowledge.

It would be a mistake to impose modern sensibilities, which tend to bifurcate secular education from Torah education, onto his thought. The Creator can only be known through his creation and that entails gaining an expertise in all its working parts. Understanding nature, for Maimonides, is a religious activity. His was a holistic conception of the world where all truth, be it science or philosophy, is Torah because it is necessary for the ultimate religious enterprise – knowledge of God.

For Maimonides, a human being's "image of God," in which the original man and woman were created, consists of intellectual capacity and therefore one cultivates one's humanity by exercising the mind. If God's sole activity is thinking, then the ultimate religious mandate of imitating God (*imitatio dei*) is to think.

The pursuit of knowledge becomes a God-like activity with its loftiest object being God himself. His motto was to seek the truth whatever its source even if that source was the likes of Aristotle, who himself did not acknowledge two of the most fundamental beliefs in Judaism (which Maimonides himself formulated), of either a creator God or a providential God.

Maimonides' penchant for order and clarity led him to construct the first major codification of rabbinic law which, up to his time, could only be found in the vast tomes of the Talmud whose complex, argumentative and chaotic presentation was impenetrable to all but the very few of the rabbinic scholarly elite.

Yet, the 14-volume compilation, boldly intended to supersede the Talmud as the ultimate halachic encyclopedia, and even more boldly entitled the *Mishneh Torah* (*The Second Torah* – a name subsequent halachists avoided for its perceived arrogance) is far more than mere classification and organization of law. It is also marked by philosophy, science, medicine, and history.

Continued on page B20

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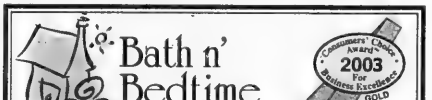
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'The emphasis is on rational discovery'

Continued from page B18

His rational approach is evident in its opening sentence, "The basic principle of all basic principles and the pillar of all sciences is to know that there is a First Existence..." Shortly thereafter, he defines the commandment to love God as "contemplating His great and wondrous works and creatures and from them obtain a glimpse of His wisdom."

The emphasis is on rational discovery. Intimacy with the divine is conditional on prodigious efforts to accumulate wisdom from every possible source. Consistently, he concludes the first volume of his *Mishneh Torah*, appropriately entitled *Book of Knowledge*, with the categorical assertion that "One only loves God with the knowledge with which one knows Him. The love is proportionate to the knowledge... A person ought therefore to devote himself to the comprehension and understanding of those sciences and studies which will inform him concerning his Master..."

Abraham, God's supreme "lover," rediscovered the lost truths of monotheism by an arduous process of autodidactic deliberation and study only completed at the age of 40. Maimonides rejects the midrashic tradition that Abraham was three when he discovered God, not only because it is absurd, but, more importantly, there would be nothing to learn from such a "miraculous" event. What kind of model would a three-year-old prodigy pose for the future of Judaism?

Likewise, in one of his other major works, the *Mishnah Commentary*, he remarkably naturalizes a story we are all familiar with from the Passover Haggadah. The great Tanna, R. Eliezer ben Azaryah's imprecise declaration of his age as "I am like a 70 year old," is traditionally understood to refer to his miraculous overnight transformation from adolescent to senior citizen so as to command respect for his new position of authority.

Maimonides attributes his elderly appearance to premature aging because of his strenuous, laborious and sleepless dedication to the study of Torah. The story is infinitely enriched once it has been demythologized. Abraham and R. Eliezer are now religious archetypes from which one can actually learn something, though the lesson of probative and intense study may not be as attractive as the immediacy of the miraculous.

Maimonides' ongoing attempt to demystify religion and his own tradition was part of his project to reconcile what he perceived had become for many an irresolvable tension between the dictates of reason and those of revelation, also known as the conflict between Athens and Jerusalem. The formal subject matter of those tensions consists of the two most esoteric realms within the Jewish corpus – the account of the Creation (first chapters in Genesis – *maaseh bereshit*) and the account of the Chariot (Ezekiel's vision at the beginning of his book – *maaseh merkavah*).

Maimonides identified them with the sciences of his day, formally known as physics and metaphysics, or the nature of the world, the nature of God and the heavenly bodies and the relationship between them. Although highly abstruse fields, they were still firmly within Maimonides' rational curriculum of study, in stark contrast to its later kabbalistic and earlier mystical connotations.

In his *Mishneh Torah*, he considered these two accounts to be the very apex of intellectual, and *ipso facto* religious, activities to which human beings can aspire, far more important and meaningful than the give and take of the Oral Law.

His *magnum opus* devoted to these subjects is the *Guide of the Perplexed*, a hefty and dense work written in Judeo-Arabic (Arabic in Hebrew characters – a reminder of an intertwining of cultures that is unimaginable in today's political climate), as a private communication with his most beloved of students, Joseph ben Judah.

Continued on page B21

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'The Guide challenges us'

Continued from page B20

In an age when ideas and beliefs were matters of life and death, Joseph and other intellectuals like him were experiencing a disturbing, and familiarly modern, crisis of faith. Their proficiency in both the philosophy and science of their day as well as their own Jewish texts had led them to what they thought was an either/or choice.

Since these two bodies of knowledge were at odds, they could not remain honestly committed to both. They would have to either renounce their allegiance to the Torah or live with it at the cost of intellectual dishonesty. The last option would plunge them into a state of existential anguish where they "would not cease to suffer from heartache and great perplexity."

The *Guide* offered a solution to these troubled individuals in the form of a radical new approach to biblical and rabbinic texts, which liberated them from their literal constraints.

Since virtually all biblical descriptions of God are anthropomorphic, they lead to false conceptions of God. The Torah's basic vocabulary had to be reinvented. In Maimonides' hands, many of the fantastic biblical narratives were intended as parables and philosophical allegory, and not as historical accounts. He compared their literary structure to "apples of gold in silver filigree," where only the silver is seen from a distance, while the gold can be discerned, as one gets closer. In doing so, the *Guide* challenges us to pierce through the literal "silver" and re-examine more closely every single principle that is crucial to Judaism whether it is the nature of God, providence, prophecy, creation, miracles or the purpose of the commandments.

God defies any description whatsoever and is incapable of change. God cannot see or talk because He bears no physical characteristics such as eyes or vocal chords. Ultimately the only appropriate theology is a negative one where all one can say about God is what He is not. When the Torah has God seeing, it means "God knows." God "stands" means God is stable and unchanging.

The theological implications of this kind of God, though, are troubling since they tend to minimize God's contact with and involvement in the world. Since God is unchanging, how can He respond to historical events, which are constantly in flux? Any such response would imply that God was affected by the event – but God can't be affected since He is absolute perfection.

If He responds it implies that He changed by doing something at one instant which He did not do before. If God doesn't hear or change then what use is prayer, another daily mainstay of Jewish religious practice? How can God be petitioned if He cannot be affected? How can we address Him in prayer as "great, mighty, awesome, etc." when He is in fact none of these? Even worse, a belief that these are accurate descriptions of God is tantamount to idolatry!

The offense is compounded, since idolatry is the worship of something non-existent while ascribing attributes to God, no matter how flattering, distorts the nature of an existent being. Divine providence, he asserts, is purely a function of intellectual achievement, in his words, "I believe that providence is consequent upon intellect and attached to it."

If so, what precisely is God's involvement in watching over human beings? What is the destiny of those who are observant of the mitzvot and ethically righteous but fail to follow the path of knowledge? Are they simply ignored by God and abandoned to the vicissitudes of nature? Prophecy, he asserts, is an automatic result of rational, moral and imaginative perfection. It is both "not possible that an individual should be fit for prophecy and prepared for it and not become a prophet," and impossible for God to turn an ignoramus or any unqualified person into a prophet "except as it is possible that He should turn an ass or a frog into a prophet."

Continued on page B22

FIRST YAHRZEIT OF A HERO

Ilan Ramon's wife, Rona, far right, and father Eliezer Wolferman, left, were among the family members at the memorial ceremony for the first yahrzeit of the fallen astronaut.

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Empowered and burdened humanity

Continued from page B21

This theory seems to deny God any active role in revelation, weaken His omnipotence to do whatever He wills, and do away with any significant distinctions between a prophet and a philosopher. Maimonides both empowered humanity and burdened it by imposing the onerous responsibility of self-attainment at the cost of forfeiting the comfort of divine paternalism.

Perhaps the most controversial aspect of Maimonides' thought is his rationalization of the commandments or *taamei hamitzvot*.

The single overarching rationale for the mitzvot is to eradicate idolatry and inculcate an authentic conception of monotheism. He rejected the traditional distinction between commandments classified as *chukim* (e.g. dietary laws; prohibited mixtures of wool and linen) as non-rational and *mishpatim* (e.g. prohibitions against civil offences such as murder and theft) as rational. For Maimonides, all commandments are rational, the sole difference being that the reasons for *chukim* are more difficult to determine.

'Overarching rationale for the mitzvot is to eradicate idolatry'

The forms the mitzvot take are geared toward human nature and, in particular, the psychology of the ancient Israelites. Following his general outlook that God does not miraculously change human nature, Maimonides could not accept that, after spending hundreds of years dominated by a pagan culture, the Jews of Egypt could have become pure monotheists overnight. Human nature cannot tolerate such abrupt changes and so the mitzvot aimed at weaning the Jews off the idolatrous ideology they had been accustomed to and easing them into a belief in pure monotheism.

For Maimonides, animal sacrifice is a pagan mode of worshipping God, so why the pervasive occupation of the Torah with the sacrificial cult? Maimonides' theory is that since this was the predominant form of worship in the ancient Near East it would have been too much of a shock to the human psyche to simply abolish it outright. The plan was to take pagan practice and subvert it from within by regulating it, restricting it and turning it on its head – legislating it out of existence.

The sacrificial system is firstly narrowed down to a select class, the priests, and a specific location, the Temple. The choice of sheep or goats for the paschal sacrifice was determined precisely because they were worshipped by the Egyptians. The idea was to take the very objects deified by the Egyptians and slaughter them.

The host culture viewed its blood as a bad omen so therefore the Jews sprinkled its blood on their doorposts as a frontal assault on the pagan belief – to "proclaim what is contrary to them, and bring forth the belief that the act, which they deemed to be a cause of destruction, saves from destruction." However, the implications that the mitzvot are historically contingent, elicited fierce resistance. Is there no intrinsic value to ritual?

To compound the problem Maimonides seems to contradict himself by suggesting, in the *Mishneh Torah*, a reestablishment of the sacrificial cult in the messianic period. Once the urge to sacrifice has been overcome, why return to its primitive rites? These questions vexed, and continue to vex, up to the present time.

I have offered just a sampling of the intriguing questions emerging from this great work, but, whatever the answers are, Maimonides' lasting accomplishment is to encourage Jews to struggle with these issues, and not simply accept tired "handed down" clichés as the operative principles by which they guide their lives and relationships with God.

Finally, any account of Maimonides' legacy would be deficient without a word about his vision of the utopian existence Jews daily anticipate – the messianic age. Here his naturalistic tendencies find their logical fruition in the maxim, "the world will follow its normal course."

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Passion for the truth

Continued from page B22

He is emphatic that the messianic period will evolve historically and will not be characterized by miraculous events. Its advent will be marked by Jewish political sovereignty, ingathering of exiles, international peace, and universal worship of one God. These are very specific criteria for establishing the credentials of the Messiah. Any leader who achieves them qualifies and, conversely, failure to bring them about is foolproof evidence of disqualification.

More importantly though, the messianic epoch is a time when petty tribalism, nationalism and ethnic loyalties will no longer be around to distract the human race from cultivating their humanity, when, "the one preoccupation of the whole world will be to know the Lord."

Its essence is captured by the figure of Elijah, the traditional herald of its imminent arrival, whose function is, according to the sages of the Mishnah, not to use genealogy as a yardstick for membership within the community, but solely "to make peace in the world."

Maimonides exquisitely elucidates this mishnaic opinion as follows: "The sages hold that there is no evil in ethnic background [*yichus*] because everyone's *yichus* ultimately traces itself back to the truth [*emet*] and the Torah is the father of everyone, while real evil lies in the hatred between men."

Briefly, the messianic age is a time when *yichus* will be replaced by truth as the only relevant indicator of one's humanity. Biological ancestry will be rendered irrelevant by a common ancestry rooted in the truth of the Torah. This conception of the Mashiach is consistent with his notion of who is a Jew.

He categorically rejected the Judah Halevian and later kabbalistic notions (which seem to have garnered far more mass appeal), of naturally born Jews' essential superiority over gentiles and even converts. In fact, Maimonides considered the convert superior to the biological Jew as reflected in his letter to Ovadiah the convert, which stated "Do not belittle your *yichus* for we can only trace our lineage back to Abraham, Isaac and Jacob whereas you can trace yours directly to 'He who spoke and the world came to be.'" For Maimonides, conduct and intellectual endeavour, not heredity, is what determines a person's identity.

Maimonides' passion for the truth and its dissemination was his own contribution to the realization of this messianic ideal. His approach to religion is a demanding one because it entails a perpetual search for truth rather than the comfort of the hard and fast answers people so crave.

Despite the derision and controversy he himself predicted his writings would elicit, he persisted in publishing for the benefit of posterity. What motivated his selfless efforts is best expressed by his introductory words to the *Guide*: "I am the man who when the concern pressed him and his way was straitened and he could find no other device by which to teach a demonstrated truth other than by giving satisfaction to a single virtuous man while displeasing 10,000 ignoramuses – I am he who prefers to address that single man by himself, and I do not heed the blame of those many people. For I claim to liberate that virtuous one from that into which he has sunk, and I shall guide him in his perplexity until he becomes perfect and he finds rest."

For those who wish to explore Maimonides further, the following books on different aspects of his thought are recommended: Isadore Twersky, *Introduction to the Code of Maimonides*, (Yale University Press, 1980), excellent overview of the *Mishneh Torah*; Menachem Kellner, *Maimonides on Judaism and the Jewish People*, (SUNY Press, 1991), on Maimonides' universalism; David Hartman, *Maimonides: Torah and Philosophic Quest*, (Jewish Publication Society, 1976), on the relation between his halachic and philosophical writings; Kenneth Seeskin, *Maimonides: A Guide for Today's Perplexed*, (Behrman House, 1991), a concise and accessible explication of key concepts in the Guide.

Prof. James Diamond holds the Joseph and Wolf Lebovic Chair of Jewish Studies at the University of Waterloo, Waterloo, Ontario and has published widely on Maimonides. His own book is entitled Maimonides and the Hermeneutics of Concealment.

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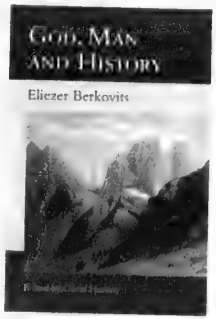
God, Man and History

The following is an excerpt from God, Man and History *by Eliezer Berkovits, edited by David Hazony (Shalem Press, 2004).*

Judaism is not an "idealistic" or a "spiritual" religion, but a human one. It is a religion for the whole of man. It aims at relating life in its entirety to God. It is not, therefore, so much a religion of creed as it is the religion of the deed on earth. The intellect or the soul may be satisfied with the creed; the whole man, however, may serve God only through the deed. The deed... is born of the union of body and mind; in the deed alone may the two join together, complementing each other to mutual advantage.

The deed, however, is essentially social; and in order to be, it must find its place in the external world of man. It is social because it is always expressive of a relationship. Most intimately, it is the relationship between body and soul. The contribution of the body to the deed necessarily places the deed in the world outside of man. The deed, directed to the outside, is always in relationship to an "other." This other may be the world, a neighbor, or God. However, in order to be, the deed must be effective; and it must be so in the place where it belongs – in the external world, in history. In fact, the deed is the stuff of which history is made....

For the deed to be effective, it must not remain the act of an individual, but must become that of a community. The deed makes history if it is the materialization of the desire and will of a community of people joined together in a common cause. It is obvious that the community of the deed is not a church. A church is the outgrowth of that very dualism that Judaism aims to overcome: A church is essentially a community of believers and worshippers, a spiritual community; it is not foremost a community of doers. Because the deed is to be effective in the external world of man, the community that it requires must be a living society in reasonable control of its general order of life. This general order must be such that it will not render the deed of Judaism impossible or "unnatural." Even the purely religious aspects of the Jewish deed are most intimately interwoven with community existence. If, for instance, the Sabbath were a purely spiritual day, to be observed in the heart alone through meditation and inner quiet, the economic structure of the society in which the Jew lived would have little or no bearing on its observance. But since the Sabbath, like any other mitzvah, is a deed, requiring rest for the body as well as the soul, the economic order is of the utmost relevance, even for the purely religious significance of the day. The most conducive environment for the Sabbath is, therefore, a society whose economic and industrial activities are at a standstill on that day. The Sabbath is most naturally at home in such a society. Thus the Sabbath deed, to be most effective, of necessity strives for the coordination of its own intentions with the material fabric and order of the community. This, however, may be most powerfully accomplished by a community that possesses sufficient sovereignty to fashion the practical structure of its own life in accordance with its desires.



Innumerable examples could be found to illustrate the point from among the "ritual laws" alone. Of far greater interest in this connection, however, are the laws governing interpersonal relationships. These cover all the areas of man's life: Family and society, law and trade, education and industry, peace and war. Nothing affecting human intercourse is excluded from the scope of these commandments. As always in Judaism, the goal is not the entertainment of noble ideals, but their realization in the external world of action and conduct. Therefore, the full implementation of Judaism requires a society that is prepared to submit its whole life to the ordering will of Judaism. But a society sufficiently free to do so is not a congregation or a church, not a philosophical school or an exclusive club, not even a communion of saints, but a nation – a people in control of, at least, the internal order of its existence. The mitzvah is a public deed, not a private one. One cannot be a Jew only "at heart"; one must be a Jew together with other Jews in history-making action.

A people in control of its own life, capable of implementing Judaism by applying it to the whole of life, is a people in its own land. Judaism, as the religion of the deed, requires a people in its land. The people alone can realize Judaism; in the land of the people alone may it be fully realized. Abraham was not the founder of a church, but the father of a people.

Continued on page B25

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'A holy nation cannot live in complete isolation'

Continued from page B24

"And I will make of you a great nation," God promises him at the beginning of his career, and he immediately directs Abraham "unto the land that I will show you."...

The idea of a holy nation is not to be confused with that of nationalism. The goal of nationalism is to serve the nation; a holy nation serves God. The law of nationalism is national self-interest; the law of a kingdom of priests is the will of God. From the point of view of a nationalistic ideology, the nation is an end in itself; the holy nation is a means to an end. Since, however, the end is the wholeness of life in relationship to God, it obviously points beyond the national frame: The holy nation is the instrument for the realization of a supra-national purpose in history. The nation works toward a universal goal. As such, it does not exclude other nations; on the contrary, the end which it serves seeks the completion of its aspirations by means of these nations. The individual Jew does not live alone. Hence, if his deed is to be effective, he must unite with others in the common pursuit of Judaism's goal. The result is, inevitably, the holy nation. But a holy nation cannot live in complete isolation. The more far-reaching the understanding that a people of God achieves with the rest of mankind, the more effective its deeds. The greater the understanding, the wider the area of life that becomes God-oriented. The deed is therefore always public: The deed of the individual takes place in his immediate society, in the midst of his people; and the deed of the nation is undertaken in the context of the life of the nations. As the individual must make common cause with the community,

Nationality is a historical necessity

so the nation with the community of nations. Realization through the holy people of necessity points to fuller realization through mankind.

The goal of Judaism is accomplished when it is reached by all mankind. Since, however, the goal is not essentially the teaching of noble ideals – which would indeed be rather easy, and ineffective – but rather their realization in history, one has to start with the smallest unit of living reality within which the deed of Judaism may become history-making; and such a unit is the nation. Individuals may teach; a people is needed in order to do so effectively. Nationality here is not an ideological requirement, but a historical necessity. The gradual realization of the universal purpose in history is unable to dispense with the instrumentality of the holy nation. The universal purpose and its practical implementation in history determine the national characteristics of Israel. The "holy nation" is in fact the only people on earth whose very raison d'etre is the pursuit of a universal goal. It is the universalistic idea at the heart of Israel's existence which determines its national distinctiveness and uniqueness....

What is "last in deed" may of course be "first in thought"; in history, however, one cannot begin with mankind: One must start with man. One first builds humanity within oneself through an awareness of the other, which – implying a measure of reconciliation between body and soul within the individual – leads to the caring deed. But we render the individual deed effective by building humanity within the nation, by relating the entire scope of a relatively self-contained society to God. And one builds humanity by striving through the

Continued on page B26

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'One of the 20th century's most outstanding Jewish thinkers'

Continued from B25

people for the final goal: To establish the world of mankind as the kingdom of God.

***

The late Rabbi Eliezer Berkovits was a theologian, philosopher, communal rabbi, and teacher. He was one of the 20th century's most significant and outstanding Jewish thinkers.

Born in Romania in 1908, Rabbi Berkovits was a student of Rabbi Yehiel Jacob Weinberg at the famous Hildesheimer seminary and earned a Ph.D in philosophy from the University of Berlin. After escaping Germany in 1938, he served as a communal rabbi in Leeds, Sydney, and Boston before assuming the post of chairman of the department of Jewish philosophy of Chicago's Hebrew Theological College in 1958. He taught philosophy and served as spiritual leader of Congregation Ohr Torah in Skokie until 1975, when he moved to Israel, where he concentrated on writing until his death in 1992.

He was a prolific writer who produced 19 books and dozens of articles and essays that touch on all aspects of Jewish philosophy and theology. His commitment to traditional Judaism was unwavering, but he was not afraid to voice his unease with certain trends within the Orthodox community. While he is known mostly for his writings on the Holocaust and Jewish law, his most important works discuss: Jewish morality; the relationship between man, God, and the world; and the meaning of the State of Israel. Rabbi Berkovits also grappled with the growing divide between "traditional" and "progressive" Judaism. He insisted that the Jews are one unified nation and pushed for greater flexibility in interpreting Jewish law in order to protect that unity.

Rabbi Berkovits believed very strongly in human responsibility for the course of history. About the Holocaust, he wrote famously that the real question is not "Where was God?" but "Where was man?" Humankind is responsible for the good and the evil that occurs in history. The purpose of Judaism, he believed, is to create a community of good people who take full responsibility for their actions, and who care for those in need.

To make this happen, the Jewish people must maintain its unity, its profound sense of solidarity and mutual obligation. Rabbi Berkovits was opposed to Jewish thinkers whose ideas would lead to the disintegration of the Jewish people. He was opposed to the social boycott that Orthodox Jews have tended to apply to Reform and Conservative congregations, and was in fact one of the first Orthodox leaders to speak in non-Orthodox synagogues. In this sense, he was truly "post-denominational."

His is a voice that articulates a coherent approach to Judaism that gives a prominent place to the ideals of proper

Continued on page B27

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Rosh Hashanah Greetings 5765

Unity of the Jewish people

Continued from page B26

human and Jewish values, and yet remains dedicated to Jewish law and tradition.

***

The Eliezer Berkovits Institute of Jewish Thought at the Shalem Center in Jerusalem was created by a partnership between the Shalem Center and the family of Rabbi Berkovits. Its purpose is to preserve and advance the life's work and thought of Rabbi Berkovits in all the fields in which he was involved, including: Jewish philosophy, morality, law, and theology; Jewish history, the Holocaust, and Zionist thought; the study of Bible, Talmud, and other classic texts; and contemporary issues affecting the unity of the Jewish people.

The institute is working toward these goals with activities including:

Publishing

The institute is: making Rabbi Berkovits' works available to the public, including editing and publishing new collections of his writings, such as *Essential Essays on Judaism* (Shalem Press, 2002); undertaking translations of his writings into English, Hebrew, and other languages, such as *Essential Essays in Hebrew* (Shalem Press, 2004); and arranging for the reissuing and distribution of existing essays that are not easily available, such as *God, Man and History* (Shalem Press, 2004).

Archives

The institute is home to the Eliezer Berkovits Archives, which will house all of Rabbi Berkovits' published books, published and unpublished papers and scholarly articles, private writings including responsa and correspondence, and other materials that might be pertinent for scholars interested in researching or writing about his life and thought.

Research and Conferences

The institute encourages research into the life and thought of Rabbi Berkovits by supporting new research by resident and visiting scholars and students, and sponsors lectures and conferences in Israel and around the world on the thought of Rabbi Berkovits.

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Moving toward a common Judaism

By DANIEL POLISAR

Though sharp differences of opinion among Jews are hardly a new phenomenon, Jewish public discourse has become preoccupied in recent years with the fear that mutual hostility among the competing streams of Judaism is spiraling out of control, and that the Jews, as a people, no longer possess a shared outlook capable of uniting them.

This point was made most tellingly in a wave of prominent books including *Jew vs. Jew: The Struggle for the Soul of American Jewry* (Touchstone, 2000), by Samuel G. Freedman, which went so far as to insist that "civil war" was at hand. Though *One People, Two Worlds: A Reform Rabbi and an Orthodox Rabbi Explore the Issues that Divide Them* (Schocken Books, 2002) intended to highlight the possibilities for dialogue, it instead overwhelmed the reader with the degree to which the two rabbis – and by extension, Reform and Orthodoxy more generally – hold opposing viewpoints on virtually every matter of significance. Other books, including Milton Viorst's *What Shall I Do with This People? Jews and the Fractious Politics of Judaism* (The Free Press, 2002) and Noah Efron's *Real Jews: Secular vs. Ultra-Orthodox and the Struggle for Jewish Identity in Israel* (Basic Books, 2003), explored other aspects of the ways in which, the authors posit, the hope for unity among Jews is a lost cause.

These works reflect the fact that mutual animosity remains a feature of Jewish life, and strike a warning note that is worth heeding. Nonetheless, there is good reason to challenge their overly gloomy view: though fractious politics remain, the last several years' most significant developments point to a narrowing of differences. Jews of different movements have begun to draw together on many of the central issues that have been sources of division for nearly two centuries. Taken as a whole, these developments offer an unprecedented opportunity for co-operation and for a renewed effort to forge a unified Jewish people.

Mutual animosity remains a feature of Jewish life

Perhaps the most striking example is the Reform movement's shift towards traditionalism, which culminated in 1999 with the approval by the Central Conference of American Rabbis of a new set of principles expressing the fundamental beliefs of Reform Jews. Such comprehensive programs had been adopted on only three previous occasions: The Pittsburgh Platform in 1885, the Columbus Platform in 1937, and the Centenary Perspective in 1976. The first, which announced a radical departure from the tenets of traditional Judaism, was the best-known and the decision to return to Pittsburgh in 1999 was therefore symbolic.

To understand its significance, it is important to recall that the original Pittsburgh Platform, which Reform leader Isaac Mayer Wise termed a "Declaration of Independence" for liberal Judaism in America, had gone remarkably far in breaking with Jewish particularism and embracing a cosmopolitan, rational universalism. Its key provisions:

•abandoned the traditional Jewish concept of God and replaced it with an abstracted "God-idea";

•accepted "only the moral laws" of Judaism and rejected on principle practices such as kashrut;

•asserted that Reform Jews "recognize in the modern era of universal culture of heart and intellect the approaching of the realization of Israel's great messianic hope";

•and declared that: "We consider ourselves no longer a nation, but a religious community, and, therefore, expect neither a return to Palestine… nor the restoration of any of the laws concerning the Jewish State."

Over the next century, Reform moderated some of these positions, but none of the movement's subsequent statements came close to the tectonic shift registered in 1999. Most significantly, the new platform replaced Reform's commitment to personal autonomy, which had accorded the individual free rein to choose among Jewish beliefs and practices, with the affirmation that "the Jewish people is bound to God by an eternal covenant (brit)."

The rabbis declared on behalf of their movement that: through Torah study we are called to mitzvot, the means by which we make our lives holy. We are committed to the ongoing study of the whole array of mitzvot and to the fulfillment of those that address us as individuals and as a community. Some of these mitzvot, sacred obligations, have long been observed by Reform Jews; others, both ancient and modern, demand renewed attention as the result of the unique context of our own times.

Continued on page B29

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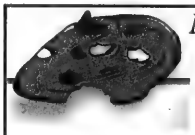
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Consensus emerging on state's public character

Continued from page B28

In embracing the study of all mitzvot, the Pittsburgh Principles opened up the possibility of a far more traditional form of Jewish observance, and the official commentary specifically mentions kashrut, tallit, tfillin, and mikvah (ritual immersion) "to demonstrate the principle that there is no mitzvah barred to Reform Jews...."

Lest there be any error regarding the magnitude of this change, the commentary declares: "This paragraph reflects the most significant break from the Pittsburgh Platform. By committing ourselves to study the whole array of mitzvot, Reform Jews affirm that all the mitzvot of the Torah can call to us as they call to all Jews...."

While the shift in the Reform movement has principally affected the Diaspora, Israeli Jews of differing religious outlooks have also begun coming together in ways that seemed unimaginable only a decade ago. None of the changes in the Jewish State has been as fundamental as the philosophical transformation within Reform, but, viewed collectively, the steps are quite significant.

In January 1999, the Israeli army received the tacit support of leading rabbis to establish the Nahal Haredi, a military unit that caters to the needs of ultra-Orthodox inductees. In the spring of 2000, the Tal Commission received the backing of prominent haredi rabbis for its recommendation to ease the path of yeshiva students into the work force by granting them a "year of decision," during which they could leave their studies and get jobs without immediately being drafted into the army. Significantly, those former yeshiva students choosing to continue working after that year were to be drafted into the army or national service. Coupled with diminished government subsidies for yeshiva study, this has led growing numbers of haredi men to join the work force in areas ranging from law and accounting to high-tech. Since the haredi community has long been resented in mainstream Israeli society for carrying too small a share of the country's military and economic burdens, these steps have the potential to bring the Jews of Israel closer together.

A consensus has also begun to emerge on the public character of the Jewish State, a source of conflict since the founding of Israel. One sign of the change was the Kineret Declaration, which was promulgated in October 2001 after being ratified by prominent representatives of Israel's humanist left, the Israeli branch of Reform, traditionalists, the "national-religious" camp, and the haredim. They united behind a ten-point document that explicitly recognized the contributions of the various groups to a common Jewish cause, and pointed the way to a peaceful resolution of central issues under contention.

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The bodies of MIA's Benny Avraham, Omar Suad and Adi Avitan, returned to Israel by their Hezbollah captors after some two years in Lebanon, were accorded a state funeral.

A distinctive set of Jewish ideas

Continued from page B29

In 2002, a more detailed covenant was drafted by religious-Zionist educator Ya'akov Medan and liberal legal scholar Ruth Gavison, setting forth agreed-upon principles and proposed arrangements for the most contentious issues of religion and state, including public observance of the Sabbath, the role of the Orthodox rabbinate in marriage and divorce, the government's relationship to Reform and Conservative institutions, and the definition of who is a Jew. Such initiatives have gone a long way to debunking the claim that Israeli Jews are so deeply divided that no meaningful platform can unite them.

None of these developments, whether in the Jewish State or the Diaspora, erases the sharp differences that remain on issues such as patrilineal descent or the granting of legitimacy to gay marriages. Likewise, the growing convergence on the level of ideas does not automatically reduce tensions. But what the recent changes suggest is that the last several years have seen a bridging of differences on some of the most significant issues, and the creation of new opportunities for unity.

What, then, can be done to build on these trends? First and foremost, it is essential to recognize that the Jewish tradition is not only about shared culture and customs, but is based on a distinctive set of Jewish ideas, including: belief in one God, the possibility of discovering moral truth, individual dignity, the centrality of the family, private initiative, communal responsibility, the rule of law, national independence, and the ideal of universal peace.

Such ideas, which find their origins in the Hebrew Bible, held the Jewish people together through history, even as they exercised a decisive influence on the civilizations around them. And it is these same ideas that are reflected in various ways in all the leading Jewish streams today, giving them a strong family resemblance despite differences of opinion in major areas of doctrine and practice.

These ideas are our common heritage, and the time has come to set about defining for ourselves a common Judaism,

Continued on page B31

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ALONG MOST OF ITS ROUTE THE FENCE IS NOT A CONCRETE WALL
Israeli security forces guarding the security fence in the West Bank allow a donkey cart to pass through.

Uniting Jews with the great ideas of our tradition

Continued from page B30

which can serve as a core of ideas upon which the great majority of Jews can and do agree. By focusing on this core, it is possible for scholars, rabbis, and laymen to strengthen the widely-felt intuition that Jewish unity reflects a reality that goes well beyond a tribal sense of brotherhood.

This kind of approach will, of necessity, mean a diminished focus on denominationalism. For several generations now, Jews have become accustomed to defining themselves primarily with reference to the issues on which they disagree: the mechitza separating men from women in synagogue, the ordination of gays and lesbians as rabbis, the use of guitars on the Sabbath, and so on. Such issues will continue to provoke debate; a focus on ideas that unite Jews does not require anyone to give up his or her beliefs on such matters, nor does it suggest the demise of the existing denominations.

What is needed, though, is a change in paradigm along the lines suggested a century ago by the scholar and educator Solomon Schechter, who in *His Majesty's Opposition* called on Jews holding different viewpoints to see themselves as belonging to competing political parties within a single, great republic: though opposed to one another on some issues, they should regard themselves first as citizens of the Jewish people, advancing the interests of the nation and the common creed for which it stands; and only secondarily as partisans seeking to move the nation towards a particular understanding of that creed.

Such an approach does not negate the role of comparison, but shifts its focus. Instead of highlighting differences among the movements of Judaism, it suggests that it is more revealing to consider how Judaism as a whole differs from the leading civilizations, philosophies, and religions with which it is in competition, whether these be Christianity, Buddhism, or the main streams of Enlightenment thought.

This is not a kind of discourse that is very familiar these days, but this does not mean that there are no models for it. One can consider, for example, *The Jews: Their History, Culture, and Religion* (1955), edited by Louis Finkelstein, chancellor of the Jewish Theological Seminary; *Where Judaism Differs* (1956), by Abba Hillel Silver, a leading Reform thinker and activist; or *Radical Then, Radical Now* (1991) by Jonathan Sacks, the Orthodox Chief Rabbi of Britain.

Such comparisons must be made fairly and honestly, with humility and a respect for the truths contained in the teachings and practices of other peoples. At the same time, however, a great deal can be gained by considering the real differences between Judaism and its competitors in the realm of ideas, demonstrating with balanced scholarship where our tradition has made a major contribution, and showcasing areas in which it has the potential to make further contributions to humanity.

Indeed, at the heart of a common Judaism is the belief that the ideas that unite Jews can benefit mankind as a whole, and that the age-old vision of improving the world is one in which all Jews can share. Though uniting Jews around the great ideas of our tradition is no small task, the prospects for success are greater today than at any time in recent memory.

Daniel Polisar is president of the Shalem Center in Jerusalem and publisher of its journal, Azure *(www.azure.org.il), where a longer version of this articles originally appeared.*

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Celebrities visit Israel

Every year, Hollywood celebrities come calling on Israel. Among the famous tourists last year were Jason Alexander, seen here with Moshe Kaveh, president of Bar Ilan University, Richard Gere hugging one his Israeli fans, and California Governor Arnold Schwarzenneggar urging joint California-Israel investment initiatives.

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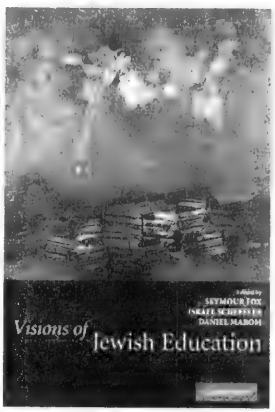
'The very best thinking of several major Jewish minds'

By SEYMOUR EPSTEIN

Last spring, Daniel Marom wrote two articles for *The CJN* on a project of the Mandel Foundation in Jerusalem that centres on a book called *Visions of Jewish Education*, which he edited with Seymour Fox and Israel Scheffler (Cambridge University Press, 2003). Marom is a Toronto native and CHAT graduate, and I was fascinated to read his perspective from Jerusalem, familiar as he is with our Jewish schools. The article inspired me to finally acquire the book and give it the attention it deserves.



I stress here that the volume demands a certain degree of respect in that it sums up a decade of discussion and deliberation on vision as an essential and critical element in educational planning. It also brings together in one book the very best thinking of several major Jewish minds on the single issue of Jewish education, and it challenges all of us who labour in this field, lay and professional alike, to rethink our most basic premises, to review our axioms, and to refresh our own visions with the deliberative energy released in this book.

One of the great dangers of being a school principal, or the director of a central agency for Jewish education, is the isolation and insulation provided by the physical, curricular and organizational parameters of the institution. There are, out there, hundreds of successful educators who are quietly running their schools, mentoring their teachers, designing curriculum, and building a school community, but they are doing it alone and are somewhat lonely.

The walls of the school, its ideological perspective, and its forms of pedagogy create a small world, sheltering the inside players (which can be good) and preventing too much external distraction (which can be bad). I deliberately refer to successful schools where there is little gap between the goals of the institution and the actual teaching and learning that exists. Even in those schools, for example, it is very difficult to get teachers to observe teaching in another setting. This excellent book reaches out to senior educators with a model for discussion that promises, both in content and in form, to ease their isolation and to give them improved vision, clearer and larger in range.

I am not convinced that sad educators who have given up many years ago and who are running schools that are without any vision or planning will benefit from this work. The sophistication of the debate and the elegance of the design are, by definition, reserved for thinking and thoughtful teachers.

The book is in three sections. Part 1 describes the Visions Project at the Mandel Foundation and the actual operation of the project. It then proceeds to provide an overview of the six visions, which constitute the core of the volume. Part 2, the main course, is composed of six essays and six corollary supplements.

1. *What Must a Jew Study – and Why* was written after the 1997 death of Isadore Twersky by Marom based on Twersky's notes and discussions in the project. Twersky was

Continued on page B34

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'The six essays are of the highest quality'

Continued from page B33

the director of Jewish studies at Harvard University and represents a rationalist stream of Orthodox Judaism.

2. *Jewish Studies in Israel from a Liberal-Secular Perspective* is the contribution of Menachem Brinker, a scholar of Hebrew literature and philosophy at Hebrew University and the University of Chicago.

3. *We Were as Those Who Dream: An Agenda for an Ideal Jewish Education* was written by Moshe Greenberg, who teaches Bible at the Hebrew University and who has trained a generation of Bible teachers.

4. *Reflections on the Educated Jew from the Perspective of Reform Judaism* is by Michael Meyer, a historian of modern Judaism at Hebrew Union College.

5. *Educated Jews: Common Elements* is the work of Michael Rosenak, a philosopher of Jewish education at Hebrew University. (Rosenak is the only one of the six scholars whose academic field is precisely that of Jewish education.)

6. *The Concept of the Educated Person: With Some Applications to Jewish Education* was composed by Scheffler, another philosopher of education and a professor at Harvard University.

Part 3 includes an essay by Seymour Fox, one of the great 20th-century voices in Jewish education, on a topic that is both critical to the viability of this book and central to Fox's lifework. In *The Art of Translation*, Fox explores how one translates vision into practice. Anyone who knows of Fox's significant contributions to educational theory, Hebrew camping, the Hebrew University's School of Education, the various Melton projects, the Jerusalem Fellows, and other Mandel Foundation projects knows also that he has devoted his career to simultaneously stretching the imaginative borders of visionary thinking and grounding those wild ideas in solid institutions that make a difference.

The last essay in the book, by Marom, describes his attempt to transfer the vision discussion into an American day school. Here we see what the skeptic in all of us might easily have doubted: the ability to translate grand visionary thinking into the nitty-gritty of everyday educational decisions.

In terms of content, the six essays by the individual scholars are of the highest quality. Asking a Twersky or a Greenberg to cogitate on the goals of an ideal Jewish education is an invitation to a pedagogic banquet of many sumptuous courses. Any educator who is comfortable in the world-view of Meyer (Reform), Brinker (Israeli secular), or Rosenak (religious Zionist) will identify with the respective vision and learn at the feet of these powerful thinkers. That, however, is just the beginning. Each one of us has the opportunity to compare these contrasting views and to search for surprises – moments when an unexpected opinion rises to the surface. These are not unidimensional scholars, and there exists in each essay an internal pluralism that is refreshing and challenging (possibly threatening to some).

> ***'The voices of women would have been welcome'***

The format of the book is, in itself, an instructive bit of meta-curriculum. Lining up six diverse thinkers and having them interact over many sessions on their respective visions is a lesson for all of us in pluralism and its benefits. In this case, no one was asked to compromise his own ideological position, but there is no doubt that the very presence of other authentic stances in the same room had its effect.

Another aspect of the technique also added to the dynamics of the deliberation. After each essay there is a supplement, which forces the particular scholar (and the reader) to revisit his dream in light of the other competing visions. This is a lesson in empathy and deep deliberation; an antidote to indoctrination.

If I were to fantasize about what else could have been part of this book, it would be the missing thinkers. The voices of women would have been welcome, given the large role that women have in education. A vision from the haredi world would have been illuminating. And we can only imagine what visions could have been supplied by great minds no longer with us – Rabbi Joseph B. Soloveitchik, Abraham Joshua Heschel, Nechama Leibowitz, the Lubavitcher Rebbe and others.

As difficult as it is to limit myself to two selections, I will conclude by giving you two quotations from the book, which, I hope, will tempt you into reading this visionary collection.

Continued on page B35

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Rosh Hashanah Greetings 5765

'The revitalization of Jewish life'

Continued from page B34

Meyer ends his supplement with the following: "Whatever the outcome, whatever forms Jewish identity may take in the near or long term, to be a Jew vigorously in the modern world will continue to mean confronting new external enticements, sorting them out, and seeking to integrate those that do not contradict the fundamental principles of the Jewish tradition. It will also continue to mean coping with hostility in such a way as to prevent it from misshaping Jewishness either through the internalization of negative stereotypes or through allowing memory of persecutions past and fear of persecutions in the future to become the exclusive, cheerless content of Judaism. Mostly, I trust, Jewishness will focus in the future, as in the past, on Zion. For Zion not only represents Jewish origins and Jewish unity. It is also the symbol of that Redemption which orients Jewish identity to its highest goal and gives it intrinsic meaning."

Fox lists three assumptions about visioning at the outset of his essay. The first is that vision makes a difference, and that differing visions result in different kinds of Jewish education.

The second assumption is that for these visions, or any others, to be implemented, they need to include an understanding of the real-life settings – schools, community centres, adult education programs, and summer camps – where education takes place.

"Finally, a thoughtful, compelling vision can not only improve existing institutions; it can lead to the invention of new ones. Such a vision can galvanize the will of the community and its leaders, ignite the creativity of teachers, hearten parents, and motivate gifted people to invest their talent and passion in the revitalization of Jewish life."

Seymour Epstein is the executive director of the UJA Federation Board of Jewish Education in Toronto.

CHECKPOINT CHECKERS

Two IDF soldiers carefully scrutinize incoming traffic at one of the checkpoints along the routes between the West Bank and Israel.

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Summertime vignettes of Israel

By DON CARR, Q.C.

Jerusalem. A fifth Israeli grandchild is born to us. Yael Hadass Feld, named on Shabbat in a shul in Ramot, where the women's section is a six-by-four-foot area behind a five-foot-high wooden mechitzah. A wonderful celebratory seudah shlishit at our children's home with a collection of family, olim from Canada, the United States, Switzerland and several sabras.

* * *

We join a UJA mission from Toronto led by Chuck Winograd and Robert Harlang for a couple of days. Most memorable is a review, by helicopter, of the seam line between Israel and the disputed territories alongside Kalkilya (Arab), Kfar Saba and Ranana (Jewish), Tulkarm (Arab) and Netanya (Jewish). Only from that vantage point is there vivid reconfirmation of the proximity of hostile Arab towns to those within Israel and the virtually indefensible sliver of pre-1967 Israeli territory inland from the Mediterranean to those Arab towns.

* * *

The security fence – so frequently referred to in the North American media and by the Arabs as "the wall" – and likened to the one that separated east and west Berlin. Out of the planned 769 kilometres, only 10 per cent of it will be a wall. The rest is a protective electronic fence. As for those portions that are, indeed, a wall – they run only alongside historically aggressive Arab towns and villages where, without it, random sniper fire is bound to shatter any period of quiet.

On the ground, driving along the highway adjacent to the wall, one is reminded of the sound barriers erected along the 401 in Toronto – although those were designed for different reasons.

The recent decision of the Israel Supreme Court requiring a change in the location of the barrier at certain places (but accepting the principle of the barrier), as disappointing as it may be to many Israelis, shows, once again, that Israel is the only country in the Middle East where the rule of law applies. The judgment of the court is an example of democracy in action.

Here are the closing paragraphs of the judgment: "Our task is difficult. We are members of Israeli society. Although we are sometimes in an ivory tower, that tower is in the heart of Jerusalem, which is not infrequently struck by ruthless terror. We are aware of the killing and destruction wrought by terror against the state and its citizens. As any other Israelis, we, too, recognize the need to defend the country and its citizens against the wounds inflicted by terror. We are aware that in the short term, this judgment will not make the state's struggle against those rising up against it easier. But we are judges. When we sit in judgment, we are subject to judgment. We act according to our best conscience and understanding. Regarding the state's struggle against the terror that rises up against it, we are convinced that at the end of the day, a struggle according to the law will strengthen her power and her spirit…

"Only a separation fence built on a base of law will grant security to the state and its citizens. Only a separation route based on the path of law will lead the state to the security so yearned for."

The world, however, is not interested in terror against Israelis, nor their right to defend themselves. Thus the International Court of Justice, an arm of the United Nations that is controlled by states inimical to the very existence of Israel, gave its opinion that "the wall" (its term) was illegal and should be removed totally. Adopting that opinion, the General Assembly of the UN, not unexpectedly, demanded the dismantling of the barrier.

But Israel will not desist; its actions will be governed by the rule of law, as interpreted by the only independent court with jurisdiction – the Supreme Court of Israel.

* * *

Some economic benefits of the Birthright Israel youth program for Israel since the program's inception: more than 190,000 workdays for Israelis; 206,000 hotel rooms used; and nearly 18,000 bus tours. The program's contribution to Israel's economy is more than $109 million (all figures US), with restaurant and café revenue accounting for more than $11 million. Payment for hiring buses was more than $5 million, and private purchases by the program's participants accounted for $19 million.

Continued on page B38

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Continued from page B37

A jewel in the crown of Israel's many museums is the too-often-neglected Bible Lands Museum in Jerusalem.

The brainchild and passion of the late Elie Borowski, who spent many years in Toronto, the museum has a permanent display of biblical and pre-biblical artifacts and a direct connection with Toronto. The bulk of the items on display are owned by and are on permanent loan from the Land of Biblical Archaeology Foundation, a Canadian charity.

Located across from the Israel Museum, the Bible Lands Museum also holds fascinating temporary exhibits, such as the current one, "Dragons, Monsters and Fabulous Beasts," a rich array of fantastic creatures from antiquity. Why missions and tourists from Canada do not make this exquisite, modern institution – the home of perhaps the largest collection of Mesopotamian seals in the world – a must on their itineraries – defies logic.

* * *

Israel's valid and powerful linkage, as the sole democracy in the Middle East, to other democracies across the world suffers terribly from the abysmal failure of Israeli *hasbara* (information).

This is no new phenomenon. It has existed for years. A former minister of foreign affairs at one time even disbanded the Hasbara Department of the Foreign Ministry. Now co-ordinated by Gidon Meir, who spent his early years in the Ottawa embassy, the department still does not understand that the job of presenting Israel to the North American, English-speaking public must be in the hands of those who speak our language with ease.

It is beyond belief that after so many years, Israel's message is transmitted by those with poor command of the language, while spokespersons such as former consul general Alon Pincus from New York, the Foreign Ministry's Dore Gold and Benjamin Netanyahu are rarely heard and seen.

Hold on! There is a rumour that Hebrew University, in co-operation with the Foreign Ministry, may soon be running a post-BA course on diplomacy and *hasbara*. It cannot be too soon.

* * *

The plumbing in the building housing our ground-floor apartment has passed its time of usefulness. Every so often, a little leak develops in the kitchen. But only the bubbling of damp plaster at the base of a wall gives it away.

We called the insurance company for their designated contractor to fix everything. The Levantine nature of part of the service industry in Israel now springs into action.

First comes a plumber. With a metal detector, he locates the pipes in the wall and under the floor tiles. With a practised eye, he compares the location with the pipes running just below the basement ceiling. He has to remove a large built-in kitchen cupboard. A pipe is under the floor beneath it.

He starts to hammer holes in the walls and shatter floor tiles. Bits of stone and showers of sand fly everywhere. Under the sand, beneath the tiles, he locates the leak, scoops out the sand with an old trowel, replaces the broken cast-iron pipe with one made of hard plastic.

But there must be more! Again, the hammer goes to work. Another leak – this time in the heating system. More plaster and rubble crumble and fly. Another old rusted pipe is removed and replaced

His work is done. He uses our broom and our dustpan to clean up. What about filling in the gaping holes in the walls and replacing the shattered floor tiles? Someone else will do that. We must call the company for a date.

For days, we step gingerly around the open floor at our doorway. The contractor assigns a date and two workers appear. Their job is solely to fill in the holes in the wall with rough cement and lay replacement floor tiles that we, fortunately, have on hand. What about plastering, painting and replacing the cupboard? Have patience! Those jobs are done by others. When the cement is dry – they say three weeks – they will set a date for the plasterer to come.

But we will be back in Toronto! A kind friend offers to come to our apartment at the appropriate time, let the plasterer in and wait until he is finished. Then another date will be set for a painter and a further date for someone to replace the cupboard. If all is completed by the time we return, it will be yet another Israeli miracle.

* * *

The dead-end street leading to the small square in front of our apartment building has just been designated as private parking, for use only by the residents of the adjacent buildings. None of the buildings has a parking garage.

To park anywhere in this area, a permit must be displayed on the car's windshield. The permit is issued by the City of Jerusalem. As we rent a car for our visits, we need a permit.

But wait! Despite proof of ownership of our apartment, a copy of our rental agreement and a copy of my passport, no permit can be given. Why? The clerk tells us that permits are only issued for the car that you own (on proof of ownership), or, if your rental agreement is for at least three months.

We ask to see the "boss." Same answer.

Where do I park? He tells me that I should park on the main street up the hill and pay for metered parking. Absurd, I say! Can you imagine me running up there every hour to deposit yet more money? Sorry, no permit!

I ask, what if one owned a car, but it required service and one rented a car for a few days? Sorry, no permit! What if one is a permanent resident, does not own a car, but decides to rent one for, say, two months? Sorry, no permit!

We arrive at a "compromise." I should park in front of our building, collect all of the tickets that I will surely get (at least two a day) and at the end of our visit, deliver all of them to his office with a sworn statement as to the ownership of the apartment, rental of the car and a copy of my passport. The tickets will then be cancelled.

Is there no other way to save the time and expense of having the parking police issue the tickets daily and for me to avoid going through this ridiculous process? No!

A visit to the city's ombudsman, who happens to be from Toronto, is to no avail. He cannot persuade the parking authorities to do otherwise. A letter to a higher municipal official yields nothing.

So much for local government flexibility and concern.

Don Carr is a lawyer, community acitivist and the president of The Canadian Jewish News.

Birthright Israel a huge success

Israeli Minister for Diaspora Affairs Natan Sharansky and Charles Bronfman, one of the founding Birthright Israel philanthropists, greet a new group of youngsters who arrived under the auspices of the innovative and successful program. More than 11,000 Diaspora youth were slated to visit Israel this year via Birthright.

May Peace, good health and happiness be yours this Rosh Hashanah.
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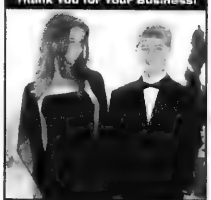
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Rosh Hashanah Greetings 5765

Israel helps troubled Jewish youth from Toronto

By JENNY HAZAN
CJN Israel Bureau

Zachery Nussbaum was kicked out of his house at the age of 14. His father, a rabbi in Toronto, asked Nussbaum to leave after he dropped out of yeshiva and refused to return to school.

"Yeshiva was a horrible experience for me. I was beaten by the other kids and picked on," says the dark-eyed 18-year-old. "So, I turned away. I lost all faith in Judaism and God and I started doing really bad stuff and hanging out with really bad people."

Since he left home, Nussbaum has couch-surfed across Toronto. "Nobody would take me in," he says. "My grandparents wouldn't even take me in. I was homeless."

Nussbaum stands at the Western Wall, among a group of 11 Jewish youth aged 17 to 24 from Toronto whose lives, like his, have included drug abuse, homelessness, foster care, group homes, shelters, rehabilitation facilities, dire school records, trouble with the law or problems with parents.

When Toronto-based Jewish Agency aliyah counsellor Gadi Anavi found out about the existence of these young people last winter through social worker Lillian Freedman, he thought that a two-week trip to Israel would be just the solution to get them onto the right path. The pair started to gather funding from the Jewish Agency and private philanthropists and "Israel Beats the Streets" was born.

'UJA Federation of Greater Toronto swooped in with a $30,000 Cdn grant'

Everything was set. Then, two weeks before the group was set to depart, one major philanthropic source fell through and the trip was in danger of cancellation.

That's when the UJA Federation of Greater Toronto swooped in with a $30,000 Cdn grant. After that, Momo Lifshitz, president of Oranim Educational Initiatives, agreed to supply the itinerary and tour guide; UIA Federations Canada pledged their support; and Toronto social workers Richard Coleman and Hindy Goldblum agreed to chaperone the group.

As the tearful group stood facing the Wall on the last day of their trip (the first site they visited after their arrival on Aug. 13), it was evident that Anavi couldn't have been more right about Israel helping them.

"In Toronto, I couldn't find a home," says Nussbaum. "And that's exactly what I found here. I feel such a strong connection; I feel so close to this country and to the people that live here. It makes me feel so strongly; I don't know how to express my feelings. I love it here.

"This has been the most unbelievable experience of my life," he adds. "I know that everybody is special in their own way, but you're looking at the bad special turning into the good special."

Joseph Anidjar is another such special person. The 21-year-old has been on his own since he was 18, when he had a falling out with his mother and stepfather, who currently reside in New Brunswick. "I had a rough childhood, growing up with my brother and my mom," he says, adding that since he was seven years old, when his parents divorced, he made a lot of mistakes.

"I did a few things that I regret and that have made my relationship with my parents not as good.

"Bit by bit, it's getting better. But, it takes time to build the respect and trust and I realize that now."

Although he says he loves his grandmother, with whom he lives in Toronto, it has not always been easy for them to get along. "It's been a little rough for me. We live in a small apartment and I lead a life that is totally opposite from hers. She's an 83-year-old woman and I'm a 21-year-old man. I like to have fun and she thinks I have to be in at 10 p.m. I don't deal well with that."

According to Anidjar, the trip to Israel has provided him with coping techniques that he thinks will be helpful. "Being here has totally changed my outlook on the way I handle people. I think it will be a lot better [when I get home]," he says.

"This trip opened my eyes to the things I want to do in my life. It has made me want to go back home and make my life what I want it to be."

The trip also opened a spiritual door to Anidjar. "I have been away from Judaism for a long time. But I feel spiritual here," he says, adding that on the first day of the trip, he didn't feel ready to put messages into the Wall, but by the last day, he felt comfortable enough to leave three prayer notes behind. "There were three things I really wanted to say and I'm glad that I did," he says. "I feel a lot better now."

"Coming here made me remember the happy person I used to be," he says, adding that he even looked in the mirror at one of the hotels and said to himself, *I'm back! I'm smiling all the time.*

"I want that to continue," he says. "I have a mindset of what I need to do now, and I think after I come back from Israel, my life is going to change."

Karen, 20, (who wanted her last name withheld) was following in her mother's footsteps when she started taking drugs, including heroin and cocaine, at the age of 12, but she was already on the road to change when she got to Israel.

"There were a lot of drugs and a lot of other extracurricular activities that used to be involved in my life," she says. She has been clean for the last 3½ months, ever since she left Toronto on a two-month trip to Kenya, during which she was drug free. "I tried to get help. I went to a lot of groups, I went to a detox centre and I ran away. I tried a lot of things, but nothing worked.

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Rosh Hashanah Greetings 5765

The Beat-the-Street group from Toronto pose for the camera at the Kotel in Jerusalem.

Coming to Israel was an opportunity to continue her rehabilitation

Continued from page B40

"In the end, I did it on my own. I decided that I have so much more to live for and I asked myself 'why am I doing this?'" she says. "I didn't have a choice. I had to do it for myself because if I didn't, I'd be dead."

For her, coming to Israel with the group was an opportunity to continue her rehabilitation by helping others in the same situation. "I wanted to share my experience with other people and try to help them through what they're going through, 'cause I've already beaten that."

Continued on page B42

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'This trip was a very spiritual experience'

Continued from page B41

According to Coleman, an addictions specialist and the former co-ordinator of the alternative sentencing program, the Toronto Drug Treatment Court, hard-drug use among youth in Karen's age group is not so uncommon. "What we're seeing in the age group 15 to 25 is heroin, cocaine, methamphetamines and club drugs like ecstasy and 3TC," he says.

Coleman says drug use has been a significant part of the lifestyle of some of the young people in the group that visited Israel. "Some of them come from a background that has been difficult because they have parents that use drugs; parents with mental illnesses; or parents that are heavy drinkers and are abusive," he says. "There are some who are unsure as to whether they will be using drugs again when they return. That's a decision that they are going to have to make.

"But, without exception, there has been a lot of learning going on and by and large, it has been a very rewarding trip for them. It has given them a chance to look at their lives in Toronto from a different perspective, and I think for some of them, they are going to make big changes as a result of this."

Goldblum, a family counsellor who specializes in addictions, mental health, homelessness, marginalized people and welfare, agrees. "Up until now, these kids have had a very small framework of reality," she says. "Coming outside of that reality and being in Israel has given them the ability to see that there is something greater outside of themselves and whatever their situation is in Toronto."

But the pilot group only represents a small fraction of homeless Jewish youth in Toronto. Coleman says it's difficult to ascertain accurate numbers, since most Jews who use homeless shelters and drug rehabilitation facilities don't identify themselves as Jews. Still, he estimates the count at around 1,000 in the city and up to tens of thousands across the country.

"Jewish youth are definitely underrepresented, relative to the percentage of Jews within the greater population," he says. "But they are out there."

According to a 2002 Jewish Community Study of New York, released last summer by the UJA Federation there, the same is true for the United States. Out of 1.4 million Jews in New York alone, 244,000 live below the poverty line.

That's why Michael Landsberg, executive director of the Israel Aliyah Center in New York, says he wants the "Israel Beats the Streets" pilot program to become a North American model. "In January 2003, when I started to work in New York, I realized that the legend that all North American Jews are rich is not true," he says.

"There is a strategy here to work with poor and underprivileged populations. I don't think we should only deal with them if they are from Russia, Argentina and Ethiopia. There are hundreds of thousands of Jews in North America who live in similar circumstances. It's just that no one wants to admit it."

Landsberg is careful to clarify that he is referring to a specific population. "It's not about bringing all of the homeless, criminals and drug addicts in North America to Israel," he says. "It's about bringing Jewish youth and other people who are solid, who can make it and who are on their way to a new life. There are those Jews who are in a bad situation, and if we give them a hand, we can pull them out of the swamp and help them to open a new page in a new society."

"The success of the group from Toronto should serve as a model for other North American communities."

Successful it was. "Whether these kids end up coming to live in Israel or staying in Toronto, they will be active in the Jewish community," says Laura Kindler, a representative from the Toronto UJA Federation, with confidence. "They are not the same people they were before they came."

Participant Rachel Danzinger, 18, is a living testament to this truth. "I have decided that I would like to try to be more close to the religion, in terms of telling people that I'm Jewish, rather than hiding it or trying to steer away from it; celebrating the holidays; going to synagogue once in a while; cooking dinners on Shabbat; lighting candles; saying *Kiddush* – little things that I feel I want to do now," says Danzinger, who has been taking welfare and living on her own since she was 16.

"This trip was a very spiritual experience. It's not something that when I go back to Toronto, I'm going to sit and let absorb and then realize. I realize what I am going through right now," she says. "I'm feeling it while I'm here. I am just so happy that I got the chance to come."

The potential for aliyah among members of the group is also great. According to Goldblum, all of the youth on the trip said that they want to return to Israel. The trick, she says, is to strike while the iron is hot. "They are very enthusiastic and now is a good time to build on that, to keep them motivated."

Nussbaum is definitely interested in pursuing the idea. "I have to go back to Toronto and settle my stuff there," he says in reference to his completion of high school next year. "But I most certainly want to come back, and now that I know it's an option for me, I definitely will."

Danzinger is also committed to the idea. "As soon as I finish high school next year, I see no reason why I shouldn't get myself back into this country," she says. "I want to come back here, learn the language and live on a kibbutz."

Anidjar already has a six-month plan in place. "I want to return to go to the army," he says. "I'm very serious about that, because I appreciate everything that Israel has done for me as a Jewish person and I feel the need to give a little bit of that back."

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The Jews of Iraq: long and tortuous history

By DAVID W. S. YUDIN

On June 28, two days earlier than planned, the coalition provisional authority transferred power to a new interim and sovereign Iraqi government.

Though the United States and its allies continue to maintain a very strong military presence in Iraq, and will undoubtedly wield an enormous amount of influence, the significance of the June 28 transfer of power should not be underestimated.

For the first time since Saddam Hussein became president in 1978, Iraq is being ruled by a government concerned with the interests of the Iraqi people.

Moreover, the government is representative of the diverse ethnicities and cultures in Iraq. It is led by a Shiite president, a Shiite prime minister and Kurdish and Sunni vice-presidents.

Other cultural groups are also represented, and the new government has pledged to make human rights a high priority. However, one "group" that is not represented is the Jewish community of Iraq.

With only 18 individuals, the Jewish community can no longer be considered an official group. It is therefore hardly surprising that the community is not represented in the new regime. Nevertheless, with a long and torturous history in Iraq, the voices of the departed Jews need to be heard.

Prior to Iraq's independence in 1932, there were approximately 150,000 Jews in Iraq – a far cry from the current 18.

While one often hears of the crimes committed by Saddam Hussein, the history of Iraq's Jews – of which most people know little – and the crimes perpetrated against them started well before him.

The story begins over 2,500 years ago in 586 BCE, when Nebuchadnezzar, the king of the Babylonian Empire, conquered Jerusalem and Judah, destroyed the First Temple and took the Jews as captives to Babylon.

Many Iraqis are quick to point out that the Iraqi Jewish community, before its demise, was the oldest continuous Jewish community in the world, outside of Israel. Most other Diaspora communities consist of descendants of the exile that followed the destruction of the Second Temple in Jerusalem in 70 CE.

Iraqi Jews, who like to be referred to as Babylonian Jews, take pride in the fact that Babylon was the birthplace of the Talmud, which is the main source of recorded biblical interpretation.

In modern times, the Iraqi Jewish community was known as one of the most enlightened and prosperous Jewish communities. It blossomed with the demise of the Ottoman Empire and the rise of the British Empire. The British introduced the concepts of human rights and equality, which had an immediate positive impact on Jews and other minorities.

Only 18 individuals in the Jewish community today

With the establishment of the Kingdom of Iraq in 1921, many Iraqi Jews became prominent members of the larger society. The first finance minister, a Jew named Heskel Sasson, was in large part responsible for the enormous oil wealth that Iraq accumulated during the 20th century. This was prior to UN sanctions imposed after the Gulf War. When Sasson negotiated the sale of Iraq's oil to the British-based Turkish Oil Company, he ensured that Iraq be paid in gold currency and not in pounds sterling. When the pound sterling went off the gold standard, Iraq profited greatly from its oil revenues.

On a personal note, my grandfather, Saleh Kahtan, was the legal advisor to the Ministry of Finance and subsequently became a member of Parliament.

The demise of Iraq's Jewish community began after the death of liberal King Faisal in 1933. The first step was the legislation of anti-Jewish measures, including restrictions preventing Jews from entering the civil service and receiving public education.

The situation deteriorated drastically in the 1930s when Nazi ideology began to seep into Iraq. The German ambassador to Iraq, Fritz Grobba, began to broadcast Radio Berlin in Arabic and distribute daily excerpts from Hitler's *Mein Kampf* in a popular Iraqi newspaper.

The culmination of all this was the 1941 coup that resulted in pro-Nazi Rashid Ali coming to power in Iraq. The consequence of this Nazi influence and the rise of nationalism and anti-Semitism in Iraq was the Farhud of 1941.

The Farhud was a pogrom that lasted two days and nights. Mobs of Iraqis, civilians and police, sacked and pillaged the Jewish area of Baghdad, killing at least 150, robbing, raping, maiming and injuring hundreds of others. Among Iraqi Jews, the Farhud is known as the Kristallnacht of the Middle East, presaging the expulsion of close to one million Jews from most of the Arab countries in the Middle East.

When the situation for Jews in Iraq began to deteriorate, Jews were forbidden to set foot outside the country and were essentially held hostage until they were able to escape.

In 1950, the travel restrictions were lifted and Jews were allowed to leave on the condition that they renounce their citizenship. From 1950 to 1951 approximately 125,000 Jews left Iraq as stateless persons in an airlift rescue organized by Israel. Iraq then confiscated all the property of those Jews, who were not allowed to take with them much more than some clothes to wear.

For the Jews who stayed in Iraq, the future included many more hardships. Travel outside the country was once again forbidden and persecution became particularly acute with the Baathist revolution in 1968 and Saddam Hussein's rise to power.

In 1969, nine Jews were hanged, convicted of being "American and Zionist spies" and "poisoning the water wells." The false nature of these charges is evident from the lumping together of espionage charges with the notoriously anti-Semitic medieval charge imported from Europe, alleging Jewish responsibility for disease through the poisoning of water wells.

Continued on page B44

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The destruction of Iraq's Jewish community was complete

Continued from page B43

It is inconceivable that Jews would have even had the opportunity to spy, because since 1967 all telephone connections to Jewish residences had been cut, Jews were forbidden from venturing beyond a certain distance from their homes and the community itself was subjected to round-the-clock surveillance.

With much fanfare and publicity, the bodies were left to hang all day in Baghdad Square, and the day was even declared a national holiday. Some 500,000 people came to celebrate the hangings.

Saddam Hussein, the chief of the National Security Bureau of the Revolutionary Command Council, addressed the crowd in front of television crews and newspaper reporters.

It did not take much time for Saddam to intimidate and harass the approximate 5,000 Jews who remained in Iraq in the 1960s, until they left the country using risky and dangerous means to escape.

On this matter, Saddam was influenced by his uncle and mentor, Khairallah Tulfah, whose pamphlet, *Three Whom God Should Not Have Created: Persians, Jews and Flies* Saddam had published in 1981 after he became president and was waging war on Iran.

The destruction of Iraq's Jewish community was complete. Prior to the war, the once proud, prosperous and vibrant 2,500-year-old and 150,000-person-strong community had dwindled to 38 individual, poor and isolated souls.

Since the end of the war, the community has shrunk to 18 people. This is a tragedy both for the victims, as well as for the entire nation of Iraq whose cultural landscape has been forever changed.

At one point, Baghdad was said to have been 35 per cent Jewish, with most shops reported to have been closed on the Jewish Sabbath. One can hardly begin to imagine how the face of this city changed when it lost an entire cultural group equal to a third of its population.

Even in times of peace and prosperity,

Continued on page B45

An extended family of newly arrived Iraqi immigrants settle in to their Israeli homes.

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Iraq must redress all the injustices

Continued from page B44

which will hopefully come soon, the Iraqi nation will be forever deprived of its original diversity, because of the damage and destruction brought upon it by its leaders.

Mohammed Zaki Khattab was the attorney for Jewish businessman Shafiq Ades, who was hanged in 1948 in front of his home in Basra after, in a show trial, being convicted of supplying Israel with arms. On the day of Ades' hanging, Khattab said, "A day will come when the Iraqi people will exculpate the innocence of Ades, the same as the French people exculpated the innocence of Dreyfus."

Youngsters from Iraq discover the new world of the fields of Israel.

It is my sincere hope that Khattab's words will now come true. If Iraqis are truly interested in establishing a real and healthy democracy, this democracy must also be a country capable of introspection and healing.

It should no longer be possible for Iraq to deny its history. Rather, Iraq must come to terms with and redress all the injustices that it has committed, including the false prosecution, discrimination, harassment, violence, exile and dispossession of its Jews.

Not only have Iraqi Jews suffered physical exile and the loss of their property, but the country has also denied and dismissed their suffering and excluded them from Iraqi history.

As a first step, therefore, the story of Iraq's Jewish community must be told and a true historical reckoning must occur within Iraq.

In addition, Iraqi Jews have rights to reparations for the confiscation of their property. Their exile from Iraq must also be addressed.

Only when Iraq comes to terms with its history, including the treatment of its Jews, can it return to its rightful place in history, as the cradle of civilization and pride of the Orient.

In this regard as well, Iraqi democracy can serve as an example to other Arab countries in the region whose Jews shared a similar fate to Iraq's Jews, and whose stories have also been erased.

David W.S. Yudin is an attorney in the New York office of international law firm Cleary, Gottlieb, Steen & Hamilton. He is a graduate of McGill University's faculty of law.

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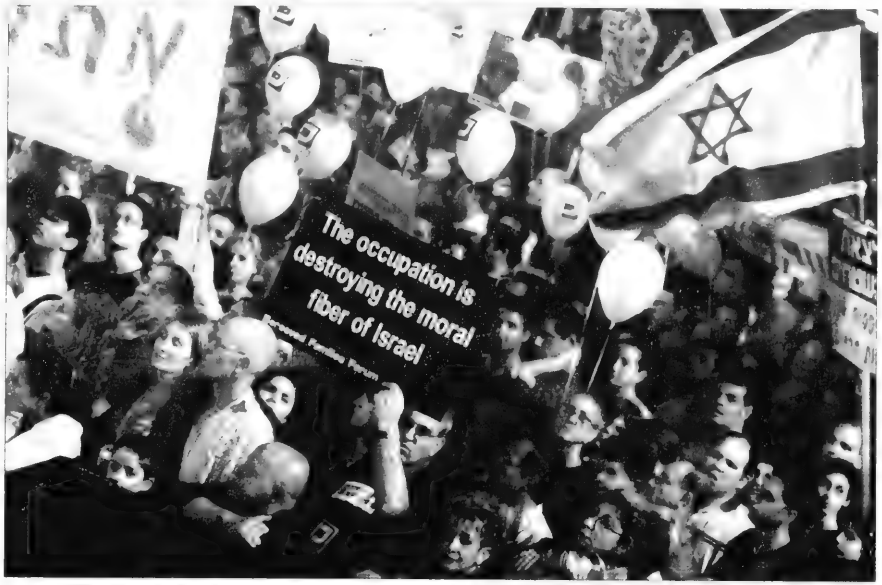
Anti-Semitism's signatures

Federal Justice Minister Irwin Cotler examines the burnt-out remnants of the library at the United Talmud Torahs in Montreal on the eve of Passover.

Anti-Semitic vandals over the past year did their ugly handiwork in Jewish cemeteries around the world. Here we see the results in New Zealand, immediately above, and in France.



Israelis rallied in large numbers for the government to withdraw from Gaza and from the West Bank.

5764: A year of pain and passion

By LESLIE SUSSER
Jewish Telegraphic Agency

If the year 5764 could be summed up in one word, it would be disengagement.

After more than three years of inability to make progress on third-party proposals to end Palestinian violence or advance the road map peace plan, Prime Minister Ariel Sharon seized the initiative, announcing that Israel would withdraw unilaterally from the Gaza Strip and parts of the West Bank in order to "disengage" from the Palestinians.

Sharon's plan, first mooted last December and officially launched April 14, redefined the international agenda on the Israeli-Palestinian conflict.

Despite his refusal to co-ordinate the plan with the Palestinian Authority, which he does not consider a credible negotiating partner, Sharon secured widespread international and regional support.

But the plan, which entails the evacuation of 21 Jewish settlements in Gaza and four in the West Bank, ran into fierce opposition from the settler movement and the Israeli right, and Israel's security services warned of the possibility of violent resistance.

In what threatened to be a serious debacle, Sharon's own Likud party rejected the plan in a party referendum. Sharon still managed to push it through his cabinet on June 7 – but only after firing two hawkish ministers from the National Union bloc and winning over three senior ministers from his own Likud party by ostensibly watering down the plan.

The amended plan provided for evacuation of settlements in four separate stages, with a fresh vote before each stage. The first vote was scheduled to be held by March 1, 2005, and Sharon said he intended to evacuate all settlements and army installations in Gaza by the end of 2005.

After initial skepticism, the Bush administration warmly welcomed Sharon's plan as a potentially historic turning point. At a White House meeting April 14, Sharon and President Bush exchanged letters endorsing the plan.

In his letter, Bush also endorsed two key Israeli positions for a final peace deal with the Palestinians: that it is "unrealistic" to expect Israel to return to the pre-1967 Green Line boundary with the West Bank, and that Palestinian refugees would have the right to return to a future State of Palestine, not to Israel.

In return for Israel's offer to withdraw from most of the areas conquered in 1967, Bush's letter seemed to guarantee American support on two of the most contentious issues in the Israeli-Palestinian conflict: that Israel would be able to retain large settlement blocs in the West Bank and that Israel's Jewish character would not be undermined by an influx of Arab refugees.

In late June, after the assurances were approved overwhelmingly by Congress, Sharon described the Bush letter as "one of the most important diplomatic achievements" in Israeli history.

The members of the international Quartet who formulated the road map – – the United States, European Union, United Nations and Russia – also expressed support for the disengagement plan, and offered to help rehabilitate the Gaza Strip after an Israeli withdrawal.

But after a July 5 meeting in Jerusalem with Palestinian Authority Prime Minister Ahmed Qurei, Quartet representatives made it clear that the offer of aid was conditional on the Palestinians carrying out security and other reforms they had agreed to in the road map.

Concerned a post-withdrawal Gaza could become a hotbed of fundamentalist terrorism that could spill over into its territory, Egypt offered to play a stabilizing role. But the Egyptians, too, laid down conditions, insisting that the Palestinians unify their security forces under a single command, as envisaged in the road map.

That demand, together with unprecedented Palestinian riots over the summer against the corrupt regime of PA President Yasser Arafat, led to speculation that Arafat might soon be forced to hand power to a new generation of Palestinians willing to make peace with Israel.

Sharon's determination to carry out a major unilateral move came in the wake of the collapse of PA Prime Minister Mahmoud Abbas' government in September 2003. The Israeli

Continued on page B48

A's . . .

Tom & Sharon Adler
David, Adam & Brandon

wish their parents, relatives & friends
a happy and healthy New Year

Honey & Roy Agar
Michelle, Blair, Sarah, Maggie & Jack

Wish their relatives and friends
a happy and healthy New Year.

Keith, Sheila & Denise Alexander
Donna, Jason,
Chloe, Jacklyn & Joshua Berns

Wish all their relatives and friends
a peaceful, happy and healthy New Year.

The Apelowicz Family

wishing our family and friends
a Happy and Healthy New Year.

Barry & Eleanor Appleby
and Family

Wish their relatives and friends
a peaceful, happy and healthy New Year.

Walter & Edie Arbib
Stephen & Dana

Wish all their relatives and friends
a peaceful, happy and healthy New Year.

David & Margaret Attis
Samara, Leyla & Aviva
Nick & Yona Attis-Day

Moncton, New Brunswick

Wish their relatives, friends & neighbours
a happy and healthy New Year

B's . . .

Carmella & Joe Betel

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Molly & Bert Bainerman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Manning & Marie Baker and Family

wish their relatives and friends a happy and healthy New Year.

Anne & Allan Bank

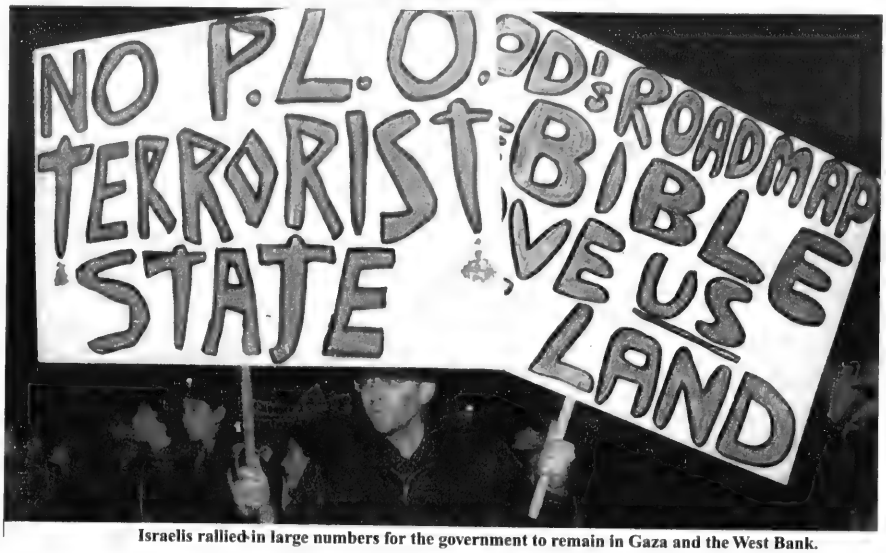
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Murray Berall & Melissa Pasternack Cole & Kaia

Wish their relatives & friends a happy and healthy New Year

"The Benyovits Family"
Miriam & Ted
Amit, Patti & Jamie,
Ronit, Dale, Joshua & Rebecca
Wish their relatives and friends a happy and healthy New Year.

Leo & Sara Beliak
Marlin Bendayan and Family
Robert & Tamara Beliak and Family
Chaim & Chava Beliak and Family
Murray & Stacey Beliak and Family
Arnold & Ruth Kravetz and Family
Wish their relatives, friends and neighbors a happy and healthy New Year.



Israelis rallied in large numbers for the government to remain in Gaza and the West Bank.

'Moving unilaterally to separate'

Continued from page B47

leader despaired of reaching any kind of agreement with the Palestinians and feared that Israel might be sucked into an indefinite occupation, leading to demands for the establishment of a binational Israeli-Palestinian state that soon would have an Arab majority.

By moving unilaterally to separate Israelis and Palestinians, Sharon hoped to create conditions for the two-state solution envisaged in the road map.

The plan, however, ran into fierce right-wing opposition. Settlers and hawks in Sharon's own Likud Party described the proposed withdrawal – without a cease-fire or any other Palestinian quid pro quo – as a "prize for terrorism."

To head off the opposition and secure Likud backing in the Knesset and cabinet, Sharon initiated a referendum of the full Likud party membership.

But the move backfired: On May 2, the party voted 60 per cent to 40 per cent against the disengagement plan.

The vote did not stop Sharon from amending the plan slightly and going ahead with it, but right-wing opponents accused him of riding roughshod over a democratic party decision, citing the party vote in an attempt to discredit the prime minister and his plan.

The Shin Bet security service suggested that right-wing extremists were gearing up to use violence to foil the evacuation, possibly by striking against Sharon or other cabinet ministers.

Politicians on both the left and right concurred that defiant settler statements and provocative rabbinical rulings against evacuation recalled the situation in the months preceding the 1995 assassination of prime minister Yitzhak Rabin.

On June 15, as his amended disengagement plan started taking shape, Sharon was cleared by Menachem Mazuz, Israel's new attorney general, of wrongdoing in the so-called Greek Island Affair, in which David Appel, a Likud activist and billionaire developer, was suspected of paying Sharon's son, Gilad, huge sums for work on the project in return for Sharon's help with Greek and Israeli authorities.

Sharon still faces possible criminal charges in an unrelated matter, over money his sons raised to pay back illegal campaign funding. Still, exoneration in the Greek Island Affair strengthened him politically at a crucial time.

Throughout the year, Palestinian terrorism continued to take Israeli lives, but the volume seemed to be decreasing. This was the case in Gaza, where Israel struck powerful blows against the leadership of the fundamentalist Hamas movement, assassinating its leader, Sheik Ahmed Yassin, on March 22, and his successor, Abdel Aziz Rantissi, less than a month later. Hamas threatened rivers of blood in retaliation, but the attacks never materialized, and it appeared that Israel's vigorous anti-terrorist moves had paid dividends.

The volume of Palestinian terrorism seemed to be decreasing

This was even truer on the West Bank. Figures released by the Israel Defence Forces showed that in the first six months of 2004, there had been only four successful suicide attacks emanating from the West Bank, compared to 17 in the same period in 2003. The IDF's Central Command ascribed the decline to army activities in West Bank cities, pinpoint intelligence and the erection of part of the security fence between Israel and the West Bank, which forced would-be terrorists to operate along fewer, longer and more easily monitored routes.

Despite its obvious security advantages, however, the fence proved controversial – at least outside Israel. On July 9, the United Nations' International Court of Justice ruled that the fence was illegal because it intruded in places into the West Bank – which the court deemed "Palestinian land" – and called on Israel to dismantle it.

Denouncing the ruling as biased and politically motivated, Israel argued that the court failed to take into account the basic reason for building the fence: Palestinian terrorism. Although the ruling was merely advisory and non- binding, the Palestinians welcomed it as a significant step in their campaign to turn Israel into an international pariah state.

Indeed, within two weeks they had turned it into a resolution at the UN General Assembly ordering Israel to dismantle the fence. Though the resolution also was non-binding,

Continued on page B49

Strains with Israel's relationship with Turkey

Continued from page B48

the overwhelming nature of the vote – including the unanimous support of an expanded European Union, raising the prospect of an unprecedented rupture in Israel's relations with Europe – served to further isolate the Jewish state on the world stage.

Israel's position in the region also was affected by fallout from the American war in Iraq, as well as the ongoing confrontation with the Palestinians. On Dec. 19, just days after the capture of Saddam Hussein, Libyan leader Col. Moammar Gadhafi announced his readiness to dismantle his weapons of mass destruction programs, which many believed were aimed primarily against Israel.

Signs that Israel's economy was emerging from a three-year slump

At the same time, the unrelenting clashes with Palestinian terrorism led to strains in Israel's strategic relationship with Turkey. Turkey's Islamist-led government accused Israel of state terrorism, though trade and military ties were not immediately affected.

In parallel with the decline in terrorism, there were signs that Israel's economy was emerging from a three-year slump. In the first quarter of 2004, GNP grew by an impressive 5.1 per cent, the business sector expanded by 7.2 per cent, private consumption rose 4.3 per cent, imports of goods and services increased by 25.6 per cent and exports were up by 35.6 per cent.

But the recovery failed to trickle down to the weaker socio-economic sectors: Despite the growth, unemployment reached a 12-year high of over 11 per cent. Finance Minister Benjamin Netanyahu, who won high marks from international economists for his handling of the economy, was accused by Israeli opponents of creating an economy for the rich.

The most devastating argument against Netanyahu was in the poverty statistics: Despite the economic upturn, 1.3 million Israelis, or one of every five citizens, including a third of Israeli children, still were living below the poverty line in 5764.

(Leslie Susser is the diplomatic correspondent for the Jerusalem Report.)

CARING FOR THE HUNGRY
***Pitchon Lev*, a charitable organization, distributes food to the needy for Rosh Hashanah.**

Samuel & Janet Berger
Best wishes to our children, grandchildren, great-grandchildren and relatives for a happy, healthy & peaceful New Year.

Arthur Birnbaum and Susan McCallum
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Kalman & Cynthia Bielak
Yakov, Pamela, Daniel & Naiomi
Simcha, Barbara, Brandon, Brooke & Breanne
Shneur, Gideon & Shlomo
wish their relatives & friends a happy and healthy New Year

Sam & Luba Bielas
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Abe & Freda Blankenstein
Harvey & Fay Blankenstein & Family
Larry & Marla Blankenstein & Family
Randy & Annette Goodman & Family
Joel & Sharon Waisglass & Family
Wish all their relatives and friends a Happy and Healthy New Year.

Susan, Fred, Ricki & Sarah Birnbaum
wish their relatives and friends a happy, and healthy New Year.

Rivy & Harvey Blass
Joel, Mitchell, Elana, Zachary & Zoe
Wish their relatives, friends & neighbours a happy and healthy New Year

Richard, Melanie, Adam, Samantha & Matthew Bogoroch
Wish all their relatives and friends a happy and healthy New Year.

Dr. & Mrs. Alan Bobkin
Erin and Alyssa
wish their patients, relatives and friends a happy & healthy New Year.

Sharon & Syd Bojarski
Michelle & Michael
wish their relatives and friends a happy, and healthy New Year.

Joe and Sarah Bogoroch
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year

Larry & Helen Bossin
Brian, Helen & Brielle
Melanie & Robbie
Wish all our relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Sam Brand
Bonnie, Barry, Morris and Grandchildren
Wish their relatives and friends & neighbours a happy and healthy New Year.

Sam and Yetta Brown and Family
Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

C's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Ella & Marshall Cohen

Wayne and Ann Caplan
Elana & Stewart, Dayna, Jeff & Jakey

wish their parents, relatives and friends a very happy and healthy New Year.

Fred Chapnick

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Elsa & Howard Chandler & Family

Wish their relatives, friends & neighbours a happy and healthy New Year.

Ted and Joli Chester
Children and Grandchildren

Wish their relatives and friends a peaceful, happy and healthy New Year.

Joe & Sidia Cowen

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

D's . . .

Gloria & Morris Dadoun

Wish their relatives, friends & neighbours a happy and healthy New Year

Redemption in a graveyard in Poland

By JACK GOLDFARB

Two summers ago, Anna Garczynska phoned me with startling news from her tiny village of Rytwiany, outside Staszow, Poland. Two skeletons had been found beneath a house undergoing reconstruction on Koscielna Street in Staszow.

Anna's son-in-law, Slawek, a Staszow policeman, had told her about the grim discovery. Her first thought was that maybe – just maybe – the skeletons might be the remains of any of my relatives lost in the Holocaust. The thought of this possibility gripped me with shock – and hope. Our family had lost 35 kin – uncles, aunts and cousins. To find any traces of them now, 60 years after they presumably perished in Belzec or Treblinka, would be nothing short of a miracle.

Anna's family and I have kept in close contact for the past 10 years, since I first met them when I began restoring the Jewish cemetery in Staszow. Her mother was Leokadia Kawalec, a Righteous Gentile honoured by Yad Vashem for helping to save eight Staszow Jews. Leokadia has never forgotten witnessing the death march of the 5,000 Staszow Jews as they were mercilessly driven from the town.

I thanked Anna for the phone call and asked her to keep me posted about the skeletons. Several days later, the Staszow police filed their report: the skeletons – that of a man of about 40 years old and a young teenager of uncertain gender – bore no signs of criminal violence. Their deaths occurred, most likely, during the years of Nazi occupation, from 1939 to 1944. The report surmised they died of starvation or suffocation under the house. With these details, the police were closing the case and preparing to dispose of the remains, in the local potter's field.

But the slim thread of hope that the skeletons could be those of my relatives, and the strong likelihood that the two unfortunate souls were Jewish persons in hiding under the house, motivated me to intervene. I contacted the Staszow police and insisted that DNA tests be made.

The local forensic physician agreed to my request and, after Rabbi Michael Schudrich, chief rabbi of Poland, gave his halachic sanction (Jewish law normally forbids "mutilation" of human remains), Dr. Grosicki removed several teeth from the skeletons.

I had already asked the good people of the biology department at University College, London, whether they could do the genetic testing for me. (I had once participated in their genetic study of Cohanim). Their reply was that if the London beit din also approved – as the skeletons were presumed to be of Jewish persons – the lab would do the work and, generously, waive any fees.

I dared to hope that these two skeletons could be that of my Uncle Aron (Wolman) and one of his children. He was my mother's brother, the youngest of nine siblings. He had had two children – a 14-year-old son, Chaskell, and a 10-year-old daughter, Yehudit. I never knew definitively what fate befell them.

Born in the United States, I had never personally known any of my Staszow relatives. But the fascinating stories and characteristics of many of them, as told by my parents, made them as real as if they had sat around our own dining table as I grew up in west Philadelphia

My Uncle Aron had been a "war hero" who, after serving several years conscripted in the Russian czar's army, managed to escape (in the chaos of the Russian Revolution) and trek hundreds of miles home, after the family thought he had surely been killed in battle. After the Holocaust, the story that had reached us in Philadelphia was that when the deportation train carrying the Staszow Jews had slowed for a curve, my uncle, daring and impulsive, had leaped from the cattle car, but had been shot dead by the Gestapo guards on the roof.

Although Uncle Aron and one of his children matched closest to the skeletons' estimated ages, others of my lost relatives also fitted those age groups. I swabbed the inside of my cheek and sent my DNA sample off to the London University laboratory.

The wait for results was a long one. The lab was busy and it took almost two years. When the results finally arrived, the answer was negative; the skeletons were not my kin.

Nevertheless, I felt obliged to give these two anonymous mortals a decent burial. The two sets of remains had been in the custody of the Staszow Town Hospital for those two years.

Together with a friend, Andrzej Wawrylak, a member of the Staszow Town Council, I went to the hospital morgue and presented the document requesting the release of the skeletons to me for burial.

Continued on page B51

The author at the gravestone of his grandfather that was recovered from the former Gestapo headquarters in a house in Staszow, Poland. The stone was discovered 60 years after the Jewish community there was deported.

Some of the resurrected gravestones in the restored Staszow cemetery. The white stone on the left is the Holocaust monument. [Jack Goldfarb photo]

'You know what? You bury the skeletons!'

Continued from page B50

The clerks on duty calculated the arithmetic on paper and came up with the news that I owed exactly 38,000 Polish zlotys (about $800 US). My abrupt question, "For what?" elicited the reply, "For refrigeration and storage of human remains for two years – including cost of electricity."

My impulse reaction was to respond with, "You know what? You bury the skeletons!"

But then I thought – whoever these tragic people were and for whatever they had suffered, they did not deserve to be indecorously cast into a nameless grave in potter's field, their identity lost forever.

But 38,000 zlotys also seemed extortionate.

Mr. Wawrylak stepped into the breach. He spoke on the phone to the director of the morgue, asserting that I would not pay the sum demanded.

"How much will he pay?" the director asked.

I offered $200 and the "deal" was quickly sealed. The money was "donated" to the hospital. A sad comment on what amounted to a repugnant ransoming of the dead.

We transported the skeletons to the cemetery and made arrangements for the digging of a grave. But, according to Jewish law, no human remains could be knowingly disturbed by the burial of another.

To help with that, Alex Wasowicz, the young assistant to Rabbi Schudrich, had travelled the 250 kilometres from Warsaw to Staszow. Alex had brought along two hollow aluminum prongs that he used as "divining rods" to determine a place in this 183-year-old cemetery where no one else was buried.

As Alex stalked about the burial ground with his two aluminum rods, they continually crossed over each other, indicating the presence of human remains. Under an overhead canopy of tall acacia trees, he suddenly stopped in his tracks. "A very heavy presence here," he said quietly. "Something unusual…" The prongs had locked firmly on to each other.

Next November we will honour them with prayers and a memorial stone

And then I knew.

On that fateful day in November 1942 when the Jews of Staszow stood in long rows in the town square awaiting their fate, the Nazis and their Lithuanian mercenaries shot dead dozens of people at random to intimidate the massed community. Later, a group of able-bodied Jewish men were ordered to hastily bury the victims in a mass grave in the cemetery. The men were warned not to speak to one another as they went about their gruesome task.

But one of those gravediggers, Mory Rosenzweig, survived the war. When he visited me in New York many years ago, he told me he had managed to sink an iron pipe in the ground to mark the site of the mass grave. Rosenzweig drew me a rough map indicating its location.

On my frequent trips to Staszow, I searched in vain for the iron pipe.

Nor was Mory's map, salvaged from his memory 50 years later, helpful. Time and the elements had altered the terrain. No landmark grove of trees existed. A cluster of withered stumps may or may not have been a vanished grove.

After Alex's discovery, I pored over the dog-eared map once more. Several clues this time seemed to confirm his "divining" evidence – vestigial traces of an eroded hillock and remnants of a crumbling stone wall.

I asked Alex to double-check the site with the aluminum prongs. He did.

No question about it, he said, this is the "heaviest" site in the cemetery.

Sixty years later, we have obviously found these martyred townspeople and next November we will honour them with prayers and a memorial stone.

For me, they are not all nameless victims. In this grave lies my blind Uncle Herszel, who emerged from his hiding place on that fateful day to mournfully chant biblical verses until a Lithuanian mercenary murdered this gentle soul with a bullet through his head.

And in this grave lies my heroic aunt, Chava Malkeles, a gutsy septuagenarian, who before they shot her, defiantly shouted to the Germans that the Jews, who had survived all their oppressors throughout history, would ultimately triumph over Hitler, too.

We lowered the two skeletons found in Koscielna Street, wrapped in prayer shawls, into the clayish earth. At the edge of the narrow pit offering these two anonymous souls a permanent resting place at last, we recited the time-hallowed words of the Kaddish prayer… "V'yitkadash shmai rabbah…"

Jack Goldfarb is a writer based in New York.

E's . . .

Sam & Sara Eker and Children

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Lily Elsner & Bob Ritter

Michelle, Alan & Zachary, David & Michelle, Brooke, Shawna & Mike, & Stacey

Wish their relatives, friends & neighbours a happy, healthy New Year.

F's . . .

Phil & Rochelle Feldberg
Jeff, Waleuska & Victoria
Adam
Robyn, Jarred & Hudson Katz

Wish all their relatives, friends a peaceful, happy and healthy New Year.

Phyllis & Irving Feldman
Jonas & Brandon

Wish all their relatives and friends a happy and healthy New Year.

Dale, Michael, Lauren & Adam Feldman

Wish their relatives, friends & neighbours a happy and healthy New Year.

Philip & Cyla Fiksel
Nathan, Miriam, Jamie & Stacie Birnbaum

wish their relatives & friends a happy and healthy New Year

We wish all our relatives & friends
a peaceful, happy and healthy New Year

The Finkelsteins
Henry, Molly & Matthew
David, Rachel & Jonah

Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel

Daniella & Ari Gold
Jordan and Alexandra

Jerry & Helen Fishman
Mark & Doreen, Aimee, Haley,
Stacey & Shane Fishman
Gary & Sheryl, Robbie, Raquel
& Alexander Rubinoff
Marcy & Ryan
Wish all their relatives, friends & neighbours
a happy and healthy New Year.

Aron & Ala Gerhard

Wish their relatives, friends & neighbours
a happy and healthy New Year.

Allan and Pat Friedland
Marla and Ilan
Wish their relatives and friends
a happy and healthy New Year.

Mr. & Mrs. Jack Gladstone
and Neil
Dr. & Mrs. Terry Davis
and family
Wish their relatives, friends & neighbours
a happy and healthy New Year

Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends and the people of Israel.
Betsy & Lou Fruitman
Pamela, Howie, Jeffrey & Jason Gould
Lisa, Dan & Amanda Belzowski
Marla, Ronald & Jarod Struminger

G's . . .

Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel.

Max & Guta Glicksman
19 Misty Crescent

Nina & David Glincman
and Gregory Grabarnik

Wish their relatives, friends & neighbours
a happy and healthy New Year.

Edna, Joseph,
Ariel, Shayne and Kira
Gelbard
Wish their relatives & friends
a happy and healthy New Year

Morris & Rose Glick

Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Al & Julia Gelfant & Family
Susan Fine & Family

wish their relatives and friends
a happy and healthy New Year.

Regina and Charles
Goldfinger
and Family

Best wishes to our children
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Struggle against anti-Semitism far from over

By TIDHAR WALD
Ha'aretz Daily Newspaper Ltd.

"One shouldn't say things like that," says film director Claude Lanzmann, nodding toward the July issue of *Liberation* lying on his desk. The newspaper featured Israeli Prime Minister Ariel Sharon's appeal to French Jews to immigrate to Israel because of "wild anti-Semitism" in France.

"I think that Sharon's remarks are inappropriate. They can only further increase tension. Besides, the Jews won't leave France – I mean, they will if anti-Semites start killing them – but in any case, I really don't think that this was the right time to say it."

Claude Lanzmann

Like most Jewish intellectuals in France since the outbreak of the intifadah four years ago, Lanzmann, 79, is willing to add his name to any petition, article or demonstration against anti-Semitic acts in France. After all, he devoted his life and his most famous cinematic work, the film *Shoah*, to trying to ensure that what happened will never again happen. However, recent years have taught him that the struggle is far from over.

His preoccupation with the fight against anti-Semitism is evident from the thousands of books in his office that deal with the Holocaust, anti-Semitism, Judaism, racism and xenophobia. He has an official stamp of approval in the dozens of honorary degrees, medals and prizes he has been awarded all over the world.

Alongside the personal photographs with his grandchildren, wife and close friends Simone Signoret and Jean Paul Sartre are photographs of handshakes and ceremonies with heads of state and world leaders.

The rise of anti-Semitism in France in recent years spurred Lanzmann to distribute his film to anyone willing to see it. Three years ago, the French Ministry of Education sponsored a DVD release of the film with select excepts from *Shoah*, in addition to lesson plans and an analysis of the film.

However, Lanzmann discovered that most of the copies were not used and many of those sent to schools were never shown to students. Lanzmann personally appealed to the ministers of education who have served since the release of the disk. Finally, he decided to initiate guided screenings of the film himself.

In the past three years, he has shown excerpts of the film to different groups, from high school students in Paris' wealthier neighbourhoods to inmates of prisons. "The encounter with the prisoners was supposed to last two hours," he recalls, "but ultimately it took the whole day. They were riveted and did not want to leave the room even to have lunch."

Continued on page B53

Rosh Hashanah Greetings 5765

Very sad about the new wave

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He has encountered moving responses in schools, too. "The students responded with total shock," he relates. "Some of them burst into tears, and in one high school, a girl fainted. It cannot be compared to learning from books. To see *Shoah* is a formative experience."

Since most of the anti-Semitic incidents in France are associated with people of North African extraction who live in the poorest neighborhoods of Paris and its suburbs, Lanzmann decided to visit the St. Dennis area. It has the highest percentage of immigrants in the Paris suburbs and a high incidence of violent crime and anti-Semitic attacks.

The film was shown in a high school where most of the students are the children of poor immigrants living in tiny apartments in huge, imposing concrete towers. "After each anti-Semitic incident," says Lanzmann, "the government responds with a conditioned reflex – an emergency meeting of all the ministers for a discussion on the question of how to fight anti-Semitism. And what happens afterward?"

He sighs and continues, "In that high school, all the students are children of immigrants of North African or Arab extraction. But the real problem is not the students, but the teachers. They have to be trained to educate against anti-Semitism, and instructed on how to teach a film like *Shoah*, what to focus on and how to trigger a debate."

At the beginning of the encounter, he says he gave the students the context of the scene that they were about to see, which takes place about 4½ hours into the film. "I explained to them that *Shoah* is not a movie about survival or the survivors," he says, "but about death and the dead. About exterminating people with gas. I explained the basic concepts, such as the difference between a concentration camp and an extermination camp."

The screening of the film in the high school was widely covered by the large newspapers. "There was a paralyzing silence there,' recalls Lanzmann. "They were shocked and asked intelligent questions."

"I waited to hear the questions that one often hears today in the public discourse, such as, 'But now the victims have become the bullies,' 'You are doing the same thing,' [and] 'You are the new Nazis' – but it didn't happen. After viewing *Shoah*, they don't dare ask questions like that. The film represses questions of that type."

Lanzmann plans to continue his round of screenings in France in schools this fall, and especially to reach the most difficult areas, such as St. Dennis.

"I think that it is vital to educate against anti-Semitism," he says. "Personally, I do not feel that my life is in danger in France. I was born here and have lived here all my life. But the problem runs deeper. Today, unlike the past, people have received a renewed legitimacy for anti-Semitism: One can and may be an anti-Semite."

Lanzmann noted that Jean Paul Sartre once said, "Anti-Semitism is not an opinion; it is a crime" – and was right. "Today, however, anti-Semitism is an opinion. Just as there are people who don't like meat or a certain fabric, there are people that don't like Jews."

Having devoted his life to the war on anti-Semitism, he says he is very sad about the new wave.

"Fifteen years ago, when Jewish graves were desecrated, millions of people went out into the streets with President Francois Mitterrand at their head. Today, people are immunized against anti-Semitic acts, which have become a matter of routine. The latest story, of the young woman that fabricated the story of the anti-Semitic attack on her, did not help matters, nor did Sharon's declarations."

After so many years, Lanzmann is not tired of the struggle against anti-Semitism.

"I think that it is something that needs to be done, and therefore, no I am not tired," he says. "As far as I am concerned, there is something very vital in *Shoah*."

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Israel Goldgrub and Family

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Moishe & Mania Gruda

Sam & Gitta Ganz Children & Grandchildren

wish their relatives and friends a happy and healthy New Year.

Irving & Faye Gold

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Gert Goldberg
children Jill, John & Granddaughter Sydney
64 Carscadden Drive

Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to relatives and friends and the people of Israel

Fay Goldlist
Marlene & Sam Hait
Barry & Randee Goldlist
Rochelle & Seymour Frydrych
Children, Grandchildren & Great-grandchildren

Irving & Paula Goldhar

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Lorraine and Avi Gottlieb
Monique, Garrett & Austin

Wish their relatives, friends & neighbours a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to relatives and friends and the people of Israel.

Lillian Granek

Best wishes to our children, grandchildren and our great-grandson Jordan and relatives for a happy, healthy New Year

Jack & Ruth Gutholc

Wishing all our family and friends a happy and healthy New Year.

Beatrice, Hymie & Alyssa Guttman

H's . . .

Wishing all our family and friends a happy and healthy New Year

Sonia & Yehudi Hendler,
Jeff & Fran
Sindi, Joel, Fern, Marissa & Mark Kachuck

ADAM & ZELDA HARRIS and Family

Wish their relatives and friends a happy, healthy and peaceful New Year.

Best wishes for a year of peace, health and happiness to our children, relatives & friends.

Gusta Hefner and Family

Sylvia and Barry Hennick

Eleanor, Jeff and Ryan Stainsby

Karen, Eric and Jackson Machtinger

Wish their relatives and friends a peaceful, happy and healthy New Year.

Best wishes to our children, grandchildren, family and friends for a happy and healthy New Year.

Joel & Bluma Hoffman

I's . . .

Kelly, Daniel, Shane & Hanna Isakow

Wish all their relatives, friends & neighbours a happy and healthy New Year.

J's . . .

Best wishes for a year of peace and serenity, health and happiness

c/o Natan Janower & The Zochowski Family

Isaac & Basia Jesin & Family

wish all our friends & extended families a Happy, Healthy & Prosperous New Year.

Wolfe & Miriam Justein

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

K's . . .

Mara & Eugene Katz Linda, Leon, Michael, Aaron & Daniel Katz

Wish their relatives and friends a happy and healthy New Year.

BEST WISHES FOR A YEAR OF PEACE AND SERENITY, HEALTH AND HAPPINESS, TO OUR CHILDREN, MACHATONIM, RELATIVES AND FRIENDS AND THE PEOPLE OF ISRAEL.

Joe & Jean Kichler

Wishing all our family and friends a happy and healthy New Year.

Ruth Kerbel and daughter Donna

Best wishes to our friends and relatives for a happy, healthy & peaceful New Year

שנת שלום

The Kirshenbaums

Wishing all our family and friends a happy and healthy New Year.

Susie & Murray Klein David, Robbie & Jamie

Nancy & Howard Kleinberg children and grandchildren

wish their relatives and friends a happy and healthy New Year.

Ronny & Shelli Klayman Staci & Richard Goodman Shayne, Brandon & Samantha

Best wishes to relatives and friends for a happy, healthy & peaceful New Year.

Mr. & Mrs. Israel Koplowitz

Best wishes to our children, grandchildren, friends & relatives for a happy, healthy and peaceful New Year

Israel's economy: back on track

By HARRY LANGMAN
Special to The CJN

Last year total foreign investment in Israeli companies was 61 per cent higher than in 2002 and the Tel Aviv Stock Exehange rose 50 per cent. After four years of negative economic news, the smart money is investing in Israel.

As an export-oriented country, Israel's economic well being is closely tied to that of the United States and other Western nations. So when the technology bubble burst near the end of 2000 and economies around the world began to slow down, Israel's economy also faltered.

With technology accounting for almost half of Israel's exports, the lower global demand for technology translated into lower exports and fewer investments in Israeli companies. The intifadah compounded these problems, with the tourism, construction and agricultural industries particularly hard-hit.

Before the technology crash, 2000 was a record year for Israel with 7.5 per cent GDP growth and a 24 per cent increase in exports of goods and services. One year later, economic growth had sputtered to -0.9 per cent and exports had declined by 11.5 per cent. Unemployment, which stood at 8.8 per cent in 2000, increased to 10.3 per cent in 2002.

The government implemented a series of economic reforms

In response, the government implemented a series of economic reforms. Initiated in 2002, they gained momentum in 2003 when income, sales and corporate taxes were reduced to stimulate spending.

To spur competitiveness, Israel accelerated its effort to privatize state-owned entities, selling shares in companies like El Al Israel Airlines, Bank Leumi and Zim Israel Navigation Company. The Israeli government also embarked on a series of budget cuts to rein in spending, and lowered dividend and corporate taxes on major investments to attract foreign investors.

With these changes in effect, Israel's economy was prepared to recover when the American market began to pick up in mid-2003. Boosted by renewed global demand, exports of goods and services increased 6 per cent in 2003 — as compared with a 3 per cent decline the year before. Israel's economy grew slightly, by 1.3 per cent, the first year of positive growth since 2000. The improved geopolitical situation — a drop in the number of terrorist attacks in Israel and the capture of Saddam Hussein — also contributed to a cautious economic optimism.

By late 2003, foreign investors began to return to Israel. International investment in Israeli securities jumped 638 per cent last year, as foreign investors poured $354 million into the Tel Aviv Stock Exchange, up from $48 million in 2002.

Direct investment (acquisitions of Israeli companies and expansion of factories and other facilities) also increased, to $3.7 billion in 2003 from $1.6 billion in 2002 — a 128 per cent rise.

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Despite the upturn in Israel's economy, some of the country's poor have had to resort to foraging for food in the garbage dumps of large cities to feed their families.

On the road to recovery

Continued from page B54

The Eastman Kodak Company, for example, acquired two Israeli companies in 2003: Algotec Systems Ltd., a digital medical imaging company, and Scitex Digital Printing.

In early 2004, Fidelity invested approximately $10 million in the Internet telephony company AudioCodes and became the largest shareholder in Radware, increasing its holdings to 13 per cent of the company from 2.6 per cent. Similarly, Israel's start-up market is beginning to see renewed activity. Intel, for example, acquired Mobilian Corporation, a fledgling wireless chip manufacturer.

Domestic venture capital activity is also on the rise. In the first quarter of the year, Israeli venture capital funds raised $563 million from foreign institutional investors, more than three times the amount raised in all of 2003. The extent of this renewed optimism was most recently illustrated by the success of Markstone Capital, Israel's largest private equity fund, which raised $500 million from investors this year.

Now, halfway through 2004, Israel continues on the road to recovery. GDP in the first six months of the year grew at an annual rate of 4.1 per cent and exports increased nearly 15 per cent. Rising consumer demand indicates greater confidence in the economy, and an increase in imports of raw materials suggests a renewed vigor in industrial production. Taking these factors into account, the Bank of Israel is predicting that the economy will grow 3.4 per cent by the end of the year, in line with other advanced economies.

Israel has weathered one of the worst economic storms in its history. Although challenges such as high unemployment remain, the outlook is vastly improved. With the economy back on track, investors are eyeing Israel once again.

Harry Langman is the Israeli Finance Ministry's chief fiscal officer for the Western hemisphere.

Marilyn Kostman
Elayne & Roberto Slimak
Sasha, Jonathan & Noah
Arny, Jesse & Tyler Kostman

Best wishes for a year of Peace and Serenity, Health & Happiness to all our friends.

Helene & Jerry Korn and Family

Wish all their relatives & friends a very happy and peaceful New Year.

Regina Kozlowski & Family

wish their relatives and friends a happy and healthy New Year.

Mrs. Rose Krieser and Family

Wish their relatives and friends a peaceful, happy and healthy New Year.

L'Shana Tova לשנה טובה
To all our family and friends
for a happy & healthy New Year
Gordon & Marilyn Kroft, Kory, Dustin & Daniel

L's . . .

Blayne, Adrienne, Samantha & Bradley Lastman

wish their relatives and friends a peaceful happy and healthy New Year.

Merilyn & Marvin Lean
Jordi, Kayla and Billy

Wish their relatives, friends & neighbours a happy and healthy New Year

Robert & Regina
Alisse, Jodi and Brian Lee

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Natalie & Manny Langer

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Sonia & Ben Lant

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Vicki & Syd Lanys
Michael & Zachary Lanys
Sheryl, Sheldon, Lindsay and Sean Cheskes
wish their relatives and friends a happy and healthy New Year.

Harry & Rachel Lederman
Mel and Danna, Sid and Nathalie and Families

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

I wish my family and friends a happy and healthy New Year.

Mary Levitt

Fela Lichtblau and Family

Wish all their relatives and friends a peaceful, happy and healthy New Year

Shelly & Marilyn Little
Adam, Jeremy & Sari

Wish their relatives, friends & neighbours a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Marilyn, Bruce, Erin, Michael & Brian Lubelsky

M's . . .

Carl & Sylvia Mahler

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Honey & Milton Mandel and Family

Nicole, Kevin and Michael Mandel

Wish their relatives, friends & neighbours a happy and healthy New Year.

Shana Tova – לשנה טובה
Cy & Reta Mann and Freda

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Ida Melnik children & grandchildren

Wish all their relatives, friends & neighbours a peaceful, happy and healthy New Year.

In loving memory of our beloved Harry ז"ל

David Mendlowicz
Simon Mendlowicz, Wendy Lebskin & Jenna
Itzik Ravuna, Lisa Mendlowicz, Jordan & Danielle

Wish their relatives and friends a happy and healthy New Year.

In old Cossack capital, anti-Semitism rises along with unsympathetic mayor

By SUE FISHKOFF

Olga Kornyenko, secretary of the Jewish community of Novocherkassk, Russia, runs her finger along the outlines of a red swastika-like symbol painted on a telephone pole next to the city's Russian Orthodox cathedral.

It is the logo of a Russian fascist group. "It's clear this was done with official permission, so close to the main cathedral," she says. "There are skinheads all over the city. We see swastikas, graffiti saying 'Jews out,' most of it since March of this year."

Does Kornyenko take it seriously?

"Of course. Three years ago, there was no such graffiti. This is all new," she says.

A February 2001 study put the number of skinheads in Rostov at just under 1,000; they are believed to be behind the recent graffiti in Novocherkassk, Kornyenko says, but local Jews are more concerned that the authorities don't have the offending wall daubings removed.

Jews were followed home after High Holy Day services by crowds yelling "Jew" at them

Novocherkassk, a city of 200,000 people about 30 miles southwest of Rostov-on-Don, was founded in 1805 as the capital of the Don Cossacks. It is in a region of Russia considered the power base of the fascist Russian National Unity party and its youthful skinhead followers.

"What can we do?" asks Lena Malyetskaya, director of Novocherkassk's Hesed welfare organization. She notes that there are just 230 Jews in the city, most of them elderly Hesed clients. "We have very difficult relations with the city administration."

Novocherkassk's first post-Soviet mayor was very friendly toward the Jews. In fact, says Jewish community chair Anatoly Iasenik, it was the mayor's suggestion in 1996 to organize a formal Jewish community. "He wanted us to vote for Yeltsin," Iasenik explains.

For the first three years, Jewish community leadership focused on that issue, Iasenik says. "We told Jews not to vote for the communist party."

Soon, they organized a local program affiliated with Hesed, with funding and advice from Rostov's then newly created Hesed. In 1999, Iasenik registered the Jewish community as a state-recognized religious organization, affiliated with the Chabad-sponsored Federation of Jewish Communities.

Chabad's Moscow office sends them books and equipment, and pays their bills. A huge portrait of the Lubavitcher rebbe hangs on the wall.

Most of Novocherkassk's younger Jews have left for Israel or Germany

Everything changed for Novocherkassk's Jews with the election of a new mayor in 2000, one that local Jewish leaders say is not friendly to the Jewish community.

One of his first actions was to shut down Iasenik's newspaper which had supported the opposition candidate. The newspaper office, which the previous mayor had given the community for free, and which also housed the Hesed and religious community, was locked up.

In April 2001, Iasenik's home was bombed. Local Jews insist it was because he'd criticized the new mayor in print. The crime was never investigated, and Iasenik has since given up journalism.

Official indifference to anti-Semitism continues, Iasenik says. He describes how he found signs posted around town reading "Buy a gun and kill a Jew." He collected some and took them to meetings with the mayor, police chief and head of the Internal Security Service. "They wrote letters saying they couldn't find the perpetrators," he comments drily.

For six months last year, the Hesed was homeless. "I would go from place to place for meetings, carrying a huge suitcase filled with all our documents," Malyetskaya says. "It was very difficult to store the food packages."

Today, Hesed and the Jewish community share cramped offices in a pre-fab building in a dusty factory courtyard. There is no phone line, no Internet connection, and no sign at the street-level entryway to indicate that these are Jewish organizations. Community fears run high.

"My grandmother says I should never tell anyone where I work," says Malyetskaya.

When the new office opened in March of this year, some local Jews were upset that their photos appeared in a related newspaper article. "They were very frightened," Malyetskaya says.

"There are other Jews we want to help in town, but they'll never visit the Hesed office. They are afraid of their neighbors."

The past two years, she says, Jews were followed home after High Holy Day services by crowds yelling "Jew" at them.

Most of Novocherkassk's younger Jews have left for Israel or Germany, and a few have gone to the United States. Iasenik says about 20 Jewish children remain in the community. Two bar mitzvahs were celebrated this past March, and the first bat mitzvah will take place this fall.

Iasenik puts on a brave face for visitors, dreaming out loud of the day when Novocherkassk will have its own synagogue. That seems an entirely fanciful vision. Not only is the community getting smaller every year, very few of its members are halachically Jewish. The previous educational director, for example, recently immigrated to Israel after converting to Judaism.

The few wealthier Jews in town don't want to affiliate, or donate, to the Jewish community. "Nobody wants to make trouble with the mayor," Malyetskaya notes. "It could hurt their business."

Sue Fishkoff writes for the Jewish Telegraphic Agency.

Rosh Hashanah Greetings 5765

Once seen as violent pogromists, Cossacks are revived

By SUE FISHKOFF

Nikolai Kozitsyn, chief of the Great Host of Don Cossacks, comes rushing into his second-story office in downtown Novocherkassk, Russia, apologizing for the informality of his navy blue sweat pants and flip-flops.

"I've been taking care of my horses," he explains.

Of course. What else would a Cossack leader be doing on a Thursday afternoon?

Kozitsyn's military greatcoat, festooned with rows of medals from the various campaigns he's taken part in, hangs to the right of his desk. He's a major general, a knight of the Order of Malta, a veteran of a clandestine Russian mission in Chechnya.

On the wall behind him hang ceremonial swords and pistols – gifts from other Cossack leaders – a Cossack banner, a portrait of 19th-century Cossack hero Matvei Platov and photos of himself with various world leaders. On his desk sit a Russian flag and a gilt-framed icon of Mary.

'Everyone in Russia wants to be a Cossack'

Since his 1991 election as ataman, or leader, of the Don Cossacks, the largest of Russia's 12 recognized Cossack groups, Kozitsyn has been interviewed by many foreign and domestic media outlets, and has become a well-known proponent of Cossack nationalism and restored militarism.

NBC covered a stunt he pulled in 1997, when he marched dozens of uniformed Cossacks into a Moscow press conference and shouted at then President Boris Yeltsin, "We are ready to serve Russia!"

Cossacks are an ethnic nationality, like Armenians, Georgians, and – in the former Soviet Union – Jews. One is born a Cossack, but one can also marry into the group. It's relatively easy to claim Cossack identity; one need only dig up a Cossack ancestor.

And although a minority of the Don Region's population is technically Cossack, Kozitsyn says, affection for the swashbuckling, leather-booted, horse-riding warrior caste is on the rise nationwide.

"Everyone in Russia wants to be a Cossack," he declares. "It's become fashionable."

"Nikolai Ivanovich is a great friend of the Jews," says Anatoly Iasenik, chair of the Jewish community of Novocherkassk, who has arranged this meeting with a hasty cell phone call. He uses Kozitsyn's patronymic.

It's a surreal scene: a Jewish reporter being introduced to the head of the Don Cossacks by the chair of the local Jewish community. My grandmother, a survivor of the Kiev pogroms, would have *plotzed*.

Cossacks are first mentioned in the 15th century as freedom-loving ex-serfs, Tartars and descendants of Scythian warriors living on the open plains of southern Ukraine and Russia's Don River basin.

The Don Cossacks had their own independent republic for most of the 17th century, and in 1835 reached an agreement with the Russian czar, according to which they would provide him with highly trained soldiers in return for land and special privileges.

By the beginning of the 20th century, half the Don Basin

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Jackie, Edie & Melanie Marcus
Lauren & Adam Scher
Wish their relatives, friends & neighbours a happy and healthy New Year

Mr. & Mrs. Seymour Marcus
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Rebecca Moscoe
Carol Moscoe and Jeff Finewax
Stuart Moscoe and Nancy Phillips
Elaine Moscoe and Perry Stupp
Wish their relatives, friends and neighbours a happy and healthy New Year.

Sam and Lori Merson
Wish their children, grandchildren, family and friends a Happy, Healthy & Prosperous New Year.

Mr. & Mrs. Max Moneta
wish their family & friends a happy and healthy New Year.

JOE & HELEN MORGAN AND FAMILY
wish their relatives and friends a happy and healthy New Year.

Dr. & Mrs. Seymour Moskovitz and Family
wish their relatives and friends a happy and healthy New Year.

N's . . .

Bernard & Edie Nayman
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Chaim Neuberger
Children & Grandchildren
wish their relatives and friends a happy and healthy New Year.

O's . . .

Mark & Barbara Obar
Children & Grandchildren
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Mr. & Mrs. Sam Orlan

P's . . .

Rose & Sam Pacht
Children & Grandchildren
Wish all their relatives, friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Mr. & Mrs. Martin Pearl
Melvin & Rhonda, Jordan
Michael, Zane & Samantha
Jack, Tommy, Mickie & Tal

Wishing all our family and friends a happy and healthy New Year.

Isaac and Minny Peters

Sam & Dora Prince

Wish their family & friends a Happy and Healthy New Year.

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Moniek & Genia Prusznowski

Manny & Ruthie Putter

Best wishes to our children, relatives and friends for a happy, healthy & peaceful New Year.

Leib and Fanny Pillersdorf and Family

83 Collinson Boulevard
Toronto, Ontario

Wish their relatives, friends & neighbours a happy and healthy New Year.

Rose & Harry Perlstein

Wish their friends & neighbours a happy and healthy New Year.

R's . . .

Willie & Bertha Rosengarten & Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Ralph & Karen Rabinowicz and Family

wish their relatives and friends a happy and healthy New Year.

David, Shanea, Ryan and Dara Rakowski

Wish their relatives & friends a peaceful, happy and healthy New Year

Genia & Henry Rakowski

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. P. Rechtsman and Family

Wish their relatives and friends & neighbours a happy and healthy New Year.

Bella Robinson

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Adele & Jan Rolin

Best wishes to our children, grandchildren, friends and relatives for a happy and healthy & peaceful New Year.

Lily & Mike Rosenberg, Marilyn, Robert, Daniel & Sarah Jacobs, Pauline, Vanessa & Lee Krelstein Jon & Ben Elias

wish their relatives & friends a happy and healthy New Year

Myer Rosenberg

Best wishes to my children, grandchildren, my great grandchildren, friends and relatives for a happy, healthy and peaceful New Year.

With the fall of the USSR, Cossacks were revived

Continued from page B57

population was Cossack. Considered mercenaries for the czarist order, Cossacks fought the Bolsheviks in Russia's Civil War, and were officially suppressed in 1919 by the new Soviet state. Those who could, fled abroad; many of those who remained behind were killed, their property confiscated by Soviets.

It was only with the fall of the USSR in 1991 that Cossacks were officially "revived," permitted to reopen their schools, wear their uniforms and practice their traditions of horsemanship, sword fighting and church-going.

An extensive exhibition on Cossack life is mounted in Rostov's city museum. Along with documentation of what's described as the Soviet genocide against the Cossacks are several displays suggesting good relations with local Jews. Indeed, Kozitsyn says the Don Cossacks "understand" Russian Jews, because both groups suffered the same oppression under Soviet rule.

Cossacks patrol the streets of Rostov

He neglects to mention the historic animosity between Cossack and Jew in the Russian Pale of Settlement, nor does he bring up the Cossacks who welcomed the Nazi invaders in 1941 as "liberators" from their communist overlords.

The museum's senior curator, Margarita Sokolova, says foreign Jews mistakenly lump all Cossacks together, when in fact it was the Ukrainian Cossacks, not those along the Don River, that persecuted Jews.

"No more than 100 Don Cossacks took part in the 1905 pogroms," she insists. "They were ordered to by their officers."

Jews and Don Cossacks had historically fine relations, Sokolova adds.

She is herself the product of such relations: her father is Cossack and her mother is Jewish. "Many Cossack mothers preferred that their children marry Jews" rather than ethnic Ukrainians, she notes.

Sokolova is putting a more pleasant spin on Cossack-Jewish relations than that chronicled by the local and national media. *FSU Monitor*, for example, documents dozens of instances of Cossack violence against Jews and other immigrants, who have poured across Russia's southern borders to escape ethnic violence in Chechnya, Georgia and Dagestan since 1992.

That reaction is generally understood as basic xenophobia, or an anti-Muslim sentiment that is at least as strong as the group's anti-Semitism.

Cossack patrols man the streets of Rostov, Azov, Stavropol and other South Russian cities, recreating their historic role as protectors of the regime.

Kozitsyn wants to strengthen Cossack culture and get his message out to the world. Six Cossack cadet schools have opened in the Don region, teaching several hundred young Cossack boys about their military heritage, and Cossack cultural festivals mark the yearly calendar.

As far as relations with the Jews are concerned, he says, "These questions have to be discussed between our communities, together. National questions should depend on people, not governments."

Noting that he "had a lot of Jewish teachers" growing up, the Don Cossack ataman nods sagely and intones, "There are no bad people, only bad leaders."

Sue Fishkoff is a writer for the Jewish Telegraphic Agency.

Rosh Hashanah Greetings 5765

Tied in holy knots

By ESTHER HECHT
Special to The CJN

Some people will go to any lengths for a length of red string.

Red string. A whole ball of it. That was what a dear relative in the United States asked me to bring her from Israel when I come to visit her next month.

But not just any red string. It has to be the kind that vendors hawk at the Western Wall. That is, it has to be the stuff from which you make a *bendel* – a wristlet of red string that wards off evil, restores health and makes barren women fertile. It has to be the stuff that Madonna has turned into a fashion item and that Target stores sell for $26 apiece.

My first reaction is incredulity. "It's just string!" I bellow at my laptop.

But not just any red string

"Just red string."

Then I counsel myself, "Have respect for someone else's talisman. You may not admit it, but you also have secret ways of cajoling the hostile forces around you."

So I undertake the quest. My 90-year-old mother-in-law, who was born in Jerusalem, tells me that when she was a child no one had heard of red string. It was red ribbon then, and a bit was tied around her wrist after she recuperated from typhus.

So where to find an expert on red string? I can think of just one person who might know: a highly educated, American-born techie who is also religiously observant. She admits to ignorance, but finds a friend who knows.

The thread, I am told, can be "VOG or DMC pearl 8 cotton," the kind used for crocheting yarmulkes. It's available in many shops. Easy enough, I think.

Then comes the whammy: The sanctity of the string (and hence its effectiveness) derives from its having been wrapped seven times around Rachel's Tomb. Rachel is one of the four biblical Matriarchs, and religious women seek her intercession for everything from a good husband to a cure for cancer.

Okay, I can manage the wrapping, at least according to my vague memory from a single visit to the place in 1969. But getting there, I know, is something else.

Though Rachel's Tomb is on the road to Bethlehem just outside Jerusalem, where I live, it is in the occupied territories, neighbouring the Aida refugee camp. The building, once familiar from countless 19th-and 20th-century etchings and paintings as a graceful rectangular structure with a dome on one side, is now a fortress shrouded in a concrete casing. No one enters or leaves without the permission of security personnel. The only way to get there is by armoured bus. But I've promised. I have to get to Rachel's Tomb.

Egged, the national bus company, publishes its timetables and bus routes on the Internet, so I easily find the stop most convenient for me and the time the No. 163 arrives there. A colleague and friend, Ben, who is coming with me says the 1:10 bus suits him fine. I dress in what I think is an appropriate outfit: an ankle-length skirt, a shirt with long sleeves and a scarf to cover my hair. I even bring along a yarmulke for Ben. Then we wait, and wait, and wait. The sun is fierce. No. 160 passes, as does No. 161, both of them heading to settlements in the territories, but No. 163 never arrives.

Continued on page B60

Mike & Sally Rosen
31 Denmark Crescent
Wish all their relatives, friends and clients a peaceful, happy and healthy New Year.

Mel, Sharon & Candice Rubinstein
Jeremy, Renée & Madison Cammy
Wish their relatives & friends a happy, healthy and peaceful New Year.

Paul & Phyllis Rosengarten
Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

THE ROSENS
Hannah, John and Eric
wish their relatives and friends a happy and healthy New Year.

Heddy Rydel
Best wishes to my children, grandchildren, great-grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Pinchos & Luba Rywiec
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

S's . . .

Samuel J. Sable & family
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Wish their relatives, friends and neighbours a happy and healthy New Year.

Rachelle, Mindy & Jessica Salamon
Rob & Lisa Switzman
Wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
Lois, Jordan and Miriam Smiley
of Richmond, B.C.

Laury & Evy Snow
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Rosita & David Salomon
Wish their relatives, friends & neighbours a happy and healthy New Year.

Lisa and Mitchell Salz
Nadine, Steven and Aaron
Wish their relatives, friends & neighbours a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
David Scheer & Naomi Weinfeld and their children

Adolf and Alice Schmid
Monique, Amanda & Jordana Irwin
Wish their family and friends a Happy and Healthy New Year

Wishing all our family and friends a happy and healthy New Year.
The Steinman Family
6 Barclay Court

Wishing all our family and friends
a happy and healthy New Year
Henry, Carol
& David
Szymkowicz

Sandy & Ida Shessel
Lindsay & Maury
Wish their relatives, friends & neighbours
a happy and healthy
New Year.

Nathan & Helen Shiff
Martin, Michelle, Mitchell, Jaimie & Jeremy Shiff
Jeffrey, Aviva, David, Tatum & Melissa Shiff
Adam, Barbara, Matthew & Carly Altberg
Wish all their relatives and friends
a peaceful, happy & healthy New Year.

Nachum & Lea Shore
23 Fanshawe Dr., Richmond Hill
Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

David & Luba Smuschkowitz
and Family
Wish all their relatives, friends
a year of peace, good health and happiness

Best wishes for a Happy & Healthy New Year
to all our relatives, clients & friends
Mr. & Mrs. Milton Snow
Mr. & Mrs. Stephen Snow & family
Karyn, Ashleigh, Carly & Jason Schwartz
Dr. & Mrs. Stephen Cohen & family

Dvora Szmeiser
Leora & Ray Keshen,
Shelley & David Star
and Children
Wish their relatives, friends & neighbours
a happy and healthy New Year.

Women praying in the outer room at Rachel's Tomb

'The bus has driven into a concrete womb'

Continued from page B59

After 40 minutes we decide to hail a taxi. The driver is encouraging. "I go everywhere in the territories," he boasts. "I've gone to more places there than anyone else."

It's a good story, but when we get to the roadblock just past the southern edge of Jerusalem, about a mile short of Rachel's Tomb, soldiers turn the taxi back. Just before the roadblock, we spy an armoured Egged bus. There is no choice now but to get on and wait for it to go.

"When do you leave?" I ask the driver.

"When the bus is full," he replies.

I look around; there are only two other passengers: a modestly dressed teenage girl and a bearded young man in a black suit and hat.

"What happened to the No. 163?" I ask.

"The schedules are off because today is Erev Rosh Chodesh [the eve of the new Jewish month]," the driver replies. "And this is a special eve."

"It's the eve of Elul," pipes up the black-suited passenger. Elul is the month of penitence that precedes the Jewish New Year. It's a time when many religious Jews visit holy places to plead for good health and prosperity in the coming year. "I just got here from the Machpela Cave," the burial site in Hebron of Abraham and Sarah, he announces with a grin. Tomb-hopping seems to be a turn-on.

We wait and wait; one by one, a few passengers come on board. Suddenly, at 2:23 a crowd materializes on the sidewalk and surges toward the bus. Men and women stumble on, pushing toward the back. The seat next to me is empty and Ben, who has been sitting across the aisle, is about to move so as to sit next to me when a young women slides into the seat. Religious men and women are not supposed to sit next to each other, so she's lucky to have found a spot next to a woman. From the back of the bus comes the call, "There's another seat here for a man." Men and women of all ages are jammed in the aisle.

When it seems there's no oxygen left, the bus sets out on the five-minute run to Rachel's Tomb. We pass the Lama Bros. shop and the Jewelry Centre, both of them victims of the intifadah. Tourists once filled the shops on the road to Bethlehem. Now the jewelry and souvenir shops are shuttered and desolate. As we pull up to the tomb, we pass a closed restaurant whose sign once announced "Quick Lunch." Now, even the sign has lost its vitality and all that's left is "Quick Lunci."

Suddenly the scenery ends; the bus has driven into a concrete womb. Here the passengers pour out and are hurried into the building by nervous security people. Anyone outside makes an easy target for snipers.

Just inside there is a water cooler; a small plaque announces that it is a donation. At a fountain nearby, people wash their hands in the ritual manner – pouring water from a large cup three times on each hand and reciting a blessing.

Signs direct us to the men's section and the women's section. Nothing looks familiar until I enter the domed room, half of which is the women's section.

And there it is: a structure about eight-feet tall and eight-feet wide; covered by a navy blue velvet cloth embroidered with symbols of the Twelve Tribes of Israel. An embroidered inscription implores the Lord to bless "the woman who comes to Your house as [You blessed the biblical Matriarchs] Rachel and Leah." A clear plastic cover protects the embroidery. I do a quick count. Ahead of me, as I get as close as I can, at least 30 women are jammed together in rows of six. The women in the first row lean against the tomb, their hands and faces pressed against the plastic. They mouth their prayers inaudibly; the only sound is of their weeping. Teenagers and gnarled grannies, all are crying as they beseech Rachel to intercede for them. It's hard to ignore the intensity of their prayers. It doesn't seem to matter that it's only a tradition that marks this spot as Rachel's Tomb.

Behind the tightly packed standing women there are a few rows of chairs. I stand in the aisle between the chairs wondering how I can accomplish my mission. It's already clear that there is no way to circumnavigate the tomb, even if it weren't the eve of the month of Elul. Though a photo taken after 1967 at the tomb clearly shows men and women together at the tomb, today partitions separate the men's section and the women's, on either side of the tomb. If no one were here, I think, my colleague Ben, a stringer for The Scotsman, could stand on the men's side and I on the women's side and toss the roll of string back and forth and so wind it around the tomb. But now I reduce my ambition to touching the string to the sacred spot.

Continued on page B61

Rosh Hashanah Greetings 5765

Tomb tourists arrive from around the country

Continued from page B60

A short, heavyset woman pushes in front of me. She seems to have iron-spike elbows, because in a trice she is at the tomb. I can't figure out how she does it; no number of "Excuse me's" can get me past even the row of standing women nearest me. Now there is just one option: I motion to Iron Elbows to take the string and do the deed for me.

With the now-sacred string back in my hand, I leave the women's section. Ben is waiting for me and together we head for the bus. Everything now is anticlimax. But there is still another act to this play.

Tomb tourists have arrived on chartered buses from around the country. The policeman at the door won't let a group leave until its bus has squeezed into the concrete womb, and we can't leave until the chartered buses make way for the Egged bus.

A mustached, pot-bellied man calls out for the passengers on the bus from the northern town of Afula. The hall where we are waiting empties almost completely. Ten minutes later Pot Belly returns and bellows, "Malka, where are you?" A moment later Malka hollers back that she thought they had more time, and finally she and another women leave.

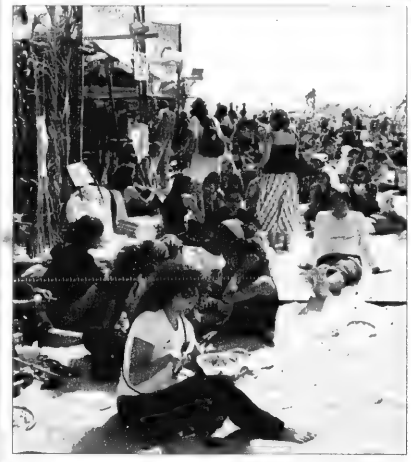
Just then about 15 soldiers, with helmets and rifles, push their way in. When I look down the hall again, they are standing in a circle and singing in harmony, "Rachel is weeping for her sons," a passage from Jeremiah.

They are still singing when I ask the policeman at the door, "Is it our turn to leave now?"

"Where were you?" he hollers. "Two Egged buses just left."

But then, miraculously, someone says the Egged bus is still there, and Ben and I rush out to catch it. As we get on the bus I ask a middle-aged woman in a blond wig whether it's always this crowded on the eve of Elul. "You're just lucky you didn't come on the 11th of Cheshvan, the date of Rachel's death," the woman answers. "Then the tomb is really mobbed."

Yes, I'm lucky. And I have the red string.



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Wendy, Stuart, Zachary, Cory, Matthew & Michael Himmel
Evy, Elliot, Hailey, Carly & Jordan Sugar
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T's . . .

Dina and Willie Tenenbaum
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Mr. & Mrs. Joseph Tenenbaum
Sid, Judy, Ari-Lev, Elie & Avichai
Gary, Louise & Josh
Uli, Tamara, Odeyah, Daniel & Eliya Friedman
Wish their relatives, friends & neighbours here and in Israel a happy and healthy New Year.

Mr. & Mrs. G. Thaler and children
Sam, Bess and grandchildren
Jason and Amy Wagowsky
Wish all their relatives and friends a peaceful, happy and healthy New Year.

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Best wishes to my children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
Karen Hacker & Irv Teper and family

Norman & Ruth Trachter

Wish their children, grandchildren, relatives and friends a happy, healthy and prosperous New Year.

Norm & Sandra Turk and Family

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Genia & Abraham Tushinski

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

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V's . . .

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Wish their relatives, friends and neighbors a happy and healthy New Year.

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Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

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Israelis wax nostalgic to fight grim mood

By DINA KRAFT
Staff Reporter

TEL AVIV — Dancing on long wooden tables, belting out the lyrics to songs written long before they were born, young Israelis pack into a darkened Tel Aviv club where celebrating the past has become trendy.

As Israelis head into the Jewish New Year – which also marks the outbreak of the second intifadah four years ago – a sense of nostalgia permeates the national mood. Young and old both yearn for the days when Israel seemed a quieter, more innocent, more united place.

"People are looking back, musing on the days when we seemed to be strong and there were not wars and suicide bombings like this," said Danny Sides, a radio talk-show host and music editor.

"People are looking at the past and saying how nice it was, how we were strong, we were heroes, optimistic and innocent."

At Stage, a seaside club in Tel Aviv with orange walls and swirling lights, Monday nights are dedicated to what Israelis call "shirah b'tsibur," or sing-alongs, led by Sarale Sharon, a longtime icon of the genre in Israel.

Sharon gets the crowd, 300 or so 20- and 30-somethings, going with a rousing opening number, *I was Born for Peace*. Most of the songs sung this evening are folk tunes written between the 1950s and 1970s.

Everyone in the club is on their feet, clapping, cheering, dancing and singing along word for word. Red and orange spotlights shine on smiling faces and rows of people sway arm-in-arm to the music.

With her cropped auburn hair and loose white cotton shirt, the middle-aged Sharon, from Kibbutz Ashdod Yaakov, seems an unlikely figure to have achieved near rock-star cult status among Israel's younger set.

Yet she's been known to draw crowds in the thousands.

"It's about feeling a connection, about feeling at home," Sharon said.

Assaf Tal, 32, is celebrating his birthday the night of Sharon's show. A regular here – he comes almost every week – Tal has brought along 27 friends.

"It's a trend people like. People want Israeli things and this is our music, developed here. It's the most Israeli thing there is," he said, before being swept into a tide of friends and song.

Shirly Maimon, a 22-year-old who works as a hostess at the club, says she also is a fan of the old-time music.

"It's connected to the past. The past is very 'in' right now," she said.

As she speaks of the past, Labor Party leader Shimon Peres, a political figure who has remained on the scene throughout Israel's short history, enters the club and the young crowd suddenly notices him, rising to its feet in a standing ovation.

Some swarm around Peres, jostling for a closer look and a chance to shake his hand.

Other Knesset members, actors and songwriters are among the audience, and among those who take to the stage to try their hands at leading everyone in song.

One of them is Maya Mofaz, daughter of Defence Minister Shaul Mofaz, her magenta-sequined tank top glistening under the lights as she belts out cheery, patriotic songs in a clear, strong voice.

The grim mood and feeling of helplessness engendered by ongoing violence with the Palestinians, the economic downturn and a feeling of isolation from the international community seems to have driven Israelis to look inward.

Continued on page B63

CANADIAN SOCIETY RESPONDS

Leaders from all levels of government spoke out against anti-Semitism and hatred at a public rally in Toronto in the wake of a spate of anti-Semitic incidents that struck communities in Ontario last year.

'I think nostalgia speaks to everyone'

Continued from page B62

The second most popular radio station after the main state news channel is Reshet Gimmel, which is dedicated exclusively to Hebrew music.

Other popular new additions to the cultural scene can be found on cable TV, where one channel plays only Israeli music videos and another is dedicated exclusively to airing Israeli movies.

Israel Television airs a popular show called *In the Jewish State* that each week takes a long, fawning look at the history of Israeli comedy. There are stores specializing in Israeli products from the 1950s and 1960s and websites dedicated to the period.

Advertisers also are tapping into the nostalgia phenomenon, with some brands setting their TV ads in the 1950s, trying to sell products as familiar items people knew when they were young.

David Tartakover, a celebrated Israeli graphic artist and designer, co-authored the best-selling book, *Where We Were and What We Did*, highlighting Israeli products and games from the 1950s and 1960s. He thinks nostalgia has a special place for Israelis.

"I think nostalgia speaks to everyone," he said. "It works on connection of people to a place."

That "place," he said, is a lost Golden Age that Israelis reminisce about now that the Jewish state has been bogged down for 37 years in the West Bank and Gaza Strip.

"I think the political and social situation in Israel leads to missing the period when Israel was a small country, not a conqueror, that lived within borders that were defined," Tartakover said. "We suffer from the occupation, so we miss days that came before, days of values and ideals that are different from today's."

Dan Chamizer – known throughout Israel for the baffling riddles he writes, many of which are based on Israeli cultural history and humor – said Israeli culture feels as if it's in flux because it never had time to properly digest new waves of mass immigration.

"The nostalgia is for the days [when] we once felt we shared something. Today everyone is in their own corner, living their lives. We have one destiny, but not one culture," he said. "So people are escaping to things like folkdancing and sing-alongs."

Meiron Egger, 27, a musician who runs a business leading sing-along evenings, said the music speaks to his generation.

"The situation in Israel prompts a feeling that there is a need to return to a period that was good. And these old songs of the '50s, '60s and '70s, for the younger generation they express what was good."

Jack & Anne Weinbaum & Family

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Mark & Jodi Weisleder, Hillary & Jillian
Louis & Marlene Weisleder, Joshua, Lindsay & Zachary
Marsha Weisleder
Anne & Sam Himelfarb
Adam & Eric
wish their family and friends a happy and healthy New Year.

John & Marcia Wenus
Dustin, Shelby and Brittany

Wish their relatives, friends and neighbours a happy and healthy New Year.

Albert & Helen Waisglass

Wish our children, grandchildren, relatives and friends a happy, healthy and peaceful New Year.

Shana Tova

To our friends & relatives for a happy & healthy New Year

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Rick, Debbie, Alexis & Danielle
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Randy, Debbie, Jordan, Ashley, Dustin & Melissa
Donna, Jonah, Nechama, Chaim & Shmuel

Wish all their relatives and friends a happy and healthy New Years.

Y's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

The Yermus Family

Z's . . .

Wishing all our family and friends a happy and healthy New Year.

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Abe & Margot Zukerman

Brisket is back in favour

By EILEEN GOLTZ
Special to The CJN

There are two things that are fundamental for the perfect brisket – the right recipe and your family sitting around the holiday table asking for seconds. And brisket is back in favour these days as a result of the ruck to cut carbs.

Brisket is taken from the breast section under the first five ribs and divided into two sections, the first cut and second cut. The first or flat cut has minimal fat and is usually more expensive than the more flavourful second or point cut, which has more fat. No matter which cut you choose, the brisket requires a long, slow moist cooking, must be cut across the grain and is equally delicious whether the accompanying sauce is sweet or savoury.

I recommend making the brisket a day or two ahead of time, slicing it, and then reheating it just before serving. The taste is just the same as if you'd just made it and not having any mess to clean up is an added bonus.

SAVOURY BRISKET

2 tbsp. soy sauce
½ cup coffee
3 lbs. brisket
½ cup catsup
½ cup chili sauce
½ cup honey
½ cup beef broth
2 tsp. minced garlic

Preheat oven to 325. In a large Dutch oven, brown meat on all sides. In a bowl combine the soy sauce, coffee, catsup, chili sauce, honey, beef broth and garlic. Mix to combine and then pour the mixture over the brisket. Cover and simmer on stove top or in the oven for 3-4 hours or until tender. Allow to cool slightly and cut across the grain. This recipe can be made ahead of time, sliced, refrigerated or frozen and then reheated just before serving. Serves 6. This recipe can be doubled or tripled.

APPLE BUTTER BRISKET

5 lbs. beef brisket
1 onion, quartered
10 whole cloves
1 tsp. mince garlic
2 onions sliced into rings
1 cup apple butter
½ cup dry white wine
3 tbsp. prepared mustard
2 tbsp. green onion, minced
1½ tsp. salt
¼ tsp. curry powder
½ tsp. pepper

Preheat oven to 325. Place the brisket, onion, cloves and garlic in a large Dutch oven and add water to cover. Bring to a boil, cover, reduce heat and simmer 2½ hours. Place the sliced onion on the bottom of a roasting pan. Remove brisket from Dutch oven and then place brisket on top of the onions in a roasting pan. In a saucepan combine apple butter, wine, mustard, green onions, salt, curry powder and pepper. Cook over medium heat 3 to 4 minutes, stirring occasionally. Remove the mixture from the heat and then brush ½ cup apple butter mixture over the top of the brisket. Bake, uncovered, at 325 for 30 minutes, basting occasionally with re-

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Brisket is back in favour

Continued from page B64

maining apple butter mixture. Makes 8-10 servings

PEPPERED BRISKET

Marinating this brisket overnight really enhances the flavour.

4-5 lbs. boneless beef brisket
¼ cup coarsely ground black pepper
⅔ cup soy sauce
½ cup vinegar
1 tbsp. catsup
1 tsp. paprika
1-2 tsp. minced garlic

Trim most of the fat from the brisket. Spread the pepper on waxed paper and then place the brisket on top of the pepper. Turn the brisket to coat all sides with the pepper. In a bowl combine the soy sauce, vinegar, catsup, paprika and garlic. Mix well. Place brisket in a shallow dish and pour marinade over it. Cover and refrigerate overnight, turning meat occasionally. When ready to cook, line a large pan with foil. Place the brisket in the pan and pour marinade over meat. Cover with another large piece of foil and securely fold it into the bottom foil to seal. Bake at 300 to 325 for 3-4 hours, or until tender. Serves 8. This recipe can be doubled or tripled.

CROCKPOT BRISKET WITH CRANBERRY GRAVY

3-4 lbs beef brisket
½ tsp. salt
¼ tsp. pepper
1 (16 oz.) can whole berry cranberry sauce*
1 (8 oz.) can tomato sauce
1 onion, chopped
1 tbsp. mustard

Trim excess fat from beef. Rub surface of beef with salt and pepper. Place beef in 3½ quart or larger slow cooker (crockpot). In a bowl combine the cranberry sauce, tomato sauce, onion and mustard. Mix to combine and then pour the sauce over the brisket. Cover and cook on low 10-12 hours or until beef is tender. Cool slightly and then cut across grain into thin slices. Skim the excess fat from the cranberry sauce and serve it with the brisket. Serves 8. This recipe can be made in a conventional oven. This recipe can also be doubled.

*Whole berry sauce is recommended for its appearance, but you can use jellied if you like. (I pour the juices/sauce into a container and cool in refrigerator until fat rises to the top and then using a slotted spoon, I remove the fat and then reheat juices/sauce).

BRISKET WITH PORTOBELLO MUSHROOMS AND DRIED CRANBERRIES

1 cup dry red wine
1 cup canned beef broth or chicken broth
½ cup frozen cranberry juice concentrate, thawed
¼ cup flour
1 large onion, peeled and sliced
4 garlic cloves, chopped
1½ tbsp. chopped fresh rosemary
4-5 lbs trimmed brisket
salt and pepper to taste
12 medium Portobello mushrooms, sliced
1 cup dried cranberries

Preheat oven to 300. In a bowl combine the wine, broth, cranberry juice concentrate and flour and whisk them together. Pour the mixture into a large roasting pan. Add the onion, garlic and rosemary to the mixture. Sprinkle the top of the brisket with salt and pepper. Place the brisket, fat side up, in roasting pan. Spoon some of wine mixture over top. Cover pan tightly with heavy aluminum foil (but foil shouldn't touch meat). Bake until very tender, basting with pan juices every hour, for about 3½-4 hours. Transfer the brisket to a plate and let it cool about 1 hour at room temperature. Thinly slice brisket against grain. Arrange slices in pan with sauce overlapping slices slightly. At this point, the brisket can be covered and refrigerated, if desired, up to 2 days ahead.

To serve, preheat oven to 350. Place the mushrooms and cranberries in the sauce around brisket; cover with foil. Bake until mushrooms are tender and brisket is heated through, about 40 minutes if brisket has been refrigerated, about 25-30 minutes if room temperature. Transfer sliced brisket to platter and cover with sauce. Serves 8

GARLIC BRISKET

This variation of the classic chicken with 40 cloves of garlic was given to me by my neighbour who says she cut it out of a magazine 5 years ago and hasn't made any other recipe since.

30-35 garlic cloves, plus 1 tsp. minced garlic
pan of boiling water
3 tbsp. olive oil
first-cut beef brisket (about 5 lbs.), trimmed of excess fat, wiped with a damp paper towel and patted dry
2 tbsp. red wine vinegar
3 cups beef or chicken broth or low-sodium canned broth
3-4 fresh thyme sprigs or 2 teaspoons dried thyme
2 fresh rosemary sprigs, plus 1 teaspoon chopped rosemary
salt and freshly ground black pepper
1 tsp. grated lemon zest

Preheat the oven to 325. Drop the garlic into the boiling water for about 30 seconds. Drain them immediately and peel the garlic as soon as it's cool enough to hold. Set the peeled garlic aside on paper towels to drain. In the bottom of a large roasting pan heat the olive oil over medium heat (one big enough to hold the meat in one layer). Add the brisket, and sear it on both sides, about 10 minutes. Transfer the brisket to a platter and set it aside. Pour off all but about 1 tbsp. of fat remaining in the pan and add the garlic cloves.

Cook over medium heat, stirring occasionally, until the garlic edges are just starting to turn light brown. Add the vinegar and

Continued on page B68

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Rosh Hashanah Greetings 5765

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Soups perfect to break the fast or for Sukkot

Neil Gworth, owner of Neil's Soup Kettle, a line of kosher ready-to-serve soups packed in mason jars has offered some soup recipes that are perfect for breaking the fast or as part of a Sukkot meal.

AUTUMN AMBROSIA

2 cups vegetable stock
2 cups water
2 cups apple juice
3 cups pumpkin or butternut squash (canned, frozen or fresh)
3 peeled and chopped apples
1 large chopped onion
1 tsp. mild curry powder
salt to taste
1/4 tsp. ground cinnamon
1/2 cup honey
1 tbsp. cooking oil
a dollop of sour cream and chives

Sauté onion, apples and pumpkin and oil in a pot for about 2 minutes. Reduce heat, add curry powder, cinnamon, cover pot and allow mixture to sweat. When onions are translucent add water, vegetable stock, apple juice and honey. Bring to a boil and allow to simmer for about 45 minutes until pumpkin or squash is soft.

Remove from heat and purée mixture in a blender. Return the mixture to the pot and add salt to taste. Garnish with a dollop of sour cream and chives. Serves 6-8.

BANDERA BLACK BEAN SOUP

2 cups dry black beans
4 cups water
1 chopped Spanish onion
1 tsp. ground dried coriander
1 tsp. ground cumin
3 cloves crushed garlic
salt to taste
1 tbsp. olive oil
1 tsp. chilpotle peppers or pepper sauce
1/2 cup white wine
fresh cut corn
a dollop of salsa

Rinse beans, then soak them in water in a pot for at least 4-5 hours. Strain and rinse again, then return them to the pot and add 4 cups of water. Bring to a boil, simmer and allow beans to cook for about 1 1/2 hours.

Cover beans while cooking, then sauté onions, cumin, coriander and garlic with olive oil in a saucepan for about two minutes. Reduce heat, cover the pan and allow mixture to sweat. When onions appear translucent add mixture to bean pot and stir. Add wine and pepper sauce. When beans appear cooked, purée the soup in a blender. Return the soup to the pot and adjust thickness with water and add salt to taste. Garnish with fresh cut corn and a dollop of salsa. Serves 6-8.

(Copyright Neil's Soup Kettle Inc.)

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Brisket's back

Continued from page B65

deglaze pan, scraping up all the browned bits from the bottom with a wooden spoon. Add the broth, thyme and rosemary sprigs, and reduce the heat to a simmer. Salt and pepper the brisket to taste and place it in the pan, fat side up. Spoon the garlic cloves over the meat.

Cover the pan with a lid or heavy- duty foil and place the brisket in the oven. Cook, basting every half hour, until meat is fork tender, 2 1/2-3 hours or longer. (As the meat cooks, check to make sure that liquid is only bubbling gently. If the boil is too rapid, the temperature is too high and you need to turn it down, to about 300). Transfer the brisket to a cutting board and tent it loosely with foil. Prepare the gravy.

Strain the sauce, saving the garlic but discarding the thyme and rosemary sprigs. Skim as much of the fat as possible from the liquid. Purée about a half of the cooked garlic and 1 cup liquid in a food processor or a blender. Transfer the puréed mixture, the remaining liquid and the rest of the cooked garlic to a skillet. Add the remaining chopped rosemary and minced garlic and the lemon zest. Boil down the gravy over high heat, uncovered until slightly thickened. Season to taste. You can purée all of the cooked garlic if you prefer a really smooth gravy.

Cut the brisket into thin slices across the grain. Serve on a platter with a little of the sauce poured over the top. Pass the rest of the sauce to serve with the brisket. Serves 6-8.

APPLE GLAZED BEEF BRISKET

This beef brisket is glazed with apple jelly and brown mustard and is perfect for any yontif table.

beef brisket, about 5 lbs.
water
1 medium onion, quartered
2 cloves garlic, cut into halves
10 whole cloves
1 (10 oz.) jar apple jelly
3 tbsp. brown mustard
3 tbsp. minced green onion
salt to taste
1/4 tsp. pepper
3/4 tsp. curry powder

Place the brisket, onion, garlic and cloves in a large heavy saucepan. Add water to cover and bring the mixture to a boil. Immediately reduce the temperature to a simmer and cook for 2 1/2-3 hours or until beef is tender. Drain the meat. Preheat oven to 325. In a saucepan combine the apple jelly, mustard, green onions, salt, pepper and curry powder. Bring the mixture to a boil. Place the drained beef in large roasting or baking dish. Brush the top of the brisket with glaze. Bake for 45 minutes, basting often. Remove the brisket from the oven and let cool enough to slice. Cut across the grain. Serve immediately. Serves 8-10.

Holiday recipes from the Kashruth Council of Canada

The Kashruth Council of Canada has provided the community with the following holiday recipes:

LENTIL SOUP (PAREVE)

The pottage for which Esau sold his birthright (recorded in Genesis) was made from red lentils, but brown lentils are also suitable for this soup.

2 cups red or brown lentils, picked over and rinsed (set aside)
2 tbsp. olive or canola oil
1 large onion, diced
2 cloves garlic, crushed
1 large carrot, sliced
1 rib celery, sliced
5 cups cold water or pareve stock
1 large can stewed tomatoes
1 tbsp. dried dill weed
2 dried bay leaves
1 tsp. dried oregano
salt to taste
freshly ground pepper, to taste

In a large saucepan, heat oil over medium heat. Add onion, garlic, carrot and celery; sauté for 5 minutes. Add water or stock, lentils and remaining ingredients. Bring to a boil. Reduce heat, cover and simmer for 45-50 minutes, or until lentils are tender, stirring occasionally. Discard bay leaves. Serves 8-10.

Note: If soup is too thick, add water until desired consistency. Freezes well.

Variation: For dairy, garnish with grated Parmesan or Mozzarella cheese.

MARINATED VEAL ROAST OR RIB EYE OF BEEF

4-5-lb. shoulder veal, or rib eye of beef rolled and tied

Marinade:
½ cup soya sauce
½ cup kosher dry wine
2 cloves garlic, crushed
1 tbsp. dry mustard
1 tsp. ginger (optional)
½ tsp. dried thyme

Combine marinade ingredients, mixing well. Place veal or beef in a large clear plastic bag, set in a deep bowl to steady. Pour in marinade and close beg tightly. Refrigerate overnight. Occasionally turn bag and press against meat in several places to distribute marinade evenly. Remove meat from marinade. Place on rack in shallow roasting pan. Roast uncovered at 325 for 2½-3 hours or until meat thermometer registers 175, basting occasionally with marinade during the last hour. Garnish with apple rings. Serves 8-10.

Apple Rings:

This makes a lovely garnish for the roast.
1 cup sugar
¼ cup water
¼ cup vinegar
5 whole cloves
1 stick cinnamon
2 red apples
red or green vegetable colouring
¼ cup jam raisins (optional)

Cook the sugar, water, vinegar, cloves and cinnamon for 5 minutes. Wash and dry the apples, but do not peel them. Core, cut crosswise into ½-inch slices and cook slowly in the syrup until transparent. Remove the apple slices carefully. Add the vegetable colouring to the syrup and cook until thick. Pour over the apple slices. Cool and arrange as a garnish. If desired, fill the centres where the core was removed with jam or raisins.

Continued on page B70

Sincere Best Wishes for a Happy and Healthy New Year and a Year of Peace and Prosperity

from **Ernie Eves, Leader of the Official Opposition and the PC Caucus**

לשנה טובה תכתבו

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Leader of the
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www.vaughan.ca

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Back (from L): Ward 1 Councillor Peter Meffe, Ward 2 Councillor Tony Carella, Ward 3 Councillor Bernie DiVona, and Ward 4 Councillor Sandra Yeung Racco. The Councillor for Ward 5 is currently vacant.

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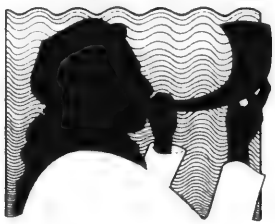

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Kashruth Council recipes for the holidays

Continued from page B69

COLOURFUL VEGETABLE SALAD

1 white radish, peeled and thinly sliced
1 English cucumber, skin on, thinly sliced
1 each red, yellow and orange pepper, seeded and cut into thin strips
2 potatoes, peeled, boiled, cooled and sliced
1 cup green or black pitted olives (optional)
2 garlic cloves, crushed
2 green onions, sliced on the bias
garnish – 2 tbsp. chopped fresh flat leaf parsley (please check fresh parsley carefully for insects)

Dressing:
juice of 1 lemon
1 tbsp. sugar
1 tsp. Tabasco sauce
1/4 cup extra virgin olive oil
1 tbsp. kosher white wine
1/2 tbsp. vinegar

Mix all dressing ingredients together and shake well. Arrange the radish, cucumber, pepper strips, potatoes and olives on a serving platter or in a salad bowl. Sprinkle with the garlic and onions. Pour dressing over and sprinkle with the chopped parsley. Serves 6-8.

STUFFED ZUCCHINI

4 zucchini

Blanch zucchini whole in boiling salted water for 5 minutes. Drain, cool and cut in half lengthways. Scoop out the centres, leaving a thick shell. Chop the flesh and set aside.

Stuffing:
2 tbsp. olive oil
1 onion, chopped
2 garlic cloves, finely chopped
1/2 cup raisins, soaked in warm water for 10 minutes and drained (optional)
1/2 cup pine nuts (optional)
1 cup cooked brown rice
1 tbsp. finely chopped flat leaf parsley (please check fresh parsley carefully for insects)
salt to taste
freshly ground pepper to taste
1 tsp. dried thyme
1/2 cup dry bread crumbs

Heat oil in a skillet. Add the onions and garlic and sauté until golden, about 10 minutes, stirring occasionally. Add the raisins, nuts and scooped chopped zucchini. Cook gently for 10 minutes. Raise the heat and boil to evaporate excess moisture. Stir in the rice and parsley, salt and pepper (to taste) and thyme. Mix well.

Preheat oven to 375. Arrange zucchini shells closely together in an oiled roasting pan. Fill each with the stuffing. Sprinkle with the bread crumbs. Bake 25-30 minutes until zucchini are tender and the tops golden. Serves 8.

Note: For dairy sprinkle with grated cheese.

Variation: Cut the zucchini in half widthways. Trim a small piece off bottoms and tops so they will stand. Use a melon baller or apple corer to scoop out the flesh. Follow above instructions.

GLORIA and HOWARD MOSCOE
and their family
wish everyone health and peace in the New Year

Shanah Tovah

Wishing you all the best in the new year.

Erin Shapero
Councillor, Ward 2
Thornhill
Town of Markham

Members of the Ontario Liberal Caucus wish the readers of the Canadian Jewish News a Happy New Year!

Authorized by the Liberal Caucus Service Bureau

Wishing you a New Year filled with peace, health and happiness

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Do-ahead dishes for breaking the fast

BY NORENE GILLETZ
Special to The CJN

Here are some scrumptious ideas for elegant, do-ahead dishes to grace your table for breaking the fast following Yom Kippur. The recipes are easy to make, use readily available ingredients, and can be prepared in advance and frozen until needed, which makes them all winners!

When Chef Jeffrey Nathan first started serving this easy, do-ahead cheesecake, he had a hard time winning over people who were used to sweet cheesecakes. After the first bite, they became believers. It's rich, so serve very thin slices! Offer it on a platter with lavash or other flatbreads. It's a great spread – just the thing to come home to for a Yom Kippur breaking of the fast. The recipe comes from his cookbook *Adventures in Jewish Cooking* (Clarkson Potter Publishers).

CHEF JEFFREY NATHAN'S SMOKED SALMON CHEESECAKE

2 tbsp. unsalted butter, melted
3 tbsp. freshly grated Parmesan cheese
3 tbsp. seasoned dried bread crumbs
2 tbsp. vegetable oil
⅓ cup finely chopped onion
⅓ cup finely chopped red bell pepper
⅓ cup finely chopped green bell pepper
1 tsp. kosher salt
½ tsp. freshly ground black pepper
1½ lbs. cream cheese, at room temperature (3 250-ml packages)
4 large eggs, at room temperature
8 oz. (250 g) sliced smoked salmon or smoked salmon scraps (available at some delicatessens), chopped
2 tbsp. chopped fresh dill
½ cup (4 ounces) shredded Havarti cheese
⅓ cup heavy cream

Position a rack in the centre of the oven and preheat the oven to 350. Generously brush an 8-inch springform pan with the melted butter. Wrap the bottom of the pan in a double thickness of aluminum foil.

In a small bowl, mix the Parmesan cheese and bread crumbs. Pour into the pan, and tilt to coat the pan halfway up the sides. Pat the crumbs in the bottom of the pan into an even, thin layer.

Heat the oil in a medium skillet over medium heat. Add the onion and the red and green bell peppers. Cook, stirring occasionally, until softened, about 6 minutes. Stir in the salt and pepper. Cool completely.

Beat the cream cheese in a heavy-duty electric mixer fitted with the paddle attachment on medium-low speed until smooth, about 1 minute. Scrape down the sides of the bowl with a rubber spatula. Add the vegetables. With the mixer running, add the eggs, one at a time, just until blended, scraping the bowl as needed. Add the smoked salmon, dill, Havarti and heavy cream, and mix just until blended. Spread evenly in the springform pan. Place the pan in a large roasting pan. Slide the rack halfway out of the oven. Pour enough water in the roasting pan to come halfway up the side of the springform pan. Slide the rack back into the oven carefully.

Bake until the edges are puffed and golden but the centre still seems slightly unset, about 1½ hours. Run a knife around the edge of the cheesecake to release it from the sides of the pan. Cool completely on a wire rack.

Remove the sides of the pan. Wrap the cheesecake tightly with plastic wrap. Refrigerate until chilled, at least 4 hours or overnight. (The cheesecake can be made up to 2 days ahead.)

Cut into thin slices and serve on plates, garnishing each serving with frisee lettuce, cherry tomatoes and red onions, along with crackers for spreading. Makes 12 servings.

ROASTED VEGETABLE STRUDEL

For a delicious do-ahead main dish, be sure to try this scrumptious strudel. The recipe comes from *Gatherings: Creative Kosher Cooking From our Families to Yours* (Netivot Hatorah Day School, Toronto). Shawna Magence, one of the book's editors, recommended this yummy, triple-tested recipe for your enjoyment. The oven-roasted vegetables are divine on their own or taste terrific served with pasta. Enjoy.

1 lb. fresh asparagus, cleaned, left whole
2 red peppers, halved, cleaned
1 yellow pepper, halved, cleaned
2 zucchinis, cut lengthwise in thick pieces
2 large Portobello mushrooms, sliced
1 red onion, thickly sliced
4 cloves of garlic, peeled
cup feta cheese, cubed
cup fresh basil, chopped
salt and pepper to taste
2 tbsp. balsamic vinegar
12 to 24 phyllo sheets (6 per strudel)
melted butter
sesame seeds to sprinkle on top

Preheat oven to 450. Place asparagus, peppers, zucchinis, mushrooms, red onion and garlic on a large greased baking sheet. Put in oven for 20 minutes. Remove from oven and chop. Add feta, basil, salt, pepper and vinegar.

Lay out 1 phyllo sheet. Brush with melted butter. Put another sheet on top of the first, brushing it with melted butter. Continue this process with 4 to 6 sheets of phyllo, depending on the thickness that you want the strudel to be.

Spread some roasted vegetables across the bottom of the phyllo sheets. Start rolling up sheets over vegetables, jelly-roll style. Fold over ends and continue rolling. Brush with butter on top. Sprinkle with sesame seeds.

Score with 4 diagonal cuts along top of strudel. Bake for 15 minutes. Servings: 2 to 4 strudels. Freezes well.

Norene Gilletz is a cookbook author, cooking teacher and food consultant. For information, call 416-226-2466 or visit her website at http://www.gourmania.com.

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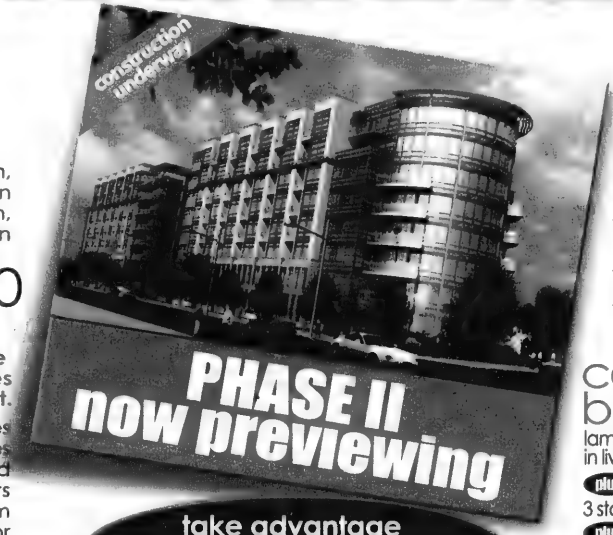

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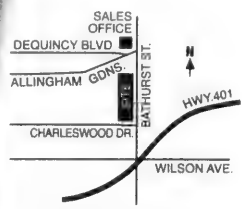

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This Week

National

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Singer resumes her opera career after 30 years. *Page 47*

Books & Authors

Israeli journalist recalls Yom Kippur war. *Page 49*

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MADONNA (ESTHER) IN ISRAEL: Pop superstar Madonna was in Israel last week on a personal visit to attend a conference in Tel Aviv on Kabbalah (photo inset). Some Israelis protested against her, but most demonstrated their appreciation to the singer for her support of the Jewish state.
Please see related story on page 41. *[Isranet and Israel Sun photos]*

Palestinians arming in Gaza

Collecting weapons ahead of disengagement

An IDF soldier last week inspects a weapons smuggling tunnel near Rafah *[Isranet photo]*

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Palestinian security organizations in the Gaza Strip have redoubled their efforts to obtain weapons and ammunition before the Israel Defence Forces withdraw from the area and the settlements are evacuated.

Every Palestinian organization represented in Gaza is preparing for "withdrawal day," with each group considering several scenarios, including the possibility of armed clashes.

The arms and ammunition are bought from smugglers who bring them into Gaza from Egypt by tunnels under the Philadelphi Road.

Continued on page 42

Israelis fixing hearts in Third World

By SHAANAN MEYER-STEIN
Jewish Telegraphic Agency

STONE TOWN, Zanzibar — Inside the Mnaje Mojo hospital – "one coconut" in Swahili – it was absolute chaos.

The place was teeming with people and I had to push my way through what seemed a never-ending crowd to get to the small room at the end of the corridor.

When I opened the door to the pitch-black chamber, the only light I saw came from a computer monitor in the back. On the top right-hand corner of the screen I read the words, "Save A Child's Heart."

Two white men sat huddled together, focused intently on the screen, while a black woman, wearing a burka, sat on a bed holding an infant.

These are the moments that make me proud to be a part of the Jewish people.

The men, Uri Katz and Lior Sasson, were Israeli Jewish physicians from the Save A Child's Heart organization, through which the pair travels around the world examining children with congenital heart problems and brings them back to Israel for free surgeries and

Continued on page 42

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The spiritual power of Yom Kippur - please see page 9

News in Brief

CANADA

CJN Wins Award

TORONTO — Reena, an agency that integrates people with developmental disabilities into the community, gave *The CJN* its Media Appreciation Award earlier this month. The prize is given annually to an individual or corporation who has portrayed people with developmental disabilities to the community in a dignifying and positive manner. It was presented Sept. 9 at Reena's annual meeting.

Former MP Dies

MORRISBURG, Ont. — Jack Marshall, a former Progressive Conservative member of Parliament and senator from Newfoundland and Labrador, died last month in Morrisburg, Ont., at age 84. Born in Glace Bay, N.S., he was first elected to the House of Commons in 1968 and re-elected in 1972 and 1974. He was appointed to the Senate by former prime minister Pierre Trudeau in 1978 and retired in 1994 at age 75. The veteran of World War II was an advocate for veterans' rights who founded and chaired the Senate sub-committee on veterans' affairs.

Fund for Beslan

TORONTO — UJA Federation of Greater Toronto has set up a fund to provide emergency trauma relief from Israeli experts to the people of Beslan, Russia, in the wake of the hostage-taking crisis there earlier this month in which 330 people were killed. To contribute, call 416-635-2833 or visit www.jewishtoronto.com.

Cotler Reiterates Pledge to Fight Hate

KELOWNA, B.C. — In a Sept. 7 address to the Okanagan Jewish Community, Justice Minister Irwin Cotler reiterated the government's commitment to fight hate and anti-Semitism.

Noting the rise in anti-Semitic incidents in Canada and around the world, Cotler, who was in Kelowna for a cabinet retreat, stressed the need to combat racism with education.

"Racism starts not simply with overt acts of violence, it starts with words," Cotler said.

Justice Minister Irwin Cotler, right, talks with Okanagan Jewish Community president Mel Kotler.

WORLD

More Desecrations

AUCKLAND — More Jewish graves in New Zealand were desecrated earlier this month. Red swastikas were found on the lone Jewish headstone honouring 14 people that stands in the cemetery of the tiny town of Wanganui, and the headstone itself was smashed. As well, four headstones were toppled in the Symonds Street Cemetery in Auckland. Last month, 113 headstones were toppled in Wellington's Makara Cemetery.

Supremacist Dead

SPOKANE, Wash. — Richard Butler, founder of the Aryan Nations white supremacist group, died Sept. 8 at age 86. In the 1970s, Butler opened a compound in Coeur d'Alene, Idaho (near Spokane, Wash.) that became a centre for his racist, anti-Semitic group. Butler believed Jews were descended from Satan and controlled the media and that African Americans were inferior "mud people." In recent years, Butler's influence had waned, and he was forced to sell his compound after a court judgment against his group. His movement also spawned a tolerance movement in Coeur d'Alene, as local residents established groups opposed to racism and anti-Semitism.

New Shuls in Russia

MOSCOW — A new synagogue opened on Sept. 10 in Birobidzhan, an area designated by Josef Stalin as a Jewish homeland. The two-storey Moorish-style shul is the first to be built in the region, declared a Jewish autonomous region by Stalin in 1934, since the last wooden one burned down there in the late 1950s. The opening in Birobidzhan, now home to an estimated 2,000 to 6,000 Jews, coincided with the opening the same week of shuls in two other cities in the Russian far east. On Sept. 8, a 100-year-old shul building in Vladivostok, used for years as a chocolate factory, was returned by the government to the local Jewish community, headed by Chabad Rabbi Menachem Raskin. The next day, a new shul opened in Khabarovsk.

Old Shul Reopens

SARAJEVO — During Rosh Hashanah, Sarajevo's Old Stone Synagogue will be used for religious services for the first time since 1941. The synagogue was built in 1581 and after World War II was used as a Jewish museum, which closed in 1992 because of the Bosnian War. Jakob Finci, head of the Bosnian Jewish community, said that after the holidays, work will begin to reconstruct the museum. Sarajevo's Jewish community normally uses another synagogue, built a century ago.

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School bullying: 'No easy solutions'

By ANNA MORGAN
Staff Reporter

Special Report

Last fall, a group of kids started teasing Gregor, 10, in the school playground. As the school year progressed, others joined in and the taunts turned nasty. By March, his entire class got involved – as participants or observers – while Gregor was ridiculed.

The principal sent the boy for counselling to help him cope. After Gregor was beaten up in the playground, his parents withdrew him from the school.

Across the street, in a different Jewish day school, Josephine, 9, sat in her seat afraid to go to the bathroom. Every time she ventured there, a group of girls demanded her money. When she refused, they flushed her hat down the toilet and warned of worse to come if she ratted.

After the parents complained, the school intervened. It is likely that in order to avoid embarrassing the families of the bullies, the school chose not to involve Josephine's family in the process. Josephine never knew why the harassment stopped, but it did. Yet, for an entire year, the little girl hesitated before going to the bathroom, anxious about the possibility that the bullying would resume.

In yet another Jewish school, Julie K. 11, wondered how she'd make it through the day. No one would sit beside her. Every time she sat next to a group of girls, they got up and walked away.

Julie, with the approval of her parents, decided to stand up to the bullies. It was a decision she would come to regret.

The names of these children have been changed, but their stories are real. As school begins, their parents pray that bullying won't be part of the family's agenda again this year.

One alleged bullying incident involving a Jewish day school and a set of parents was recently addressed by the courts. In August, Judge J. Pitt of the Ontario Superior Court of Justice wrote that "a serious dispute arose in the spring of 2004 between Leo Baeck Day School and the parents… with respect to the school's handling of allegations of bullying by other students."

Pitt further wrote that "attempts to resolve the issue… were unsuccessful."

"Each situation is different and there are no easy solutions," said Dr. Richard Goldbloom, a pediatrician who has written extensively on the subject, "but the first thing a school must do is bring the bullying problem out into the open.

"If a school says they don't have that problem, don't believe it," Goldbloom noted. "It is a fact of life. The strong will always try to take advantage of the weak in order to put themselves in a position of superiority.

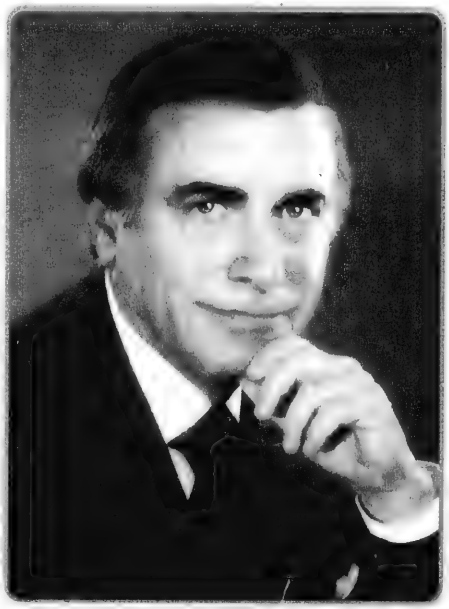
"Adults do it too," said Goldbloom, who is also chancellor of Dalhousie University.

The bullied are often the vulnerable – the kids who are a bit too fat, or a tad too studious. They may be gifted, have attention deficit disorder or Tourette's syndrome. Some of them watch too much television, others don't watch enough. Something about them is different.

The bully also comes in different shapes and colours, from the most popular girls in the class to the lone classroom tough looking for someone to pick on.

Continued on page 14

- **Public schools have a Violence Free School Policy that can be viewed at www.edu.gov.on.ca/eng/document/policy/vfreeng.html. A School Safety Hot Line is also in the process of being set up.**
- **Canadian Jewish Congress offers a one-hour program on bullying and racism that focuses on the similarities between the two and considers the role of the victim, the perpetrator and the bystander. For information, call 416-635-2883, ext. 147.**
- **The Board of Jewish Education will be offering a program on bullying in its upcoming professional development day in November. For more information, call 416-633-7770.**
- **Canada Safety Council offers assistance for victims of bullying at its Kid's Help phone line, 1-800-668-6868.**



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Proceeds from the 2004 JNF Toronto Negev Dinner will benefit a Department of Forestry Project of the Hebrew University of Jerusalem and a unique Children's Endowment at JNF summer camps in Israel.

PLEASE NOTE — A random draw at the Negev Dinner will provide two FREE return economy tickets to Israel, compliments of El Al Israel Airlines. To qualify for this draw, donors must make a minimum gift to this year's Negev Dinner of at least $360 and purchase at least one ticket to the event itself.

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A treasury of good books

From the editor's desk

Jewish history and tradition have inculcated deep within our collective framework of values and emotional psyche, a deep respect, and sometimes even reverence, for books.

"If you drop some gold and some books," our sages taught, "pick up first the books and then the gold."

Books are special. Good books are a treasure.

Thus, I must tell readers about two treasures that came across my desk recently, both published by Paul Dry Books, a small niche publishing house in Philadelphia whose declared purpose is to publish "books for people interested in close reading," as its founder, Paul Dry, recently said in an interview with Nell Porter Brown in *Harvard* magazine.

"We launched our first books in spring 2000," Dry told the interviewer, "starting with four out-of-print titles. We plan to publish four or five books each season – both new works and old."

In that short time, Paul Dry Books has become known as a house that dares to publish only works of engaging literary quality and challenging intellectual pursuit.

The Parnas, by Silvano Arieti, and *Farewell to Salonica*, by Leon Sciaky, fall squarely within those parameters.

Arieti escaped from his native Pisa, Italy, in 1939. A recently graduated medical doctor, he fled to the United States, where he became a renowned psychiatrist and psychoanalyst and an award-winning author.

Subtitled *A Scene from the Holocaust*, *The Parnas* tells the story of the last few days of the life of Giuseppe Pardo Roques, the parnas of Arieti's community, the Jews of Pisa. The term parnas was an honorific as well as functional title, meaning the leader or president of the community.

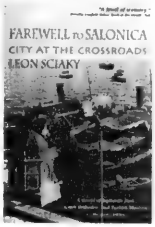
Pardo was an actual figure of history. Though based on archival material, years of research, interviews and eye-witness accounts, the story is a fictionalized retelling of the fateful last days of Pardo's life.

Arieti knew Pardo and was greatly influenced by him. Thus, the story is a tribute to a mentor whose remarkable heroism and generosity of spirit Arieti was determined to make known to a wider world. He writes as a Jew, an Italian, a historian and a psychiatrist. The book cuts to the reader's soul at all these levels.

The Parnas is written elegantly, with tender respect for its subject matter and with the eye for the seemingly small but revealing detail of a practised psychiatrist and diagnostician.

"This is a story of suffering and fear, but it is also more," Arieti writes in the introduction. "It is the account of a discovery I made by means of that suffering, one that has deeply affected my life and my work. I have been a psychiatrist for many years, and the discovery concerns the nobility and greatness that are at times hidden within mental illness. Yes, I have come to believe that mental illness may hide and express the spirituality of man. It is my wish here to acquaint readers with my discovery by introducing them to the man who was called 'the parnas.'"

The Parnas is a work of intense emotional gravity and compelling didactic beauty.



Farewell to Salonica by Leon Sciaky is an enchanting autobiographical memoir of the author's childhood at the turn of the last century in Salonica, a place where different faiths, ethnicities and cultures lived alongside each other in tolerance and mutual respect: Greeks, Turks, Macedonians, Serbs, Albanians, Bulgarians - Christians, Muslims and Jews of the Balkan, Aegean and Mediterranean basin.

But the idyl that Sciaky describes was doomed by the crash on the rocks of rising nationalisms and scheming governments.

Sciaky's book is a gently told, insightful evocation of the many exotic sights, sounds, smells and colours of life in Salonica's storied cosmopolitan community. His descriptive powers are prodigious. Like a painter brushing stroke upon stroke of colour, hue and texture onto his canvass, Sciaky methodically recreates the interiors of the houses, the pathways of the streets and the bold characters of the marketplaces.

Anyone interested in the history and the wandering of the Jewish people will be interested in this book. Salonica was once one of the most famous Jewish communities in Europe. With loving detail, Sciaky recreates it for us.

It is a delight to read.

* * *

The CJN is privileged and pleased to introduce Prof. Gerald Gall to our readers as a monthly op-ed columnist. A member of the faculty of law at the University of Alberta, Gall brings to the paper renown as a community and human rights activist and as a legal scholar.

—MBD

SeeJN

TAKING TIME FOR A DIP

While standing on guard, this IDF soldier sets aside a delicious moment for a special Rosh Hashana dip of a piece of apple in a jar of honey.

[Isranet photo]

High Holy Day services too boring, costly: survey

By FRANCES KRAFT
Staff Reporter

Almost half the 550 respondents to the National Jewish Outreach Program's online survey about the High Holy Days said Rosh Hashanah and Yom Kippur services are too long, boring, repetitive or not relevant, and even more – 69 per cent – said the cost of tickets was too high, unwarranted, a turnoff or should be reconsidered.

NJOP, a New York-based organization established 17 years ago, is trying to change those statistics through its beginners' services, a list of which can be found online at www.njop.org/html/HighHolidayLocations.html.

Of the 39 North American locations, three are in Canada – Aish Winnipeg, Congregation House of Jacob/Mikveh Israel in Calgary, and Beth Israel Synagogue in Edmonton. Other beginners' services exist, but may not be affiliated.

At Aish Winnipeg, beginners' services have three components – Carlebach-style davening, a running commentary on the service, and simultaneous alternative classes, said Rabbi Shimon Lesserson, executive director of the city's Aish HaTorah affiliate.

Yannai Segal, a facilitator for beginners' services at Congregation House of Jacob/Mikveh Israel in Calgary, said the services there will be interactive and will feature discussion and a selection of prayers.

At Beth Israel synagogue in Edmonton, learners' services on Yom Kippur are designed to make "people who are not as used to traditional services a little more comfortable and let them know what's going on," said Rabbi Daniel Friedman.

"Our job [as rabbis and Jewish leaders] is to make sure people have a vehicle where they can come in and connect," said Rabbi Yitzchak Rosenbaum, NJOP's program director.

Although half the respondents – 49 per cent – found services "just right," the half that did not signals a need for change, Rabbi Rosenbaum said.

"What it says to us is that rabbis and leaders have to look for a way to tighten up services, make them a little more interesting. We try to give people what they're looking for, and all the things that are important for them in terms of Jewish knowledge and Jewish learning."

The NJOP model for beginners' services encourages rabbis to take questions. Rabbi Rosenbaum also mentioned "letting people know where they are, what they're doing and why they're doing it," as well as an increased focus on communal singing.

To his surprise, slightly more than half the survey respondents said that, for them, the most important part of High Holy Day services was prayer. Only 15 per cent chose "hearing the shofar" in the multiple-choice questionnaire.

"I would have thought there'd be more [choosing the shofar]. It's considered the highlight of the day, and according to Jewish law, in a way it's more important than the prayer aspect," said Rabbi Rosenbaum.

"The idea that the praying is so important, I think is fascinating. People are searching for a connection. They want to pray to God."

The survey was sent to NJOP's mailing list, a group of people who already had a degree of Jewish connection, at least through their contact with the outreach organization.

Fifty-eight per cent of respondents said they attend synagogue at least once a month, and 78 per cent said they usually attend High Holy Day services, with 74 per cent saying they both fast and attend synagogue on Yom Kippur.

Continued on page 13

Beginners' services contact info

For more information about Yom Kippur beginners' services, contact:

- **Edmonton:** Beth Israel Synagogue, 780-488-2840. Daytime services only, starting at 10:30 a.m. No cost.
- **Calgary:** Congregation House of Jacob/Mikveh Israel, 403-259-3230. Daytime services only, starting at 10 a.m. Services are free. Participants are asked to register by phone.
- **Winnipeg:** Aish Winnipeg, 204-777-2474. Kol Nidre services will be held Sept. 24, 6:30 p.m.; Yom Kippur services 9:30 a.m., and Neilah at 6 p.m. Cost is $36 per adult, $18 per child.
- **Toronto:** Aish Thornhill, 905-764-1818. Services for singles are held in two locations, Thornhill and Forest Hill. Services begin at 6:50 p.m. Sept. 24, 9:15 a.m. Sept. 25. Cost is $50.

The "Family Experience" begins Kol Nidre night at 6:50 p.m., and runs from 11 a.m. to noon the next day. Cost for Yom Kippur is $50 per adult, $35 per child, including children's programs and classes for adults following the program.

Rabbi Shimon Lesserson of Aish Winnipeg suggested checking www.nomembershiprequired.com, an Aish HaTorah site that also includes non-Aish congregations.

NJOP's Rabbi Yitzchak Rosenbaum said the organization (646-871-4444, or www.njop.org) will try to match people with a local synagogue and a "buddy" in the congregation if they have nowhere to go.

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Greater Toronto Area

Israeli gays marry in Toronto

By SHELDON KIRSHNER
Staff Reporter

In a socially trailblazing event in Toronto on Sept. 10, Israeli gays Uzi Even and Amit Kama were married in a same-sex civil ceremony at city hall.

"The Canadian provinces of Ontario, Quebec and British Columbia are the only places in the world that offer access to civil marriage on a full and equal basis," said their friend, Doug Hauer, a Boston lawyer who was married in Toronto just over three months ago. "You guys in Canada are ahead of the game."

Even and Kama, who have lived together for 18 years, left Toronto on Sept. 18 after a nine-day honeymoon, knowing that their marriage is contentious in Israel.

"This marriage won't be recognized in Israel automatically," said Even. "We'll have to submit our papers to the Ministry of Interior."

Once they complete the required paperwork and receive their Canadian documents, in about four months, they intend to take their case to the Israeli Supreme Court.

"We're not planning to challenge the marriage law in Israel, which is under the control of the rabbinate," explained Even, who became Israel's first openly gay member of Knesset in November 2002 when the left-wing Meretz party appointed him to replace a retired MK.

"I want Israel to recognize our Canadian marriage," said Even, 63, a Tel Aviv University chemistry professor and former nuclear physicist and colonel in the Israeli army.

Individual gay rights in Israel are enshrined in law. But Israel does not recognize same-sex couples, and Even and Kama, a 44-year-old communication theorist at Tel Aviv's Open University, will fight to change that regulation.

"My partner has no legal status," Even said in an interview two days after their wedding.

Low-key and soft-spoken, Even did not seek publicity for his case. Prior to flying to Toronto, he managed to get an appointment with his friend, Interior Minister Avraham Poraz.

Will take case to Israel's Supreme Court

"I explained the situation to him before we left. I told him Israel is obliged to accept a Canadian marriage certificate. Poraz told me I had handed him a 'nuclear device' on a silver platter, and had to consult his staff. Then he told us we'd have to go to the Supreme Court."

Poraz's cautious approach deeply disappointed him because Poraz's party, Shinui, a member of Prime Minister Ariel Sharon's coalition government, supports gay rights across the board.

"Poraz's attitude is a breach of promise," Even said.

The pair decided to get married after Hauer informed them they would have no problems in Toronto.

"I immediately seized the opportunity, even though we had to fly halfway around the world to do it," Even said.

Being an atheist, he did never considered following Hauer's example and submitting to a religious marriage performed by a rabbi.

"There are several Reform rabbis [in Toronto] who were prepared to marry us," he said.

Born in Haifa to eastern European immigrants who settled in Palestine before World War II, Even has been battling for gay rights since the early 1980s.

A graduate of the Reali school and the Technion, he was a colonel in the reserves, specializing in military intelligence and analysis, when he was abruptly dismissed from the army in 1983.

"I was kicked out," he said.

During a routine security check, it was discovered that Even was living with a man.

"Sodomy laws were still in effect when I was serving in the army, and were only lifted in 1988. Even after that, there was a written order classifying gays as a security risk and thus barring them from certain ranks or units.

"That was the situation that allowed the army to demote me, remove my security clearance and remove me from my unit once they found out I was sharing my life with another man."

Even, who worked at Israel's nuclear reactor in Dimona until 1968, recounted his story to a Knesset committee on gay rights in 1993.

The prime minister of the day, Yitzhak Rabin, offered to reinstate Even to his rank as a colonel, but Even said he would not consider the offer until the persecution of gays in the military ended.

Shortly afterward, the army changed its rules and homosexuals were no longer subjected to unequal treatment in either recruitment or promotion.

For Even, the current battleground is Israeli family law.

"Non-discrimination laws in the workplace exist, but same-sex couples are still not fully recognized as couples or family units. Many laws have to be rephrased to [acknowledge] gay families. I had to sue Tel Aviv University to receive spousal benefits for my partner. We won in court."

Even's career in politics was short-lived, lasting only several months.

"Orthodox religious parties were vehemently against me on-camera, but cordial off-camera," he said. "I was surprised they behaved so differently in public and private."

The only MKs who refused to ride elevators with him were from Shas, a religious party whose constituency consists mainly of poor Sephardim of North African origin.

Even, who lost his seat in last year's election, has no intention of running for the Knesset in the future.

"I'm not really a politician, but a scientist."

There are no openly gays members of Knesset today, but there are gay MKs, he said without elaborating.

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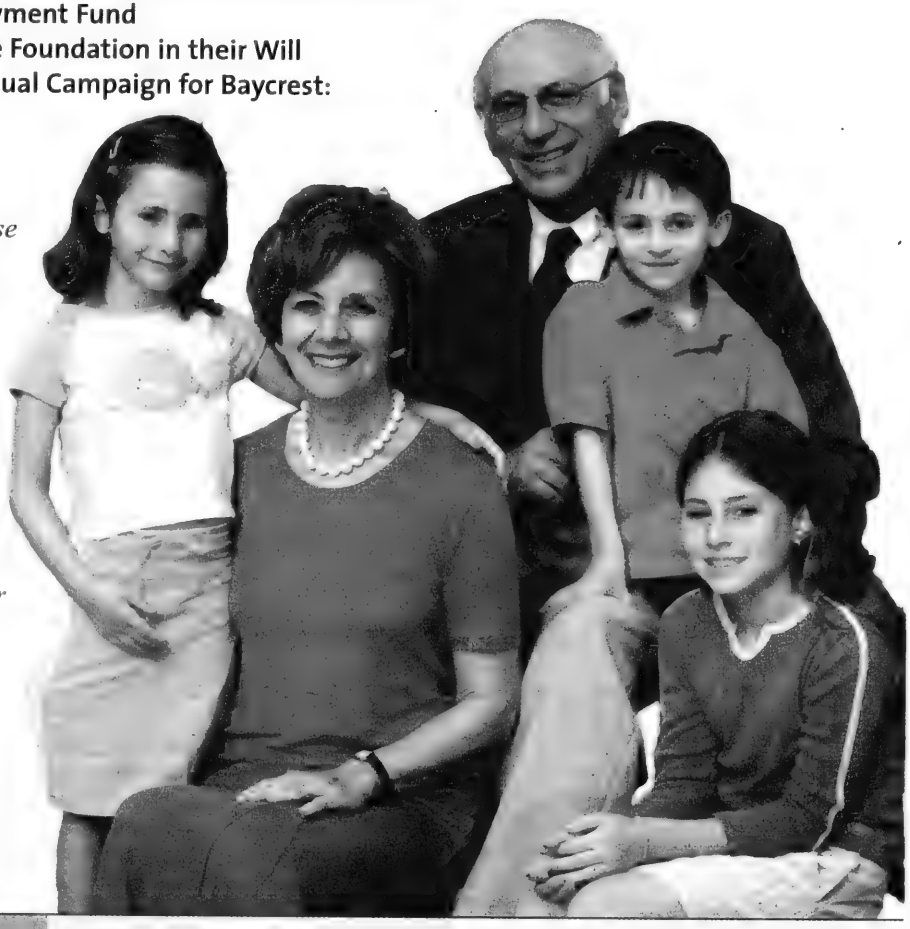

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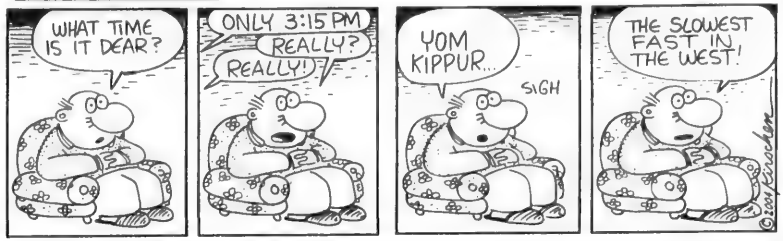

Stand firm against Iran

After months of indecisive stutter-steps, the International Atomic Energy Agency (IAEA) finally took one very concrete step to confront the government of Iran over that country's secretive and highly suspect nuclear energy program.

The agency's 35-member board of governors cobbled together a compromise resolution that calls upon Iran to stop all uranium enrichment activities, including the manufacture and assembly of centrifuge parts, centrifuge testing and the conversion of uranium into gas – all necessary processes both in the peaceful harnessing of nuclear energy and in the fashioning of a nuclear weapon.

To be sure, the language of the resolution was not the equivalent of a blistering reading of the Riot Act. It was, rather, ambiguously firm. As reported in the *New York Times*, the Paris-based agency said it "considers it necessary" that Iran halt all of its uranium enrichment programs and meet all of the agency's demands before its Nov. 25 meeting. At that point the board would "decide whether or not further steps are appropriate."

The head of the agency, Mohamed El Baradei, said Iran needs to suspend its enrichment activities "in order to restore confidence" in its peaceful intentions.

Iran is a signatory to the Nuclear Nonproliferation Treaty and as such, is entitled to undertake the enrichment of uranium for peaceful purposes. However, it must do so in a manner consistent with the obligations under the treaty, chief among which is the full disclosure to the IAEA of the details of any uranium enrichment program. But Iran has long violated those disclosure obligations. Western governments are convinced that Iran is proceeding full bore, at an expedited pace, to build nuclear weapons.

Not surprisingly, Iran immediately rejected the agency's directive to stop its uranium enrichment activities. It threatened to prohibit further IAEA inspections and to withdraw from the nonproliferation treaty. But the UN, under whose auspices the IAEA operates, and the nations of the West, must not be cowed by Iran's bellicosity. The Iranians will not be deterred from their ambitions of developing nuclear weapons by western equivocation and timidity. But they must be deterred, and the only way to do this is for the IAEA, the UN and the West to stand firm.

and against Sudan

Also last week, the Security Council passed a resolution, 11-0 with four abstentions, threatening the Sudanese government with sanctions if it did not bring about an end to the ethnic violence in the Darfur region of its impoverished country. The council is only authorized to "consider" sanctions against Khartoum should the violence against the black Sudanese not end. But at least the process of accountability has begun. It must be seen through to its finish if the genocide is to end.

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Article had personal connection

I look forward to reading *The CJN* each week. There are always multiple stories of interest. However, the article by Ron Csillag titled "New Book Chronicles Canada's Jewish War Dead" (Sept. 9) touched me on a personal level.

You see, my grandmother, Bert Crosby (née Brown) had an uncle "Brown" who went up to North Bay (I believe in the early 1900s) to run a car dealership. He had two sons who joined Canada's military and perished in the war. I've always been curious to have more details about this branch of the family, but had lost touch with the passing of most of my mother's side of the family.

So it was with great interest that I read in the article that the inspiration for the book on Jewish Canada's contributions to the war effort came from a meeting with "a women named Rose Fluxgold," who asked the author, "When I'm gone, who's going to remember my two brothers?" – Sydney Brown and Zave Brown, both of North Bay. They would have been my grandmother's cousins. I plan to get in touch with Rose, and I thank you for having helped me to reconnect with this branch of the family.

David Wexler
Thornhill, Ont.

* * *

Yearns for more good news on page 1

In front of me is *The CJN* of Sept. 2. What a nice surprise to look at the front page! "Abella appointed to the Supreme Court." "Gold medal for Israel." "New Israeli envoy arrives next week." It's all good news. No terrorists. No Olympic boycott. No arson attacks. Just good news. Let's hope we can see more front pages like this.

Marvin Kay
Toronto

* * *

Unfortunate Olympic precedent

Iran qualifies as one of the most despicable and hateful countries in the world.

A Canadian journalist is murdered and no one is convicted in an Iranian Court for her death. Iran continues to support, fund and arm Hezbollah in Lebanon and the terrorist groups operating in the West Bank and Gaza. Last month, in violation of all fundamental Olympic principles, an Iranian athlete was ordered not to compete against an Israeli opponent. Just like the United Nations, the International Olympic Committee (IOC) did nothing to punish Iran, even after hateful statements by the athlete himself and Iran's president.

By not punishing Iran, the UN and the IOC have set an unfortunate precedent for other athletes and teams to refuse to compete against Israel. I suppose the Iranian judo champion was afraid that Israeli perspiration might contaminate him with democratic principles and he would then return to Iran and spread the evil disease of tolerance and understanding.

Bert Raphael, Chair
Canadian Lawyers and Jurists for World Jewry
Toronto

* * *

Where are the club members?

I am enclosing herewith a Bar Mitzvah Club picture, circa 1952-53. The Bais Yehuda Synagogue was located at Dovercourt and Bloor in Toronto, at that time. Over the years, I have located several of the individuals in the picture and given them copies. However, I have not found everyone and wondered if you would be so kind as to post a picture and advise people in the picture, or their families, to get in touch with me so that I may provide them with a copy.

Robert H. Burke
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* * *

Jews in the Olympics

Sheldon Kirshner's article, "The Olympics: Sports and politics do mix" (*CJN*, Aug. 26), about the book *Jews and the Olympic Games* by Paul Taylor, was interesting but had some errors.

He states that in 1936 Helene Mayer gave a "Heil Hitler" salute when the silver medal was placed around her neck. Yet a photo of the salute at the ceremony does not show the medal. The article describes medallist Gyorgy Brody as a soccer goalie, but he was actually one of 12 Jews on the Hungarian water polo team. The Canadian basketball silver medalist was Irving Meretsky (not Maretsky). Incidentally also on that team was Malcolm Wiseman. Not listed as a medalist, but appearing in photographs, in uniform, as a member of the team, was Julius Goldman. The winner of the 1924 100-metres was Harold Abrahams (not Abrams).

Joel Jeffries
Toronto

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Perspectives

The spiritual power of *Yom Kippur*

By RAHEL MUSLEAH

My friend Anat dreads Yom Kippur. Fasting makes her grumpy, and by morning she already has a headache. Nor does the synagogue setting encourage atonement, meditation or self-reflection for her. As a non-observant Jew, she says, "my relationship with God is such that I can't even begin to atone for what I do – nor do I want to. What's left are my relationships with other people – and I try to take care of those on a daily basis."

Still, says Anat, the strong aura of the day, redolent of childhood and community, draws her to spend Yom Kippur in synagogue. "If this is a holy day I'll treat it as such and stand with others around me. Every year I think about the millions of people who are doing exactly what I am doing on Yom Kippur. It doesn't matter how secular I am. This is my commitment as a Jew."

For another friend, Betsy, Yom Kippur is part of the flow of fall holidays, which reminds her of a "vinyasa," a series of yoga movements. The holiday vinyasa includes planning such as buying clothes for the kids, organizing and making meals, housing out-of-town guests, deciding who's making the break-fast meal and scheduling sukkah-building.

"After all the practical and logistical issues are dealt with, we go to synagogue and there is nothing else to be done but focus on the spiritual," says Betsy. "It's really a relief in many ways. The singing, standing up, sitting down, swaying and praying – that is just the vehicle to bring my energies into a spiritual focus."

Preparing for Yom Kippur would surpass Passover in degree of difficulty if we did it the way Jewish tradition envisioned. It's an inner cleansing rather than an external scouring, beginning in Elul, the month before Rosh Hashanah. Few rituals surround Yom Kippur itself. The biblical injunction states: "Ve-initem et nafshoteichem" – You shall afflict your souls – so food, sex, bathing and adorning ourselves are forbidden. Yet, the Mishnah calls Yom Kippur one of the most joyous days of the year. Maimonides interprets the rules not as denying the body its needs, but as giving it the opportunity for rest and re-creation.

It's customary to wear white (some don a kittel), which emphasizes sameness and purity, and lessens the focus on appearance. "Standing without all the colors we surround ourselves with gives us transparency. We don't cover over who we are," says Gail Twersky Reimer, editor of *Beginning Anew: A Woman's Companion to the High Holy Days* and director of the Jewish Women's Archive in Brookline, Mass.

Many also avoid leather. "Yom Kippur is the one day it's cool to wear a suit with sneakers – leather or not. It distinguishes the day as different from any other synagogue day," says Rabbi Michael Strassfeld, author of *A Book of Life: Embracing Judaism as a Spiritual Practice*.

The lack of ritual makes Yom Kippur's power elusive for many. No huge feast demands hours in the kitchen, unless we plan an elaborate break-fast meal. Then there's a whole day meant to be spent in synagogue with an unfamiliar prayerbook and its words of judgment, lists of sins, talk of life and death. How do we make meaning from the holiest but most daunting day on the Jewish calendar?

"To approach Yom Kippur without the context of the other holidays and special times around it is like trying to isolate a wave in the sea," says Rabbi Alan Lew, author of *This is Real and You Are Completely Unprepared: The Days of Awe as a Journey of Transformation*. "There is the daily contemplation of Elul; slichot services the week before Rosh Hashanah; Rosh Hashanah itself; then 10 days of active transformation. Yom Kippur is the grand finale."

"Yom Kippur only works if there is a process of stock-taking and tshuvah prior to the day itself," agrees Rabbi Irwin Kula, president of CLAL, the National Jewish Center for Learning and Leadership. "There's no shortcut." Rabbi Kula stresses that the joyful component of Yom Kippur comes from doing "good inner work. The more vulnerable you are, the more trusting you are, the more joyful you are."

Rabbi Lew, however, views Yom Kippur's solemnity as outweighing its joyfulness, even simulating a near-death experience. "You wear white or a shroud-like kittel; you abstain from life-affirming actions. The liturgy is full of death and the fragility of life." The nearness of death has its purpose, he says. "It is a great source of vision, a way to make the truth of our lives crystal clear." Rabbi Strassfeld notes: "We all die. Once we face this ultimate truth, we can decide how we want to live life."

For those who love eating, fasting can also be challenging. Its drama has enticed authors to weave stories around it. The Shalom Aleichem story *A Yom Kippur Scandal* tells of a theft in the synagogue on Yom Kippur. Everyone assents to a search, except young Lazer Yussel, who is reputedly "perfect in everything." When he is searched against his will, his pockets reveal "a couple of well-gnawed chicken bones and a few dozen prune pits, still moist from chewing!" The money, alas, is never found.

"Fasting reminds you that you're human – mind, soul, heart and body," says Rabbi Strassfeld. Paradoxically, because you're not eating, "you spend a bunch of time thinking about eating."

Many religions use fasting to cleanse the body in order to sharpen the mind. "Fasting is an important way to feel our own privilege," says Reimer. "We have a choice whether to eat– but that's not a choice we all have. I use fasting to identify with people who don't have enough." As a child of survivors, Reimer grew up with stories of her parents living on a slice of bread a day – or less. Reimer's congregation, the Worship and Study Congregation of Harvard Hillel, follows Kol Nidre with an appeal for Project Bread, which feeds the hungry. The haftarah satisfies Reimer's sensitivity toward social justice. "It says that all the outside ritual is unimportant; all that matters is reaffirming our concern for others, our commitment to care for the needy, the outcast and those who are less fortunate."

Not all the readings are as easy for her to relate to. Reimer's book grew out of her perception that despite the centrality of women in High Holy Day readings (notably Sarah, Hagar, Hannah and Rachel during Rosh Hashanah), their voices were overlooked. The Yom Kippur afternoon Torah reading, an array of sexual prohibitions from Leviticus, alienates some women, so the Reform movement has substituted the holiness code from Leviticus. Others struggle with the image of God as a judgmental king. "Being 'judged' as deficient by an outside force is less powerful than looking at myself and asking what I can do better," says Reimer.

Rabbi Strassfeld offers an alternative interpretation of Yom Kippur as Yom Ha-Din, the Day of Judgment. "I translate the word 'din' as limitation. That is one of the interpretations of the kabbalistic sefirah of din. Yom Kippur then becomes a time to face our own limitations and confront our own mortality."

Study for *The Day of Atonement.*
Sepia ink on paper by Leopold Pilichowski

Rabbi Lew reassures those whose minds wander during services, saying it actually heightens awareness. "Your mind wanders, you try to bring your focus back to the siddur, your mind wanders again, you bring it back again. This is the same as the process of focusing during meditation or deep spiritual activity."

Staying focused is hard work – even for rabbis. Rabbi Kula suggests honing in on one word or phrase, then connecting with the experience behind it. "If you want a deep experience on Yom Kippur and the clergy doesn't facilitate it, you can do it yourself," he says. "The texts are simple. Who shall live and who shall die. What does this means to you? You can't make a wrong meaning" Even if you attend services out of obligation, once you're there, don't waste the time, he says. But, he cautions, "many don't want a deep experience because it is destabilizing and uncomfortable."

The distinctive High Holy Day melodies provide another spiritual pathway. Some synagogues use wordless melodies – niggunim – to access emotion without verbal impediment. For Rabbi Strassfeld, a highlight is singing *Avinu Malkeinu* (Our father our king) in unison.

Therein lies another of Yom Kippur's paradoxes. As alone as we are supposed to be, most of us need the comfort of community. "The danger of self-reflection is feeling like a terrible person," says Rabbi Strassfeld. "That's why the confessional (*Ashamnu, Bagadnu*) is in the plural. We have been guilty. We have dealt falsely. That's why we confess sins we haven't done. The balancing act is not to feel like miserable failures, but also not to ignore our failures. You find compassion towards yourself when you realize that like you, everyone is imperfect." The story of Jonah that we read on Yom Kippur emphasizes that balance. "Jonah is only focused on himself," says Rabbi Strassfeld. "The book's message is you also have to care for others."

Karen (not her real name), a Jewish educator in Chicago, trades community for spiritual satisfaction. Instead of attending a large traditional synagogue, she spends Rosh Hashanah and Yom Kippur at the vast beach on Lake Michigan. When she moved to Chicago, the shul she joined couldn't replicate the small, close-knit community she grew up in. She persevered through services so she could be a role model to her children until they matured. Her youngest son, 18, now joins her at the beach, where they sing everything out loud.

"We're the only ones there, except for the seagulls… We joke that's our community, our board of directors. When we do tashlich – throwing the bread that symbolizes our sins into the lake on the second day of Rosh Hashanah – there's nothing like watching the gulls swoop down and fly away with them. If that's not redemptive what is? We really do get a fresh start." Karen does feel the loss of community, so to achieve a balance, she attends Kol Nidre services.

The sense of joyful community is often most palpable at Neilah, the closing service that articulates the powerful metaphor of the gates closing. My sister Flora Yavelberg remembers our father, a rabbi in a Sephardi synagogue, striding to the ark to chant the opening hymn *Kel Nora Alilah* (God of Awe) and beginning to sing in a triumphant voice. "When I recited the Amidah silently," she recalls, "I got a chill as I noticed all the *kotveinus* – 'inscribe us in the Book of Life' – turned into *chotmeinus*– 'seal us in the Book of Life.'"

The service ends with the shofar blast, primitive and "powerful beyond the rational," says Rabbi Strassfeld. "You'd think it would be useful to sound the shofar during all of Yom Kippur, but we are left to ourselves until the end. It's a better conclusion than any words. Rabbinic tradition is ultimately optimistic about human beings and believes change is possible. Yom Kippur ends with a sense of uplift."

Rahel Musleah is the author of Apples and Pomegranates: A Family Seder for Rosh Hashanah. *Visit her online at www.rahelsjewishindia.com.*

Dedication and sacrifice

Every day when I pray, I am aware of the sections that recall our defunct Temple sacrifices. I am aware of the incongruity of these anachronistic texts and of the debate about resurrecting these rituals.

Norma Baumel Joseph in Montreal

Yet, like so many others, I still say them. Why? Getting ready for Yom Kippur raises the question to another level. Do sacrifices atone for our sins? Or better yet, what point is there to sacrifice?

Repeating the list of sacrifices in daily prayer certainly provides us with an opportunity to remember our illustrious past. The mere recital forges a link with an ancient heritage, one that is seeded in Israel and Jerusalem. Eliminating these sections purges history. Whether or not we intend to restore the tradition, not mentioning it leads to a forgetfulness that does little to enhance our collective existence and memory.

So what are we remembering? Our ancestors – with all their imperfections, their forms of collective worship and celebration, and their close relationship to God – appear before us. We can ask: Was that a time when Israelites exulted in the destruction of animal life, or was something else going on?

I am not sure about their thoughts and intentions, but I wonder how different those rituals were from our own much-heralded celebrations. When we rejoice and share a festive meal with our family and friends, are we not participating in the same kind of activity? Do we not share this special personal, familial or communal coming together for the fundamental celebration of life?

All the Temple sacrifices were offerings to God, but most were eaten by those bringing the offering. So a personal or familial observance was marked by a trip to Jerusalem – a good starting point. (I wish we still performed that part of the celebration.) Next, the celebrant was meant to bring the animal or bread before God. That ritual presence begs the question of what is being brought close: the object or the Jew. And perhaps here is the crux of the matter. Temple sacrifices were intended to be a form of individual dedication. The exercise was a declaration and an expression of devotion to the basic structure of the tradition, to the values and goals of our heritage. Those objectives surely apply today.

I don't intend to argue here in favour of renewed Temple sacrifices. Instead, I wish to raise the issue of our own personal offerings and national sacrifices. I want to look at the ways we celebrate today in order to reconnect with that sense of sanctity and dedication that our ancestors had. I wish to invest in that holiness of place and time and retrieve it for myself during these holy days.

Shanah tovah.

War of the worlds

Occidentalism: the West in the Eyes of Its Enemies, by Ian Buruma and Avishai Margalit, is a series of short essays on the perceptions today's Islamists, and the terrorists that carry out their dreadful theologies, have of the West. The recent hideous attack on the children of Beslan is just one expression of "Occidentalism" in action. How, we ask, could it happen? This book gives us insights.

Jean M. Gerber in Vancouver

The story is a tale "of the spread of bad ideas," as East met West. Occidentalism, the authors argue is the "dehumanizing picture of the West as painted by its enemies" – "a hateful caricature of western modernity."

All the things we associate with the modern western world are perceived as evil. The city is filled with arrogant, greedy and decadent people, chief among them the Jews. The country, by contrast, is filled with "warm human bonds," a life with "deep meaning and faith."

Occidentalists consider the western mind capable only of cold scientific thought and secular rationalism, the opposite of the eastern mind, which can contemplate God and the mystical body of the people and the church – or mosque.

The bourgeoisie are, as a class, selfish, grasping and comfortable, the grey opposite of the warrior hero ready to die for the ideals of God and country.

The infidel is a sub-human creature to be crushed like an insect.

Democratic states are artificial, rational, racially hybrid, materialistic societies, and "lousy with Jews." By contrast, the ideal Islamist ruler is there to "impose morality in the public space," not allow freedom of the individual or consult with the governed.

"Terror in the name of God" is permissible, since it is perpetrated against non-humans. If this sounds a lot like the Nazi ideal, it is. Students on buses, women and children at a school assembly, citizens of all races and creeds at work in the twin towers, are fair targets. They are not quite human – they are infidels, they are Jews.

Sayyid Qutb, one of the seminal Arab thinkers who concocted "Occidentalism," was shocked by his 1948 visit to the United States and horrified by something as innocuous as a church dance. He returned home to write vigorously against the West and give form to formless resentment of it.

"Like all dreams of purity," write Buruma and Margalit, "his ideal of the spiritual community was a fantasy, which contained the seeds of violence and destruction."

Qutb's philosophies went a long way to constructing the framework for Islamist terror to build upon.

One of the Palestinians' greatest tragedies (among so many) was their advocate Edward Said, whose most famous moment may have come when he pitched a jubilant stone over the Lebanese-Israeli border after Israel's withdrawal from southern Lebanon. Said rejected Oslo and all other attempts to reconcile Palestinian aspirations with Israeli realities. Whatever mistakes Israel has made – and they are not few – Said, as a spokesperson in the West, failed his people miserably by toeing his consistently hard line. He could have been a reconciler, but instead he was to his dying day a stumbling block.

Said ascribed "Orientalism" – the title of his infamous book – to the West's complete inability, at all times and through all scholarships, to understand and study the "East." Despite the fact Bernard Lewis completely demolished his thesis, Said's influence lingers, devaluing the many scholars (fluent in many "eastern" languages) who have contributed so much to our understanding of the histories of many disparate peoples.

With *Occidentalism*, Buruma and Margolit have evened things up. Unlike Said's tirade, their book is solid scholarship, devoid of polemics. The problem – if it is a problem – is that the authors see no quick answer to the terror being inflicted on so many innocents, given the Islamists' deep hatred of the West and its democracy, freedom and secular approach to civil society.

Secularism– the separation of church and state, the freedom to choose or reject a religion, the increasingly powerful role of women, the multiculturalism of the city, the economic success of the "West" – in short, the very elements of our society that we proudly proclaim as triumphs of modernity, are anathema to the Islamists. As their societies fail, dragging millions into poverty and ignorance, they have become increasingly violent and careless with human life. Holy War is their weapon, and, for a long time to come, the West's misfortune.

The importance of 'community'

The concept of community has always been an important influence in identifying norms of appropriate behaviour, in peer recognition and, generally, in setting and monitoring common objectives.

But equally importantly, belonging to a community provides vital psychological comfort, even well-being, for the members of that community.

Gerald L. Gall in Edmonton

We in Canada are fortunate. As Jews, we have vibrant and active Jewish communities. We also have opportunities to share in the experience of other communities – artistic, athletic, youth, seniors, professional and multicultural, to name a few.

Canadian society has been correctly described as a community of communities, and the Jewish community in particular offers many choices. We may belong to the organized religious segments of the community or participate in the various institutions and agencies that explore other aspects of our culture. We may belong to a Yiddish club, a youth organization, a Jewish book club. A plethora of opportunities is available, especially in the larger Jewish communities.

But there are many places around the world where Jews strive to establish a sense of community or to revive the vestiges of previously vibrant and healthy communities.

Consider, for example, Kulanu ("all of us"), an organization established to provide support to small, struggling Jewish communities in many countries around the world. The organization's motto – "Helping lost Jewish communities" – essentially sums up its activities.

From its headquarters in Silver Spring, Md., its newsletter outlines topics ranging from a pilgrimage to Portugal, to the protection of an endangered cemetery in India, to the sale of challah covers made in Ghana. Kulanu's raison d'être underscores the need for support for small, lost or rapidly disappearing Jewish communities around the world.

This summer, while visiting our daughter in Trinidad, I first became interested in the history of that country's small, struggling Jewish community, its present status and, of course, its future.

I read Mordechai Arbell's *The Jewish Nation of the Caribbean*, which outlines the Spanish-Portuguese Jewish settlements in the Caribbean. Arbell discusses the history of Jewish settlement in Martinique, Guadeloupe, French Guyana, Surinam, Curacao, Barbados and other islands. It is fascinating to recognize the surnames of prominent North Americans whose families descended from those areas.

One can further read a history of Trinidad and Tobago's Jewish community published by the International Association of Jewish Genealogical Societies, and a piece by Nicole Bland titled *The Lost Calypso Shtetl: Trinidad's Jewish Community.* Today only a tiny number of Jews remains – 25 to 67 – significantly fewer than the "Trini" Jewish population of 600 in 1939.

The few Jews remaining in Port of Spain are trying, however, to search out their roots and rediscover their sense of community while keeping a low profile for security reasons. They have established a "congregation," B'nai Shalom – a congregation without a synagogue or prayer books, one that does not hold services.

These Jews are trying to create a revitalized sense of community by meeting in people's homes and reconnecting to the multifaceted nature of Jewish culture. Among the planned activities are a cooking night, a Jewish book night and a family Chanukah party.

This summer, I was fortunate to be present at a Jewish music night where traditional, forgotten melodies, as well as new ones, were shared. There were Shabbat songs, Israeli songs, children's songs – something to appeal to everyone. Those present included an artist, a merchant and others who wished to re-ignite a light from the past or discover and build a musical bridge to tomorrow.

On returning to Canada, I was, however, reminded that we do not have to travel far to realize that there are lost, lonely, small Jewish communities throughout Canada. Indeed, the Canadian Jewish Congress has for years attempted to address their particular concerns.

But even in the larger cities, outside our own synagogues and community centres there are many Jews who are not part of the so-called organized Jewish communities. To them, we must extend a welcome, an open door. We have a responsibility to ensure that all persons feel a sense of community, a sense of belonging, and to let all Jews know that we share a bond, a spirit of Kulanu, a community notion embracing "all of us.'

Gerald L. Gall is a professor of law at the University of Alberta.

The Kirshner File

Jews and Poles - a retrospective

Jews and Poles have had a contentious relationship, though this does not mean they have never been on cordial terms. An examination of the historical record, as well as conversations with Jews who lived in Poland before, during and after the Holocaust, serve to underline this thesis.

Sheldon Kirshner in Toronto

There have been periods in Polish history when Jews flourished and anti-Semitism was on the decline. But all too often, particularly after 1918, when Poland finally gained its independence after more than a century of foreign colonization, Polish Jews were the butt of popular prejudice and discriminatory state policies. This is fact, not mere conjecture, the cynical bleats of some Polish apologists notwithstanding.

Leo Cooper, an Australian scholar who left Poland shortly after World War II, has plenty to say about these still-controversial issues in a hard-hitting book, *In The Shadow of the Polish Eagle* (MacMillan). Cooper surveys the course of Polish-Jewish relations since the 11th century, and pulls no punches. At times, his narrative reads like a catalogue of horrors.

There were Jews in Poland before the advent of Christianity in 966, but an organized Jewish community did not take shape until after the 11th century. In the wake of the Tartar invasion, which devastated the country, the Polish kingdom invited German and Jewish merchants to settle in Poland.

By the Statute of Kalisz in 1264, Jews were granted freedom of commerce, the right to purchase property and a degree of autonomy.

The Roman Catholic Church was none too pleased by these privileges. As Cooper claims: "The entire history of Polish Jewry can be viewed as a perpetual process of growing anti-Semitism instigated by the church."

During the 15th century, the church launched a vigorous anti-Jewish campaign. King Kazimierz IV diluted the Statute of Kalisz, and subsequently, Jews were expelled from Warsaw and Krakow.

In general, however, Polish kings safeguarded the Jewish population. Two examples will suffice. In 1551, King Sigismund August issued an edict granting Jews a large measure of autonomy and allowing them to participate in a wide range of trades and crafts. During the reign of Stefan Batory (1576-86), Jews were permitted to govern themselves through the Council of Four Lands. But in 1764, on the eve of Poland's tragic partition, the Polish diet rescinded the council.

The Polish nobility valued Jews for their commercial abilities, but anti-Jewish animus at the grassroots level smouldered. Throughout the 17th century, Jews were subjected to physical attacks and blood libel trials.

Jews fared relatively well after Poland was carved up. They chafed under severe legal restrictions in the Russian zone, but were given equal rights, more or less, in the Austrian and Prussian spheres of influence. The 1863 insurrection, which was fervently supported by Jews, silenced even anti-Semitic agitators. But pogroms swept through the nation in 1881 and again in 1898.

Cooper contends anti-Semitism was exploited by many Poles as a rallying force of nationalism. Roman Dmowski, the leader of the National Democratic Party (Endeks), believed that Jewish influence should be curtailed. In 1909, he called for an economic boycott against Jews, exhorting his followers to "stick to your own kind."

Post-World War I Poland, Cooper observes, was born in "an anti-Jewish atmosphere." Poland's declaration of independence was followed by a succession of pogroms in cities from Kielce to Lvov. Anti-Semitism grew by leaps and bounds from 1918 to 1939. Restrictive laws were introduced, a *numerus clausus* at Polish universities was instituted, Polish newspapers spewed anti-Semitism and calls for the expulsion of Jews from Poland were heard.

Under external pressure, Poland had signed the 1919 Minority Treaty, which was designed to protect the rights of national minorities such as Jews, Germans and Ukrainians. But, as Cooper points out, the treaty was observed in the breach. Many Polish Catholics regarded Jews, who comprised about 10 per cent of the overall population, as an alien element who had no legitimate place in Poland. Even assimilated Jews were the object of scorn.

Jozef Pilsudski, who ruled Poland from 1926 until his death in 1935, moderated anti-Jewish trends in Polish society. But the economic crisis that beset Poland from the 1920s onward, and Poland's 1934 non-aggression treaty with Germany, intensified the existing anti-Semitism.

From the 1930s, Jews were deluged by a torrent of anti-Semitic rules and regulations. The ministry of education would only consider applicants of Christian ancestry. The Lodz city council passed a resolution decreeing that only writers and artists who could prove their Christian roots were eligible for subsidies.

According to Cooper, the intelligentsia took the lead in whipping up anti-Semitism. University students were in the vanguard of that movement. In 1936, nationalist students, backed by Poland's primate, issued a declaration from Czestochowa: "We will not rest until the last Jew, alive or dead, has left the Polish soil." Cooper suggests some 60 per cent of university students agreed with that statement.

Succumbing to pressure from student organizations, universities forced Jewish students to sit on segregated classroom seats known as "ghetto benches." Several rectors protested, but their voices were drowned out. To add insult to injury, Jewish students were attacked on campuses, resulting in a few fatalities.

The rising tide of anti-Semitism did not occur in a vacuum. The national unity government that had ruled Poland since 1936 exploited anti-Semitism as an instrument by which to deflect attention away from a panoply of pressing issues. Responding to public opinion, Poland embraced emigration as a method of solving the "Jewish problem." That explains why Poland was so supportive of the Zionist movement. Even the Polish Socialist Party thought the proportion of Jews in the country should be reduced.

Calls for the mass movement of Jews from Poland were accompanied by agitation to "Polonize" the economy. In some towns in the eastern part of the country, almost all commerce was in Jewish hands. Reacting to this demand, the prime minister declared in the Sejm (parliament) that he would welcome an anti-Jewish economic boycott. Cardinal Hlond, the Polish primate, supported it, but warned Catholics not to physically assault Jews.

As these developments unfolded, there was an upsurge of anti-Semitic violence, with pogroms breaking out in Grodno, Przytyk, Minsk Mazowiecki, Brest Litovsk and Czestochowa.

As World War II drew near, a member of the Sejm submitted a motion to strip Jews of their citizenship, and professional associations restricted their membership to Christians.

During the German occupation, the vast majority of Poles displayed indifference toward the suffering of Jews. In his diaries, Adam Czerniakow, the head of the Nazi-appointed Jewish Council in Warsaw, wrote that Poles were sympathetic to the persecution of Jews. True or not, the fact remains that Poles caught helping Jews did so at great risk to themselves and their families and friends.

In a 21-month period between 1942 to 1944, the Germans executed about 200 Poles for hiding Jews. Cooper puts the number of Polish "helpers" at about 160,000 to 360,000.

He writes that the reaction of the Polish underground to the 1943 Warsaw ghetto uprising was, with very few exceptions, "negative and often hostile." Generally, Jews were not accepted into the ranks of the Armja Krajowa (AK), the biggest partisan group.

In post-war Poland, Jews were vulnerable, despite the presence of Jews in the communist regime. More than 1,000 Jews were murdered by anti-Semitic thugs from 1945 to 1946. The pogrom in Kielce, which claimed the lives of 42 Jews, prompted tens of thousands of Jews to emigrate.

Anti-Semitism, capped by an orchestrated anti-Zionist drive in the aftermath of the 1967 Six Day War, continued to plague Poland in the intervening years.

Even after the collapse of communism, the so-called "Jewish question" haunted Poland. In the 1990 presidential campaign, Lech Walesa said that Poles of Jewish origin should declare themselves. Furthermore, anti-Semites in the Solidarity trade union cast aspersions on Prime Minister Tadeusz Mazowiecki's ethnic background.

A reader is sometimes left with the impression that Cooper gives his topic a deliberately negative spin: he presents insufficient data on the positive aspects of the Jewish encounter with Poles. Nevertheless, this is a generally thoughtful book that commands attention.

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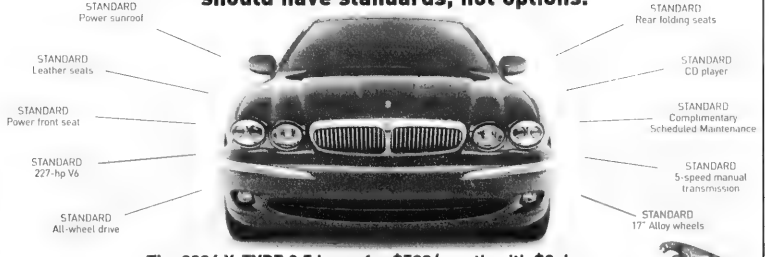

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Dina Wolfe went to Poland in search of her past, returning with a snapshot, left, she never knew existed. She is the child in the photo.

Trip to Poland yields poignant memento

By FRANCES KRAFT
Staff Reporter

Dina Wolfe was only two years old when World War II broke out in 1939. "I really didn't have a childhood," says the office manager of the Lodzer Centre Holocaust Congregation, who was born in Warsaw and spent the war years in Siberia and Russia.

To her great astonishment, she found a piece of that childhood this summer when she visited Poland with her daughter Lisa. It happened not in her home town, but about 150 kilometres away in a village called Drohiczyn, where Wolfe's mother had spent her summers with relatives who owned the town's *prom* (river barge).

The day she visited there, Wolfe persisted in what seemed like a fruitless quest, approaching person after person to ask whether they remembered the prewar owners of the *prom*.

Finally, a local farmer took her to his septuagenarian aunt, a woman named Lilia who was making blueberry perogies in her kitchen.

When Lilia heard Wolfe's question, her answer was immediate: "You're looking for Shulem and Fraidel." She was their "Shabbos goy," she said, and her father had worked for them on the *prom* that crossed the Bug River.

"It took my breath away," said Wolfe.

What happened next came as an even greater surprise. "Wait a minute," the woman instructed her, disappearing into a back room.

She emerged with a small, scalloped-edge, black and white picture, dated 1938, of Shulem, Wolfe's mother's cousin, and his wife Fraidel. The couple, of whom Wolfe has only faint memories, were posing at a wooden fence, Shulem behind it and Fraidel perched beside him. Standing near them at the edge of the picture, leaning against Shulem's suit jacket folded neatly over the fence, was a young, curly-haired child.

Recognizing herself from one of the few prewar pictures that had made it to Canada, Wolfe began to tremble and her tears started to flow. "I was so emotional. It validated so much for me."

"It's a very powerful picture," said Rabbi Matthew Kaufman of the Lodzer Centre. "[Through it] she is recovering her lost childhood and her lost innocence. That was the last time she was a child."

Wolfe returned home with a book about the once predominantly Jewish town – a gift from Lilia – and the photograph, promising to return it once she had copies made.

Although Wolfe's meeting with Lilia was a dramatic high point, the entire two-week trip – a 65th birthday gift from her four children, taken two years belatedly – triggered a "hurricane of emotions:" regret that her late parents, who had spoken of Poland often and in detail, could not be there; sadness over what Poland represents; disappointment that she was unable to locate her grandparents' graves in Warsaw's overgrown Jewish cemetery; anger and shock at finding out the tombstones from the Jewish cemetery in Łòkow, her father's town, had been used for construction, mingled with a feeling of being pleased that at least a few stones were salvaged to build a monument; and – most unexpectedly – a sense of homecoming.

Wolfe plans to return to Poland and spend more time with Lilia, who had wanted to take her to see Shulem's mother's house, still standing on the other side of the river. "It was late and I still had to go to the town where my father was born," said Wolfe. "I told her, 'At my first opportunity, I'm going to go back.'"

Group tries to make services relevant

Continued from page 5

Rabbi Mitch Mandel, director of outreach for Aish Thornhill, just north of Toronto's city limits, was also surprised to hear that survey respondents chose prayer over shofar.

"Wow," he said on hearing the news. "I would have assumed the shofar was the highlight."

Maybe, he suggested, people are so distracted during the year that when it comes to the High Holy Days, the importance of prayer becomes "much more real… [if] it's not something that's part of their lifestyle."

Aish Thornhill runs two beginner-type programs on the High Holy Days. The Toronto branch is not affiliated with NJOP, although they share similar mandates.

For young singles, Aish20s runs services in two locations – Thornhill and Forest Hill. The services use a special machzor, including transliteration of the Hebrew, created by the Association of Jewish Outreach Professionals in conjunction with the Afikim Foundation.

At Aish Thornhill, Rabbi Mandel runs a one-hour "Family Experience," which is not a service. Instead it focuses more on dialogue and the relevancy of holiday themes in the context of participants' lives. "It's much more an interactive, fun experience in terms of keeping kids interested and giving meaning to the parents."

Educational services, Rabbi Mandel said, are designed "with the idea we need to approach people in a much more comfortable, stimulating fashion so that hopefully they're inspired to the point where they want more."

CARD PREPARATION: Grade 5 students at Bialik Hebrew Day School started the year off on a high note with preparations for Rosh Hashanah. They are pictured above, with their teacher Sarah Mourad, displaying the greeting cards they created for their families and friends.

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Parents, teachers, bring different views to problem

Continued from page 3

On top of all that, when parents and teachers are brought into the mix, they also bring differing views. When the issues are left unattended, affected parties get emotional and defensive and the situation worsens to the point that it can take over the entire school agenda.

When a parent becomes aware of a problem, Goldbloom recommends they ask to see their school's bullying policies. Then they need to check on how those policies are implemented.

Records from Toronto's Board of Education indicate that one child in five is victimized periodically during the school year. Canada Safety Council studies also show that teachers only see four per cent of the incidents and that seven out of 10 teachers – but only one in four students – say that teachers intervene when bullying occurs.

Part of this discrepancy arises from the different ideas about of how bullying should be defined. In addition, physical assaults are more likely to be reported, while humiliating verbal attacks are sometimes harder to spot.

As a private institution, each day school has its own code of conduct and is accountable to its individual board of directors for the actions of its administrators. However, since Jewish schools benefit from financial subsidies, teacher training and other services provided by fees and donations from the community, many parents feel that Jewish day schools have a unique role to fulfil and should also have some accountability to the community.

Goldbloom suggested that the school should act as a mediator when bullying problems are reported, and recommended that efforts be made to bring affected parties together.

But for Julie, who was being continuously ridiculed everywhere she turned, the school's intervention was the beginning of the end.

"I dreaded having to meet the girls in the principal's office," Julie said. "I could see them smirking and had this terrible feeling that they would make it worse."

And they did. The bullies spread the virus to the entire school. No one would speak to Julie. School days were long, and the little girl spent her lunch hours talking on the phone, crying and seeking advice from her mother.

Determined to stay in a Jewish educational environment, the family stuck it out. Julie, who has since graduated, isn't sure they made the right decision.

"Part of me didn't want to leave the school because I didn't want those girls to think they had won. I wanted the school to tell them they couldn't come back," Julie said.

But it was a miserable year and without her mother's daily support and advice she isn't sure how she would have managed.

While bullying has always been a part of the school environment, the bullying-related stories of Reena Virk, who was beaten to death in British Columbia, and the tragic deaths of other Canadian teens have forced the issue out of the closet and onto the front pages of our newspapers. Parents, who always knew of the problem, now dread that their own child may be victimized.

When bullying affects their children, they want zero tolerance policies applied so that the abuse ends quickly. However, given the ambiguous nature of many of the events surrounding the bullying incidents, Jewish day schools don't usually suspend or expel students unless a weapon is involved.

Instead, administrators hope they can resolve the problem through counselling – often choosing to focus their attention on the victim – or through mediation, in the hope that by bringing the two sides together they can begin a healing process.

"The school's efforts to mediate the problem between my daughter and the bully only made the problem worse," Julie's mother, Mrs. K, said.

When the school suggested counselling the K. family dismissed the idea, afraid that their daughter would think there was something wrong with her. Despite assurances by the school to the contrary, Mrs. K said the family was nervous the school would use the counsellor's reports to justify asking their child to leave in order to resolve the heated situation.

The confrontations were never resolved and "by the time the school year was over, we felt that our daughter had been verbally beaten up each and every day. And we were all powerless to do anything.

"We felt ashamed that we couldn't do anything about the bullies. But we were afraid that if we moved Julie, she would think that those awful girls were right and she had no place in that school."

Seymour Epstein, the executive director of the Board of Jewish Education of the Jewish Federation of Greater Toronto, does not believe that using zero tolerance policies to expel or suspend children is necessarily the most effective way to deal with bullying problems.

Instead, he advocates reactive policies that make it clear that bullying will not be tolerated in the schools.

At the same time, Epstein also believes schools should pursue a more proactive approach to the issue and integrate anti-bullying curricula into their programs.

"Children should be learning about the subject so that they can be involved in the process when it occurs."

However, Epstein pointed out that if the very environment of the school exemplifies bullying – either through excessive yelling by teachers or by the imposition of inexplicable rules by the administration – then students will have a harder time understanding what is expected from them.

Once a bullying incident is reported, Epstein believes the schools must deal with the incident according to Jewish texts that clearly state that we have an obligation to protect the weaker members of our society.

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Toronto students begin the year as advocates for Israel

By REBECCA GLUCK SOBERMAN
UJA Federation

Fresh from a 16-day leadership training program in Israel this summer, eight students attending Toronto area universities or colleges are now prepared to apply much of their training on campuses across the city.

National Jewish Campus Life (NJCL) and Canada Israel Experience, two national agencies supported by UJA Federation, worked in partnership with Hasbara Fellowships, a program spearheaded by Aish HaTorah. The partners built a high level experience aimed at creating effective advocacy based on the CIC (Canada-Israel Committee) "Shared Values" agenda. The agenda engages Canadians by demonstrating shared values and experiences with Israelis as the most effective means of supporting Israel.

For Hagit Levy, a student at York University and a program participant, it was "a once in a lifetime opportunity."

Hagit Levy

Levy, along with 34 Canadian students -- many of whom live in the Toronto area -- from 20 campuses, experienced Israel's natural beauty, colourful citizens, and the current situation. Every activity on the schedule incorporated a learning session to provide a complete and accurate image of Israel, including its strengths and challenges.

"We went on a hike in the Golan and rafting on the Jordan river…Later we climbed a hill and overlooked the Valley of Tears, which Zvi, our guide, explained was where part of the Yom Kippur battle was fought and where the Syrians surrendered," Levy recounts. The ongoing educational component allowed Levy to fully appreciate the leisure activity. "I couldn't help feeling lucky and grateful to have the Golan and other parts of Israel," she says.

The program included many workshops, as well as sessions on Jewish identity, the Canadian Jewish community, and in-depth guided tours of strategic areas like the Golan, the Lebanese border, the seam line with the security fence, and the Jerusalem area.

Students interacted with a number of high profile politicians including Israel's Labour Party leader Shimon Peres and Ra'anan Gissin, spokesman for Israeli Prime Minister Ariel Sharon, who offered opposing political views. As well, the group visited a border police base responsible for guarding Israelis living near the Green Line and received a briefing on terrorist tactics.

"What really struck me was seeing the actual equipment that terrorists use, such as bombs, guns, and knives. And learning that some terrorists inject themselves with diseases like hepatitis and HIV before committing suicide showed how barbaric this terror is," Levy explains.

The group had an intimate meeting with terror victim Steve Averbach in his home. Averbach is a quadriplegic as a result of a suicide attack in the Jerusalem suburb of French Hill on Bus #6 last year. For Levy, the impact was overpowering. "The experience showed me that the security fence is crucial to Israel's survival and every possible step must be taken to ensure safety," she says.

Victim of terror Steve Averbach speaks to NJCL Hasbara Fellows.

Levy's impressions at the conclusion of the mission demonstrate the goal of the program. "Listening to all the lectures, as well as having all the workshops, has given me this unbelievable burst of energy and pride to be a Jew and to defend Israel. Now I have the tools, the knowledge to understand this situation, and the ability to speak for Israel."

Empowering a new generation to deal with anti-Israel hatred is an important component of UJA Federation Campaign 2005.

Toronto man, 104, still going strong

By DANIEL HOROWITZ
UJA Federation

Sam Rotish is clearly a man of his word. The Toronto resident, who celebrated his 104th birthday this summer, claims that one of the keys in leading a long, productive and good Jewish life is change.

"The world doesn't stand still for any of us," says Rotish. "We must always be prepared to change with it."

And perhaps nobody knows that better than Rotish. Born in Kiev on July 20, 1900 – during Wilfred Laurier's term as prime minister of Canada – Rotish has always changed with the times.

From his early days growing up in Toronto's Junction community on Dundas Street West, to his days as a retailer in Oshawa, Rotish today remains a vibrant, intelligent, and well-respected member of Toronto's Jewish community.

Sam Rotish, 104, shares a smile with wife Ann, 96.

At age 25, Rotish and his late first wife Bertha packed up their belongings and moved to Oshawa where he opened a men's wear shop.

"I was on the Oshawa UJA Committee for years and years," he says, "We always did very good work for the Jewish community. I remember giving much of my time to a Jewish cemetery there, as well as a synagogue that needed help."

Unfortunately, not all was perfect in Oshawa as Sam and Bertha experienced – firsthand – the antisemitism of that era.

"For the most part, we had a great life in Oshawa," he says. "But there were only about 15 to 20 Jewish couples there then, and you knew that there was antisemitism. It was obvious because there were signs up all over the place saying 'No Jews or dogs allowed.' It wasn't uncommon."

After his first wife passed away in 1970, Rotish "went to pieces," sold his home in Oshawa, and moved back to Toronto to be closer to his children.

He met Ann a couple of years later while on vacation in Florida and the rest is history. The loving couple celebrated their 30th anniversary earlier this month.

Ann, 96, also born in the former Soviet Union, has been a regular donor to UJA Federation's annual campaign for the past 50 years, and still worries about a resurgence of antisemitism today.

"I have a few grandchildren, so sure, I worry about antisemitism. When I was a very young girl, we never had anything like what UJA is doing today, especially this campaign. It's so important to educate our youngsters about antisemitism, Israel and what being Jewish is all about."

Recently, he was given an aliyah at Beth Tzedec Congregation in honour of his latest birthday.

"Sam Rotish is a shul mensch and a community Jew," says Beth Tzedec's rabbi Baruch Frydman Kohl. "It's not only his age, but his vigor, his vitality, and his outlook on life that endears him to people of all generations in the congregation. He and his wife Ann are deeply Jewish with grace and graciousness, and we hope that he has many more years surrounded by those who love him."

"It's important that my parents raised me and my brothers as good, proper Jewish boys, with proper Jewish values," says the energetic centenarian.

New centre named in honour of late philanthropist

Philanthropist Shirley Granovsky and Bryan Keshen, Executive Director, Miles Nadal JCC, took a recent construction-site tour of the soon to open Phil Granovsky Sports and Recreation Centre located in the downtown Miles Nadal JCC. The sports and recreation Centre has been made possible by a generous donation from Shirley Granovsky, who is honoring her late husband Phil Granovsky through this gift. The Phil Granovsky Sports and Recreation Centre will be opening November, this year.

Campaign Update

UJA Federation Campaign 2005, launched on August 30, currently stands at $22 million following the first week of campaign telethons. To make a donation to the campaign, please call the UJA Federation Campaign Hotline at 416.631.5705, or visit www.jewishtoronto.com

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Despite hurricanes, federations continue to provide services

By DANIEL HOROWITZ
UJA Federation

Despite the fact that southern Florida – home to five hundred thousand Jews - continues to be battered by an intense hurricane season, the state's Jewish federations continue to deliver important community services to their citizens.

Gale force winds from Hurricane Frances batter the East coast of Florida including these trees in West Palm Beach. (AP/Wide World Photos)

Earlier this month, Hurricane Frances' 115-mile-per-hour winds downed trees, caused major flooding and left shortages of necessities such as water, ice, and gas in the central part of the state and the Florida Panhandle.

Frances followed on the heels of Hurricane Charley, which left almost US$7 million in damages in its wake. The storm badly damaged a synagogue school in Port Charlotte on Florida's western coast, and left some 1,000 Jewish families homeless. One Jewish resident, a senior, was reportedly killed by the storm. The indigent victim was given a proper Jewish funeral thanks to fundraising efforts.

"Hurricane Frances impacted directly on four Jewish federations: Boca Raton, Palm Beach County, Brevard County and Daytona Beach," says Barry Swartz, vice president of UJA Consulting, who staffs the UJC emergency committee, chaired by Carol Smokler, a resident of Palm Beach County. UJC is the umbrella organization for 155 Jewish federations across North America. "The federations have all had to deal with flooding, intermittent phone service, debris, fallen trees, heat and humidity."

While the Daytona Beach Federation retained electricity after Hurricane Frances and its doors remain opened, the other three were forced to close down.

Despite the problems caused by the ongoing storms, Jewish communal services continue to proceed, albeit at a reduced level.

"Florida's federations continue to deliver their important services by operating out of makeshift locations, the gymnasiums at Jewish community centres, synagogues, and the like," says Swartz. "But also, Federations are getting things done by working with other relief organizations, such as the Red Cross, FEMA (the Federal Emergency Management Service), as well as with state and local authorities."

During the run of Hurricane Charley, the Jewish Federation of Lee and Charlotte Counties successfully set up a management team of volunteers to oversee the collection of necessary supplies including food, psychological counseling, cash assistance, a phone bank to find missing people, and emergency housing

One man who has been experiencing Frances' wrath firsthand is Jeff Klein, CEO of the Federation of Palm Beach County

"The storm was the size of the state of Texas, with howling winds literally ripping huge trees from the ground which downed power lines," says Klein. "It's been a very difficult, traumatic time for many of our Jewish residents. Many of them – rich and poor alike – have had to be evacuated, taken to hotels, friends, or shelters. Right now there are more than 50,000 residents in shelters. Still, while it's been terrible, it hasn't been catastrophic."

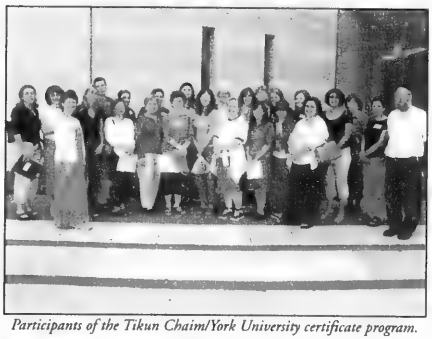
Toronto residents who want to check on friends or relatives in Florida whom they have been unable to contact can email Janis Roth at JIAS Toronto at jroth@jias.org who will forward your request.

BJE offers unique certification program in special education

By REBECCA GLUCK SOBERMAN
UJA Federation

Tikun Chaim, the Special Education initiative of UJA Federation's Board of Jewish Education, in conjunction with York University, has pioneered its first comprehensive certificate program in special education for teachers in the Jewish school system. Tikun Chaim was established in 2001, combining funds that UJA Federation designated for special education with a generous donation from the New Berman Fund.

"The new certificate program is truly a collaborative effort," says Bev Freedman, coordinator of leadership development for York University's Faculty of Education. For the last year she has worked closely with Tikun Chaim porgram coordinator Dafna Ross, Debbie Gladstone, director of Tikun Chaim, and Dori Levine, Tikun Chaim's senior consultant.



Participants of the Tikun Chaim/York University certificate program.

"It has also been an exceptional experience to draw upon the expertise of Professor Alex Pomson, who assisted us in the initial stages to create this academic, Ontario Ministry-accredited program," says Ross. "This important initiative has evolved from, and is designed specifically to respond to our schools' needs," she adds.

"In the Jewish community, there is a growing understanding of the responsibility to educate all our children," says Gladstone.

The course is designed to equip teachers with the knowledge and skills necessary to address the needs of all children in their classrooms. Special education encompasses a wide spectrum of students from those with severe learning issues to high ability learners, commonly referred to as "gifted."

The 25 participants, chosen from 50 applicants, began the program with an intensive summer institute at York University. The group will continue to meet on a weekly basis throughout this academic year.

The class will have access to a number of exceptional guest instructors, as well as Dafna Ross and Dori Levine as instructional leaders and the teachers apply their course studies immediately to the classroom. "It was essential to ensure a hands-on, practicum component to the course," says Gladstone.

Rhona Shulman, chair of the Tikun Chaim Advisory Committee, shares her enthusiasm. "It was extremely rewarding to attend the opening session with the participants, and to hear how important it was for them to join this program."

"I applaud the efforts of all involved, especially the consultants at Tikun Chaim. We expect great things from this unique initiative in special education," says Lisa Millar, Durham Board of Education Administrative Officer and member of the program's planning committee.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

From the Chair

A time for collective action

By LESLIE GALES
Chair, UJA Federation of Greater Toronto

Leslie Gales

One of the most inspiring aspects of the High Holiday period is the extent to which it unites millions of Jews in thousands of cities around the world. Over the same span of time, all of us seek to improve our lives and, fortunately, in our community, so many of us do so much to offer Jews in need a fresh start.

Our UJA dollars, donated generously by each and every one of us truly transform lives. And it's not just here in Toronto, in Canada or in Israel. Your gifts even make a significant difference to small Jewish communities around the world.

We learned, for example, during a recent Baltic trip with my family, about the most basic needs faced by small Baltic communities. They require help just to maintain their Jewish community centres which often double as synagogues. They have no significant population to support any sort of Jewish communal life as we know it, and intermarriage is diluting the very small Jewish presence that already exists.

We learned, as well, that Baltic Jews face antisemitism, like so many Jews around the world, but, sadly, the antisemitism they currently experience is actually viewed as an improvement over the previous Communist regime.

And all of the Jewish leaders we encountered are worried about the growth of Europe's Muslim population.

So the situation certainly isn't looking good for the Jews of Europe.

But there's always hope, especially at this time of year - hope provided by UJA Federation's overseas partner organizations – the Jewish Agency for Israel (JAFI) and the American Jewish Joint Distribution Committee (JDC).

JAFI, funded by the Federation network, is the powerful force behind aliyah for Jews starting new lives in Israel and the JDC is responsible for preserving and enhancing the quality of Jewish life in the world's far-flung regions.

We should feel proud, as a community, to stand beside Jews who need our support anywhere and everywhere, whether it's the underprivileged, Israel's victims of terror, those who are increasingly assaulted by worldwide antisemitism or a new generation seeking the means to deal with this preponderance of hatred.

That's what UJA Federation's current Campaign 2005 is all about. Your campaign contribution is an inspiring act of Jewish unity that strengthens all of us.

David Engel, UJA Federation's Vice Chair and I wish you, your loved ones and the entire Jewish people a joyous, peaceful New Year.

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Jewish Life

A hurricane's New Year lesson

By RABBI AVRAHAM E. PLOTKIN

Rabbinic Reflections

It was the other day, while standing under the wedding canopy, officiating at the wedding of a young bride and groom, when I stumbled on a simple yet profound thought. Facing the young couple, I spontaneously asked them: "Tell me, do you have any thoughts on what we can learn from Charley?"

To say the least, they looked pretty baffled. I started to explain to them that Charley, the hurricane that, in August, brought destruction and devastation to much of Florida, ironically came with an amazing lesson in life.

"What was it about Hurricane Charley that made it so unique, making it a hurricane of historic proportions?

"It was the unusual fact that although Charley did not hit any large populated city, it was nonetheless extremely devastating. Charley cut right through dozens of trailer parks on the Gulf Coast, toppling trailers and blowing their debris all over. The reason why the aftermath of Charley was so horrific and extreme was because the trailer homes had inadequate, inferior foundations.

"You see, my dear bride and groom, a foundation is unlike any other part of the building. There is nothing glamorous about a foundation. It sits beneath the ground and is invisible. But without proper foundations, a building is at risk.

"You, too, my dear bride and groom must view your wedding as the foundation of your future married life. Take the time in building a healthy foundation. If you fail to do so, well, that is as reckless as renting a trailer home and parking it in a Florida trailer park, with Charley on the horizon.

"Like a foundation that is not beautiful, glamorous or visible but is the real strength of the edifice, you, too, must build your marriage on strength, not glamour. Base your marriage on the time-honoured and proven values of the Torah. The Torah is the foundation of all foundations; it is solid like a rock [see Maimonides' opening remarks to his magnum opus, *Mishne Torah*].

"Now is the time for you to make a joint commitment to build your home on the rock-solid values of your ancestors. Make sure to build a kosher home with mezuzot on all the doors. Infuse your home with the observances of Shabbat and yom tov and fill your festive table with many guests. Surround yourself with books of Torah and take the time to read them. Place a pushke or charity box in a prominent place to help the poor and our brethren in Israel."

Driving home after the wedding, I realized that the wedding's theme could also be used for the basis of a High Holy Day sermon. The sermon would address one of the greatest mysteries of Jewish life: Why is there such a disproportionate amount of emphasis placed on merely three days of the year?

Like a wedding, the High Holy Days are more than just a beginning. They are actually the foundation of the rest of the year. The strength of the High Holy Days will determine the fate of the rest of the year.

As the year progresses, we are certain to encounter all sorts of challenges that will threaten our stability and very existence. By building a proper foundation for the year, we are guaranteed that we will have the needed strength to withstand these challenges and stormy winds.

The High Holy Days are this special time when we pour the foundation of the year. Through meaningful observances and heartfelt prayers together with family and friends, we secure a happy and healthy year.

Once our foundations are successfully in place over these High Holy Days, we will then say to this hurricane or, for that matter, to any other brewing storm – "Goodbye, Charley."

Shanah Tovah.

Rabbi Avraham E. Plotkin is the spiritual leader and executive director of Chabad Lubavich of Markham.

Understanding Israel's plight

By STANLEY PLOTNICK

Guest Voice

There is no place on earth that challenges the emotions as much as Israel, at least for the many of us who care so deeply about the future of both the state and the Jewish people, which to me are intertwined.

Joy quickly descends into depression, which can rebound into exalted pride, only to be replaced by anxiety. Excitement can change into trepidation. Laughter can quickly become tears of joy or sadness.

Israel does all of this to me.

I never want to *not* experience the emotional roller-coaster, unless that means experiencing peace, security and all the wonderful associated emotions. But until that is possible, I will gladly ride the roller-coaster.

Regardless of the number of times one has travelled to Israel, there is no more wonderful feeling than arriving there. We truly feel we are "coming home" to "chez nous." There is an exhilaration in being part of a majority that shares values, aspirations and mutual concern.

There is an immediate comfort in hearing Hebrew being spoken (even though I understand so little) and greetings of "Shanah Tovah" exchanged between friends and strangers. There is a security in feeling that you are in a society that is determined to ensure the future of the Jewish people, a society that is not critical or envious of our successes and does not gloat at our failures. It is family – *mishpachah* – in the most wonderful sense, and we feel it in our hearts and soul within minutes of arriving.

Our pride is unabated when we consider what has been accomplished in this land in less than 60 years: the skyscraper skyline of Tel Aviv; the growing magnificence of Jerusalem; the forests and farmlands where desert once prevailed; the excellence of the facilities and professionals in its universities and hospitals; the excellence of its research and technology facilities and the talent within them; the ability of cities in the Negev to blossom; the achievements of individuals who immigrated to Israel within the past decade; and, most of all, the knowledge that we are always welcome at any time and for any reason.

Of course, the excitement is tempered when speaking to victims of the Be'er Sheva bus bombing or the relatives of those who were murdered. But there is also inspiration in their resolve to press on and in the incredible support offered by family, friends, professionals, strangers and institutions.

There is an immediate comfort in hearing Hebrew being spoken

It is not possible to sublimate the sadness and the pain of listening to the mother of the four-year-old who was killed while he sat on her lap on a bus home from the supermarket. She spent years at a clinic attempting invitro-fertilization. Now she can never have another child.

In empathizing with the victims of terror, we have a better appreciation for what average Israelis live with and how their courage and risk-taking keep this remarkable country available to us and reinforce our posture and position throughout the Diaspora.

Terrorism has brought enormous suffering on the people of Israel, something the world has refused to understand. Sadly, it has taken both an escalation and a widening of terrorist madness to develop some comprehension for Israel's plight.

When terrorism is vanquished, arriving in this wonderful land will be much simpler, without the ride on the emotional roller-coaster, and we will just feel the wonderment and the comfort of being at home.

Stanley Plotnick is president of the Jewish General Hospital in Montreal and president elect of UIA Federations Canada.

Jewish Life

To sleep, perchance to dream

***Counting Sheep: The Science and Pleasures of Sleep and Dreams* by Paul Martin, St. Martin's Press, $36.95.**

Books
Bernard Baskin

Shakespeare praised sleep because it "knits up the ravelled sleave of care." Someone remarked that the only people who sleep like a baby are those who don't have one. Robert Frost had "miles to go before I sleep" and Thomas Dekker viewed sleep as "a golden chain that ties health and our bodies together." A cynic would say, "Laugh and the whole world laughs with you, snore and you sleep alone."

The author of this wide-ranging, entertaining and informative volume is convinced that the subject of sleep deserves more attention in science, medicine, education, social policy and, most of all, in our everyday experiences. After all, it takes up about one-third of our lives. A good night's sleep gives you energy and helps you perform better at whatever you choose to do. It heightens the senses, sharpens the mind and mellows the spirit.

He is sure that road accidents, medical mistakes, political miscalculation, the space shuttle Challenger explosion, the disasters at Three Mile Island and Chernobyl are all ultimately attributed to poor sleep.

Is he correct? Possibly not. A recent large, longitudinal study that showed that although sleep deprivation and fatigue should be avoided, those who slept less than the sacred eight hours actually live longer.

There is little agreement among scientists about the significance, if any, of dreams, though one popular idea is that they may be concerned with the processing and consolidation of memory. Martin does not accept Freudian or Jungian theories about the symbolic nature of dreaming, but he does allow that some dreams, at least, may provide insights for the dreamer.

In the Hebrew scriptures, dreams occupy an important place in the lives of Jacob, Joseph, Daniel and others. The book of Proverbs says, "Sweet is the sleep of the working man," and the Talmud teaches that "every dream has a particle of prophecy in it." Maimonides devotes three chapters in his *Guide for the Perplexed*, to an analysis of the relationship between dreams and prophecy.

Martin's comprehensive survey deals with sleep disorders, the effects of alcohol, tobacco and food, snoring, yawning and the neurobiology of dreaming. What emerges from the data is a picture of sleep as a paradoxically active state.

As might be expected, the author provides some advice for insomniacs. Alas, not much of it is original. I certainly don't agree with the notion that reading before sleep should be avoided. On the contrary, a good book – if not too exciting, is a pathway to slumber; a bad book will get us there even quicker.

This popular, lively account of what is known and unknown about sleep and dreams is enhanced by interspersed literary examples and notable quotes from the famous.

The last word belongs to Shakespeare: "For some must watch and some must sleep, thus runs the world away."

Tips for surviving the fast

By MARK MIETKIEWICZ

Eat. Don't eat. Eat.

Preparing for – and surviving – the Yom Kippur fast sounds easy enough. But the 25-hour non-eating marathon can take a toll on your body. And the accompanying hunger and thirst can sidetrack you into concentrating on your stomach when you really should be focusing on your soul.

Today, tips from the experts as you prepare for, endure and complete the Yom Kippur fast:

• Taper off caffeine in the days preceding the fast. According to dietician Judy Baumann, "the nausea and headaches many people report while fasting have nothing to do either with food or fluid. They are usually the result of caffeine withdrawal." **[http://tinyurl.com/468a8]**

• Vary your meal schedule in the week before the fast. If you are extremely regular about your mealtimes, eating at different times tells your body not to expect to be fed at precisely 12:30 p.m. and 6 p.m. **[www.jewfaq.org/fasttips.htm]**

• Don't stuff yourself before the fast. Eat a normal meal that balances carbohydrates, fibre and protein. **[http://tinyurl.com/46tpo]**

• Make the meal tasty. The pre-fast meal doesn't have to be bland. Spices such as lemon or herbs are fine before fasting, but salt and monosodium glutamate should be reduced as much as possible. **[http://segal.org/kippur/]**

• And on Yom Kippur itself, don't hang around people who are talking endlessly about food and hunger.

The final meal before Yom Kippur is called *seudat mafseket*, "the final meal." According to the Talmud, eating the day before Yom Kippur is a mitzvah equal to the mitzvah of fasting on the day of Yom Kippur. **[http:// tinyurl.com/6wqem]** You can go with the tried-and-true chicken soup and potatoes or consider sautéed porcini chicken and arugula salad. **[http://tinyurl.com/5lbzd]**

As for the fasting itself, if you have a medical condition, always check with your doctor and rabbi before attempting to fast. The Jewish Diabetes Association website has important advice for diabetics about fasting, including how to prepare yourself psychologically for the holiday when you know that you will be eating while others are not. **[www.jewishdiabetes.org/yomkippur-1.html]**

Similarly, JewishPregnancy.org looks at the halachot of eating on the holiday. **[http://tinyurl.com/3ng59]** Several websites warn people with eating disorders about the dangers of fasting. "These women do not have to be put at risk," says Rabbi Dovid Goldwasser of Congregation Bais Yitzchak in Brooklyn, N.Y. "God's most important commandment to the Jewish people is to respect their bodies." **[http://tinyurl.com/5sn57]**

If you have trouble fasting for 25 hours, then be thankful you don't have to do it for 49 hours! During World War II, the Mir Yeshiva was able to escape Europe and relocate in Kobe, Japan. However, because of that country's proximity to the international date line, there was doubt about exactly when the fast should be observed while living in the Orient. So some members of the yeshiva took it upon themselves to fast for two days. **[www.ohr.org.il/yhiy/article.php/1194]**

Do you know someone who has trouble fasting? You can send some tips – and your best wishes – with a free e-mail greeting card. **[www.flowgo.com/funpages/view.cfm/3165]**

As for breaking the fast, on the *Forward* website, food maven Matthew Goodman surveys Yom Kippur break-fast traditions from the ubiquitous bagels with lox and cream cheese to a creamy egg-and-lemon soup known as avgolemono in Greece and sopa de huevo y limón in Turkey. Recipes are included. **[http://tinyurl.com/4j2et]**

One last piece of advice. Don't think of a day-long fast as a quick weight loss scheme. **[http://tinyurl.com/6u9nx]** As Richard Israel explains, "An average adult will burn 2,000 to 2,500 calories, about two-thirds of a pound, during a 24- hour fast. It doesn't take long at all to put that back on again. A couple of pieces of cheesecake and you will be just about even."

Have a *tzom kal* – an easy fast!

* * * *

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@ rogers.com.

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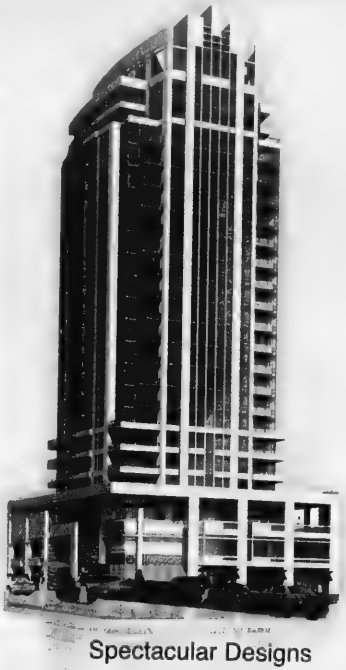

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Margaret Klompas, left, talks with resident Trudy Sherman at North York General Hospital's Seniors' Health Centre.

Kehillat Shaare Torah honours social activist

By CAROLYN BLACKMAN
Staff Reporter

Margaret Klompas, a longtime member of Kehillat Shaare Torah Congregation, is being honoured by congregants in early November for her years of social activism.

A guidance counsellor at Community Hebrew Academy of Toronto (CHAT), Klompas, who emigrated from South Africa about 21 years ago, has been a member of the congregation for almost 19 years.

As well as being a former member of its board, she has organized adult education programs, initiated a women's Rosh Chodesh learning group, and provided weekly and Rosh Hashanah, Chanukah and Purim visits to Jewish residents at North York General Hospital's Seniors' Health Centre.

Klompas began visiting the seniors' home – it has about 40 Jewish residents – about 10 years ago because she wanted to do something to honour her father who had died in South Africa.

"My sons said Kaddish for him, and I wanted to do something as well. Ten years later, I am still visiting.

"I am learning so much from these people. They tell me about the early days in Toronto and about their lives and experiences."

She visits the same people every week, she says, but she always stops to chat with others along the way. "If I can make someone happy for a few seconds, why not?"

Klompas has gone to the funerals of some of the people she visited, and she once went to the centre at 2 a.m. to visit with a man whose mother had just died there.

"He had someone there when he needed it the most. We fulfilled a need."

For Rosh Hashanah, she has organized a group of people who walk to the centre after lunch to sing songs and blow the shofar, and on Chanukah they light a menorah.

"Blowing the shofar is a poignant experience. I have seen a wheelchair-bound woman stand up when she heard the shofar. It is powerful for these residents to have Jewish people visit them. This is a reward for me."

She says she is a "big believer" in serving the community for her own benefit. "I get tremendous personal satisfaction. I get more from giving than I actually give."

Rabbi Reuven Tradburks, spiritual leader of Kehillat Shaare Torah, says the shul is honouring Klompas "because she is too humble to talk about what she does.

"She has a sincere interest in performing mitzvot that enrich people's lives, and in getting things done without fanfare.

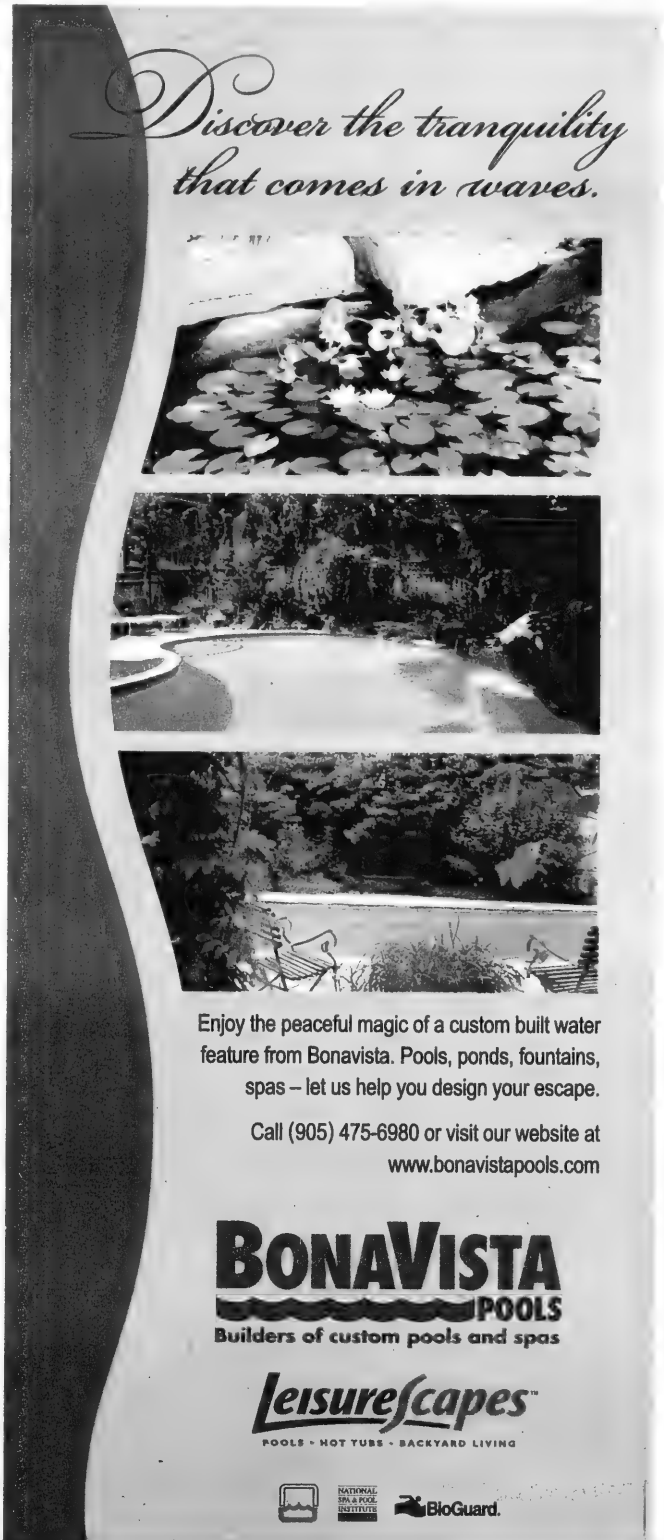
"She has organized about 40 or 50 people to visit the centre on Rosh Hashanah, and invites dozens to her home for lunch so they can walk there together as a group."

He says Klompas has also put up people on Shabbat, sometimes for months at a time, so they can be close to the hospital to visit relatives.

"She also keeps her eye out for synagogue members who may appreciate an invitation to her home for dinner, or for a lunch out. These are the things we value. The synagogue is a place of mitzvah, Torah, learning and prayer, and Margaret has [embodied] all of that."

Synagogue members wanted Klompas' honour to be in the context of mitzvot, Rabbi Tradburks said, so leading up to a Nov. 6 tribute weekend, they will participate in activities in her honour, such as visiting seniors or hospital patients and collecting items for a food drive.

On the tribute weekend, there will be a Shabbat program and lecture, as well as a tribute dinner featuring North York General's chaplain and representatives from CHAT.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Zundel supporters' rally cut short

By DAVID LAZARUS
Staff Reporter

MONTREAL – A local anti-racism group and a number of police cars made it difficult for a small but vocal group of pro-Ernst Zundel supporters to convey their message outside Justice Minister Irwin Cotler's Montreal office recently.

According to one television news report, the group, described as a handful of neo-Nazis and skinheads, assembled on Sept. 11 to send a message to the Canadian government telling it not to deport Holocaust denier Ernst Zundel.

Cotler was not in his Kent Avenue office at the time. But witnesses, including a member of Anti-Racist Action, a group that organized a counter demonstration at the scene, told *The CJN* the pro-Zundel supporters got more than they expected when they tried to start their rally.

Mike (not his real name) said he and about 60 other anti-racists arrived before the racist skinheads, and blocked the Zundel supporters at every turn, although there was no physical contact or violence.

"There was a lot of confusion because many of us were anti-racist skinheads and the police couldn't tell who was who," Mike said.

At at one point, about 20 police cars were at the scene and the Zundel supporters – who carried signs reading "Free Zundel" and other similar messages – were hustled away in the police cars. At writing, it was not known if they were arrested or driven to another location and let go.

Police officials at Station 25 on nearby Decarie Boulevard declined to release their report on the incident. Canadian Jewish Congress, Quebec region, and B'nai Brith Quebec were not aware of the events when contacted by *The CJN*.

One eyewitness who did not wish to be identified said he heard one pro-Zundel rallier yell, "Kill the Jews." The police immediately put him into a car, the witness added.

Mike said he and his group learned about the pro-Zundel rally the day before it was to take place, when they saw an Internet announcement by Paul Fromm, who has been prominently associated with organized racist activities in Canada for several years. The website in question purports to be about free speech but is actually a cover site for the neo-Nazi Heritage Front.

"From that point on," Mike said, "we mobilized everyone we knew, [telling them] to be there."

Saulie Zajdel, the longtime city councillor for the area, which is heavily populated by Jews and other ethnic groups, said his 12-year-old daughter, Atara, saw the whole thing. Zajdel himself was on his way to his home in the same area and arrived just after the "rally" ended.

"These are people who actually don't care about freedom of speech," said Zajdel, the former Quebec director of B'nai Brith. "They use our freedom to pervert genuine values and are hatemongers, pure and simple."

For Mike, the presence of neo-Nazis trying to stage a rally is proof that authorities are failing to fight racism seriously through either lack of effort or lack of desire.

"Why aren't the police really monitoring Nazis?" he queried. "If you don't look for these people, you won't know they're there. We have more information on the neo-Nazis than the cops do."

Zundel, author of the book *Did Six Million Really Die?* and one of the best-known Holocaust deniers in the world, worked out of Toronto for years before moving to the United States in 2000.

In 2003, he was deported back to Canada and has spent the time since in a Toronto detention centre awaiting his fate, which could include being deported back to his native Germany, where he faces a prison term for his activities.

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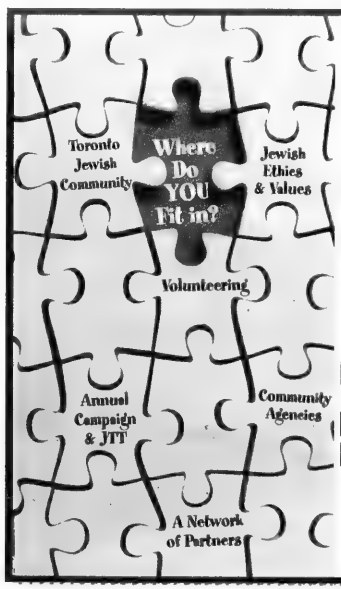

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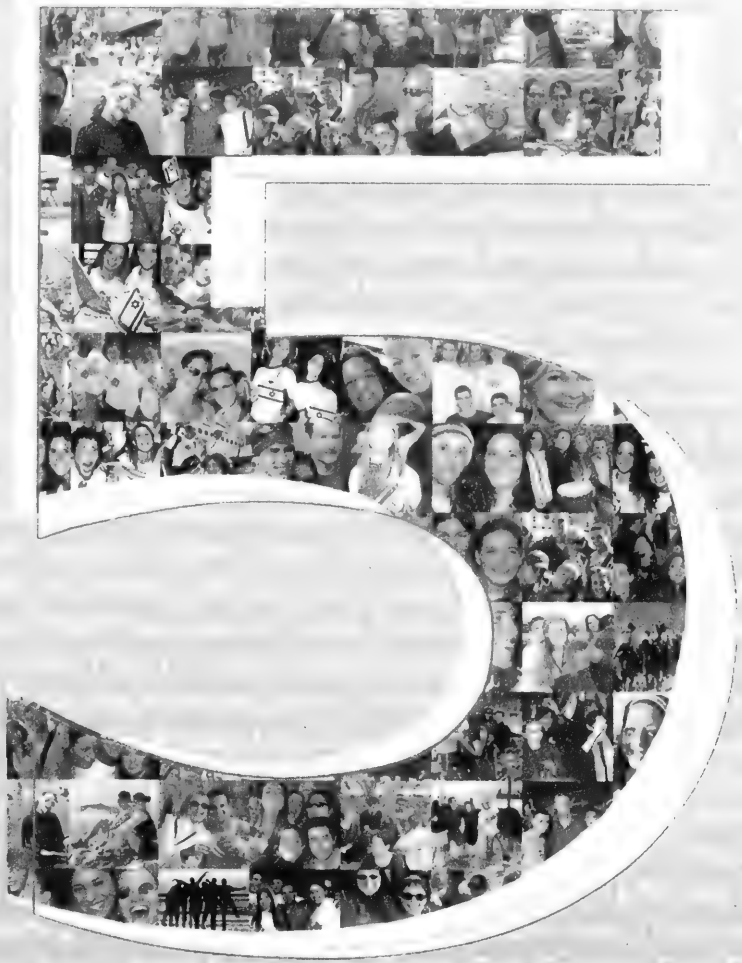

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The Year 5764 in Review

Anti-Semitic vandalism on the rise

Tishrei

EVENTS

• UIA Federations Canada announces its intention to create the Canadian Council for Israel and Jewish Advocacy, a new organization that will help set policy and allocate funds to national Jewish advocacy organizations.

• Twenty-one people die in Haifa's Maxim restaurant after "one of the bloodiest terror attacks to strike the city in the last three years."

PEOPLE

• Simcha Dinitz, Israel's former ambassador to the United States and chair of the Jewish Agency, dies of a heart attack at age 74.

Simcha Dinitz

• Bernard Manischewitz, kosher food giant, dies in New Jersey at age 89.

• Ernest Raab, internationally renowned artist and talmudic scholar, dies at age 77.

• Columbia University professor, Edward Said, a leading advocate for the Palestinian cause and anti-Israel activist, dies from leukemia at age 67.

• Israel "Izzy" Asper, creator of the CanWest Global Communications media empire, dies at age 71. He is remembered for his philanthropy and devotion to Israel.

• Russian Jewish scientist Vitaly Ginzburg, 87, receives the 2003 Nobel Prize in physics.

Cheshvan

EVENTS

• Canada is among the 144 nations that approve a United Nations resolution demanding that Israel dismantle its security fence in the West Bank.

• French Jewish and Muslim organizations form the International League Against Racism and Anti-Semitism to monitor a rise in racially motivated attacks in France.

• The House of Commons passes a private member's bill to create a nationwide Holocaust memorial day.

• Prime Minister Ariel Sharon announces for the first time in public that he has no plans to kill Palestinian Authority President Yasser Arafat.

• Halifax plays host to the first Atlantic Jewish Film Festival, celebrating Judaism through cinema.

• The Canadian Society for Yad Vashem marks the 50th anniversary of the Holocaust Martyrs' and Heroes' Remembrance Authority in Jerusalem.

• Israel places aliyah from the West high on its agenda, Prime Minister Ariel Sharon announces at the 72nd General Assembly of the United Jewish Communities.

PEOPLE

• David Bar-Ilan, former editor of the *Jerusalem Post* and aide to former Israeli prime minister Benjamin Netanyahu, dies at age 73.

• Michael Howard is declared leader of Britain's opposition Conservative party, making him the first Jew to lead a major British political party.

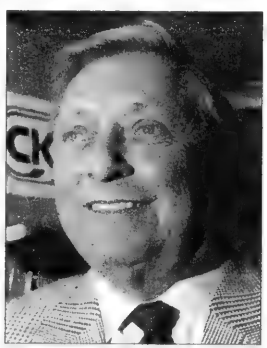
• Harvey Rosen is elected Kingston's first Jewish mayor.

Kislev

EVENTS

• Italian Deputy Prime Minister Gianfranco Fini condemns his country's fascist past and says lessons must be learned to deal with racism and anti-Semitism today.

• Israel's Agriculture Research Organization signs a letter of intent on agricultural research and development with Agriculture and Agri-food Canada.



Izzy Asper

• Greece introduces a new law to crack down on racism and anti-Semitism following charges that the country's media and government have fostered a climate that contributes to anti-Semitism.

• The Canadian Council for Israel and Jewish Advocacy is created to enhance the community's ability to present a pro-Israel agenda while addressing the growth of domestic anti-Semitism.

• Uri Lupolianski, mayor of Jerusalem, enlists corporate Canada's assistance in revitalizing the city's battered economic base.

• Israel Aircraft Industries is set to sell India $100 million (US) worth of SS Barak missiles to protect Indian warships.

• The Claims Conference will urge Germany to pay for home care of ailing Holocaust survivors around the world.

• An Ontario court has ruled that the new Liberal provincial government can proceed with a bill that repeals the tax credit for private-school tuition.

• Israel Bonds embarks on a first-ever marketing effort in the arts community, joining forces with the Toronto Symphony Orchestra to promote contributions of Bonds to the orchestra's endowment fund.

• Former U.S. president Bill Clinton calls on Israeli and Palestinian negotiators to resume peace talks.

PEOPLE

• Former Iraqi president Saddam Hussein is apprehended in a farmhouse cellar near his hometown of Tikrit.

Tevet

EVENTS

• A group of Montreal condominium owners goes before the Supreme Court of Canada to fight for the right to erect sukkot on the exterior of their property, despite having signed an agreement that prohibits construction in those areas.

• The McGill Middle East program in civil society and peace building receives a $4.4-million grant from the Canadian International Development Agency.

• The Simon Wiesenthal Center urges Canada to spearhead an international effort to have suicide bombings considered a crime against humanity.

PEOPLE

• Imre Finta, a former captain in the Hungarian gendarmerie who was charged with Nazi-era war crimes, dies at age 90.

• Hershell Ezrin is named chief executive officer of the Canadian Council for Israel and Jewish Advocacy, the community's new umbrella organization that co-ordinates Jewish and Israel advocacy efforts in domestic politics and on campuses.

Shvat

EVENTS

• The German government agrees to compensate Nazi concentration camp survivors who were subjected to medical experiments during the Holocaust.

• A Palestinian police officer detonates a bomb on a Jerusalem bus, killing 10 people and injuring more than 50.

• As part of a prisoner exchange with Hezbollah, Israel receives the bodies of three soldiers, Adi Avitan, Omar Suad and Benny Avraham, and Israeli businessman Elchanan Tennenbaum is liberated from captivity in Lebanon.

• Prime Minister Ariel Sharon gives orders to plan for the removal of 17 settlements in the Gaza Strip.

• The two men sentenced to 10 years in jail for the 1999 beating death of Matti Baranovski seek leave to appeal their manslaughter convictions. A third defendant is acquitted.

PEOPLE

• Rabbi Samuel Lerer, who converted thousands of Jews in Mexico, dies at age 89.

Adar

EVENTS

• Mel Gibson's film *The Passion of the Christ* opens in theatres and generates controversy over its potentially negative impact on the Jewish community and Christian-Jewish relations.

• Birthright Israel receives a grant of $7 million US from the Avi Chai Foundation.

• Rabbi Ross Singer, spiritual leader of Vancouver's Congregation Shaarey Tefilah synagogue, stages a three-day hunger strike protesting attacks against Jews in Israel and in the Diaspora.

• Israel and Jordan break ground on a major scientific research centre that aims to create a comprehensive computer databank of genetic information on humans, animals and plants.

PEOPLE

• Reform Rabbi Michael Dolgin of Temple Sinai Congregation announces he will officiate at same-sex marriages, the first Jewish cleric in Canada to do so.

• Simon Wiesenthal, 95, the legendary Nazi-hunter who tracked down more than 1,000 war criminals, including Adolf Eichmann, is awarded an honorary knighthood by Britain's Queen Elizabeth II.

• Nat Taylor, the creator of the world's first multi-screen movie theatre in Ottawa in 1948, dies at age 98.

• Christopher Steven McBride, accused of first-degree murder in the July 2002 killing of David Rosenzweig, appears in court for a procedural remand and then returns to jail.

Continued on page 25

International Court rules against Israel

Continued from page 24

Nisan

EVENTS

• Anti-Semitic vandals strike at the Toronto Jewish community, overturning cemetery headstones, shattering windows and spray-painting swastikas at a synagogue, breaking windows at a day school and defacing UJA fundraising signs.

• Pro-Israel and pro-Palestinian students clash at York University. Solidarity for Palestinian Human Rights, Hillel@York and Generations, a pro-Israel campus group, are suspended for one week.

• Israel Air Force helicopters fire missiles at a car carrying Sheikh Ahmed Yassin, spiritual leader of the Islamic militant Hamas organization, outside a mosque in Gaza City. He dies instantly.

• Prime Minister Ariel Sharon justifies the assassination of Sheikh Ahmed Yassin.

• A non-partisan group of MPs from the four parliamentary parties co-operate on a joint motion that would amend Canada's war crimes legislation to include suicide bombings as a crime against humanity.

• More than two dozen supporters of Nazi apologist Ernst Zundel demonstrate outside the Edmonton constituency office of Deputy Prime Minister Anne McLellan, saying he has a right to deny that the Holocaust took place.

• Police arrest three teenagers in connection with a string of anti-Semitic incidents in north Toronto that saw a cemetery, a synagogue and a day school vandalized.

• The federal government announces plans to unveil a sweeping, multi-point action plan to fight racism and educate Canadians about its dangers.

• United Talmud Torahs elementary school in St. Laurent, Montreal, is firebombed on the eve of Passover. The library is destroyed and police confirm the attack is a hate crime.

PEOPLE

• Ontario Premier Dalton McGuinty leads political, religious and community leaders at a rally in Toronto against anti-Semitism and hatred.

Iyar

EVENTS

• The first annual Canada Holocaust Memorial Day is held in Ottawa on Parliament Hill.

• The Israeli Judicial Appointments Committee names Salim Jubran, an Arab jurist, as a permanent member of the country's highest court.

• UJA Federation of Greater Toronto announces plans for a $250-million expansion and redevelopment of the community's institutions.

• The Montreal police charge three people in connection with the firebombing of the United Talmud Torahs library in St. Laurent.

PEOPLE

• Ed Morgan is acclaimed the new president of Canadian Jewish Congress.

• Actor Russell Crowe makes an undisclosed donation to United Talmud Torahs to help rebuild its library, which was firebombed.

Sivan

EVENTS

• The memory of the thousands of Ethiopian Jews who died in the African desert while trying to reach Israel is honoured for the first time at an official ceremony in Jerusalem.

• Nearly 20,000 people took to Toronto's streets for the 34th annual UJA Federation Walk with Israel.

• An Australian recruited by Al Qaeda is jailed for planning to bomb the country's Israeli Embassy.

The burned out wreckage of Jerusalem's Egged bus 19, that was attacked by a suicide bomber, was on display at The Hague.

• Birthright Israel officially pledges to continue the program for five more years.

PEOPLE

• Tony Randall, half of "the Odd Couple," dies at age 84.

Tammuz

EVENTS

• A fire destroys the clubhouse of the mostly Jewish Island Yacht Club on Mugg's Island south of downtown Toronto.

• A London, England, Jewish communal building is firebombed less than 24 hours after an attack on a London synagogue.

• Archeologists unearth a trove of Jewish ritual objects buried since the Holocaust near the former Auschwitz death camp.

• A Federal Court judge quashes an attempt by Nazi apologist Ernst Zundel to compel officials of Canadian Jewish Congress and B'nai Brith Canada to testify at his security hearing.

• A 13-year-old boy turns himself into police in connection with the fire that destroyed the clubhouse of the Island Yacht Club.

• The Supreme Court rules that Orthodox Jews living in a luxury condominium complex in Montreal have the right to set up a sukkah on their balconies during Sukkot, even though their contract prohibits construction and decoration on the balconies.

• Israel will not follow the International Court of Justice ruling that Israel's West Bank security barrier contravenes international law, that parts of it must be dismantled and that compensation must be paid to the Palestinian owners of property confiscated for its construction.

PEOPLE

• Madonna, known for her interest in Jewish mysticism, adopts the name Esther.

• Businessman Sam Katz becomes Winnipeg's first-ever Jewish mayor.

• Naomi Shemer, Israel's national folk singer, dies from cancer at age 74.

Av

EVENTS

• About 130,000 Israelis form a human chain from Nitzanim in the Gaza Strip to Jerusalem to protest Prime Minister Ariel Sharon's disengagement plan.

• In a United Nations General Assembly debate, Canada joins nine other countries in abstaining on a resolution demanding Israel's compliance with a non-binding International Court of Justice ruling against the Jewish state's controversial separation barrier.

• Assailants burn down a cemetery chapel and smash more than 90 gravestones in New Zealand's worst-ever act of anti-Semitic desecration.

PEOPLE

• Israeli Ambassador to Canada Haim Divon completes his tour of duty in Ottawa. Alan Baker is announced as his replacement.

Elul

EVENTS

• Israel's top judo official calls on the International Judo Federation, the sport's governing body, to punish Iran for apparently refusing to contest an Olympic bout with an Israeli.

• York Regional Police arrest an 18-year-old man in connection with hate-related incidents in Markham in late June. He is charged with 12 counts of mischief to property over $5,000.

• In Ryerson University's second hate incident of the summer, posters purporting to be from Jewish groups threaten death to Muslims. The posters are found on bulletin boards around the Toronto school. The Muslim Students' Association also finds a letter in its campus mailbox threatening the group's president.

• Arson is blamed for the burning of a Jewish community centre in eastern Paris, where graffiti with anti-Semitic messages are left behind. Subsequently, a former Jewish employee of the centre is charged with the arson.

• FEDERATION CJA in Montreal announces that it is spending $3 million on upgrading security at Montreal Jewish day schools and day-care centres this year, following an assessment of each institution's needs by a private American security firm.

• Sixteen people are killed and nearly 100 injured when two Hamas suicide bombers attack two buses in Be'er Sheva.

PEOPLE

• New Jersey's Gov. James McGreevey resigns amid reports of a sexual harassment lawsuit filed by an Israeli man. McGreevey announces he is quitting after admitting he had an affair with a man and is gay.

• Windsurfer Gal Fridman wins Israel's first-ever gold medal in the Olympics Games. Judoka Arik Ze'evi wins Israel's first Olympic medal of the Athens Games – bronze – in the men's 100-kilogram judo competition.

• Ontario Appeal Court Judge Rosalie Abella is appointed to the Supreme Court of Canada.

• Israel's head of military intelligence advises that Iran may have a nuclear weapons production capability by next year.

The Year in Review was prepared by our summer interns, Cara Edell, left, and Jessica Hellen who are continuing their journalism studies at Carleton University in Ottawa.

The Year 5764 in Review

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Coast to Coast

Thoughts on Syria, good news and 'Likudization'

Three items this week:

Recently, Syria's ruthless control of Lebanon and its sponsorship of terrorist groups was the subject of critical coverage in the Canadian media.

According to Reports

By PAUL MICHAELS

In late August, Syria coerced Lebanon's parliament into giving Gen. Emile Lahoud, the pro-Syrian president, an additional three years in power. In reaction, on Sept. 2 the United Nations Security Council, led by both the United States and France, passed Resolution 1559 calling for the withdrawal of foreign forces from Lebanon and for presidential elections without foreign interference.

The *Toronto Star* editorial, "Syria's bullying ways" (Sept. 6), was a no-holds-barred rebuke of Syria for its continuing oppression of Lebanon.

The *Star* wrote that "[w]hile Syria has been a genuine force for stability in Lebanon, where rival communities waged a savage war in the 1970s and 1980s, its continued meddling in Lebanese affairs, and denial of democracy, puts it on the wrong side of history."

There have been a number of UN Security Council resolutions concerning Syria's presence in Lebanon. In March 1978, UN Security Council Resolution 425 called for the "strict respect for the territorial integrity, sovereignty and political independence of Lebanon." In September 1982, Security Council Resolution 520 reiterated this position.

(Resolution 425 also called for Israel to withdraw from Lebanon, which it did. On June 16, 2000, the UN certified Israel's total compliance.)

So, UN Security Council Resolution 1559 simply restates the UN's longstanding policy on the territorial integrity and political independence of Lebanon.

The *Star* continued: "Syria has already been rightly criticized for giving sanctuary to Palestinian extremist groups, for letting Iranian-backed Hezbollah guerrillas run riot on the Israeli border and for spurning Israeli peace overtures over the Golan Heights."

The paper concluded that Syria's refusal to comply with the UN resolution to leave Lebanon, along with its sponsorship of terror, "can only further tarnish Syria's image, deepen its isolation, hurt its economy and invite sanctions."

The *Globe and Mail* also took up this theme. In its Sept. 6. editorial, "Syria's chutzpah," the paper wrote: "Hamas, the Islamist terrorist group that has claimed responsibility for the [recent Be'er Sheva] blasts, is headquartered in Syria. Khaled Mashaal, Hamas' supreme political leader, lives in Damascus under the protection of the Syrian regime. This makes Syria Hamas' sponsor." The *Globe* went on to warn that Syria would be held "accountable for its friends' repulsive acts."

* * *

Michael Coren's *National Post* article, "Israeli Arab team breaks new ground, (Sept. 4) was a rare and timely reminder of the many positive and newsworthy stories from Israel that never get told because they are constantly superseded by negative conflict-driven items that compete with them for coverage. The article's subtitle captures the story: "A first for tournament: Coach is Jewish, most of the players are Arab and fans are Palestinian." Coren's piece does not hide the significant problems faced by Israel's Arab citizens, but it is an important reminder that despite ongoing conflict, Israel remains a normal, fascinating country, imperfections and all.

* * *

Naomi Klein's *Globe and Mail* opinion piece, "The Likudization of the world," (Sept. 9) appeared just as this column went to press. A book could be written about the silliness of her central thesis, that Israeli Prime Minister Ariel Sharon is the "spiritual/intellectual guru" to both U.S. President George W. Bush and Russian President Vladimir Putin – and what about British Prime Minister Tony Blair? – as if to suggest that the the world's most powerful leaders have no minds of their own in determining their countries' responses to terrorism. An avalanche of historical and other factual data rips this idea to shreds, but let that pass for now.

In a piece in the *Nation* magazine, titled "Bring Najaf to New York" (Sept. 13), Klein wrote about the anti-war movement in the United States in connection with the recent Republication convention. She railed against the "unintended barbarism of blind ignorance" of the various defences of U.S. policy in Iraq. Ironically, this very phrase can be applied to her own gross distortions of Arab-Israeli and U.S.-Israeli relations. As she herself said about a *New York Times* opionion piece that she strongly disagreed with: "I hardly know where to begin." Indeed.

Paul Michaels is communications director for the Canada-Israel Committee.

Correction

A story in the Aug. 26 edition ("Montreal federation invests $3 million in school security") misidentified the location of the company that conducted a security audit for FEDERATION CJA in Montreal. International Security Associates Inc., is based in New York, Los Angeles and Florida. A firm with the same name in Columbus, Ohio, is not connected with this company.

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Coast to Coast

Peterborough shul back in business despite flood

Community pitches in to repair building; High Holy Day services held

By RON CSILLAG
Staff Reporter

This may be the time of year for solemn introspection, but for Larry Gillman, it's also a time for joy.

Gillman, president of Beth Israel Synagogue in Peterborough, can barely contain his gratitude when he relates to *The CJN* that more than $15,000 has been raised toward repairs and restoration of the shul following July's devastating floods in the city.

"The response has been phenomenal," says Gillman. "I can barely believe it."

And despite all odds, the 35-family-member synagogue is open for the High Holy Days, even though repairs to the building are far from over.

Peterborough's sole synagogue suffered an estimated $60,000 in damage following July's torrential storms, which dumped more than 200 millimetres of rain on the region.

Sewage and rainwater flooded the shul's lower level, which houses a kosher kitchen, a meeting hall and storage space containing documents and other property.

The water also damaged flooring, woodwork and drywall. Water-resistant carpeting that was installed for $25,000 after a flood two years ago had to be ripped up and thrown away because it was contaminated by raw sewage.

But widespread publicity about the synagogue's plight, including in *The CJN*, resulted in donations totalling about $15,000 from far-flung places.

"For some people, that's not a lot of money, but it's a heck of a lot for a community this size," Gillman said.

He said about 20 per cent came from Peterborough's Jewish community, with the rest arriving from individuals in Toronto and the Montreal suburb of Cote St. Luc, and from Mississauga's Solel Congregation, Beth Ezekiel Synagogue in Owen Sound and Temple Beth-El in Troy, N.Y.

What really has Gillman pleasantly surprised is the support the synagogue has received from Christian churches.

One donation came from St.Patrick's parish in Prince Edward Island and another from St. Paul the Apostle Church in Lakefield, north of Peterborough.

But reaction at the local New Son Life Harvest Church has Gillman stunned.

"They had heard that we couldn't finish the basement until the drywall was done. And it's impossible to get tradespeople to do drywall now. So the two reverends [at the church] took a chance and called their general contractor. He agreed, and he's donating all his time."

Some funds are also coming in from the local Unitarian community, which reached a historic agreement with the synagogue earlier this summer to share the synagogue.

And there's more: Just after the flood, synagogue officials announced that insurance would cover only $15,000 in damages, because coverage had been capped after a flood two years ago.

But it turns out the policy was misread, and insurance will pay $25,000.

Not including the free labour to fix the drywall, that leaves the congregation short about $20,000. "It's not the end of the world," Gillman said. "The gap will be manageable."

Recent weeks saw groups of 20 Jews and Unitarians working side by side to sanitize the kitchen.

"We'll be able to use the kitchen soon, and the plumbing now works," Gillman related.

"Our spirits have really been buoyed. When the chips were down, people both inside and outside the Jewish community responded in way that helps us ensure our survival. Bless them all."

Donations may still be sent to: Larry Gillman, c/o Beth Israel Synagogue, 777 Weller St., Peterborough, Ont. K9J 6Y5.

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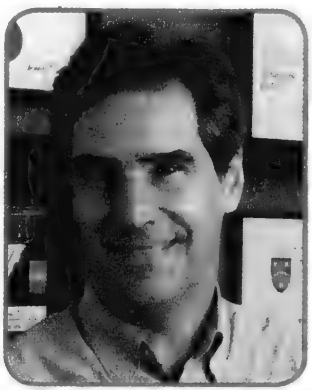

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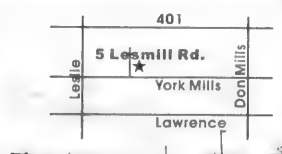

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Coast to Coast

Jewish school enrollment on the rise in Winnipeg

By MYRON LOVE
Prairies Correspondent

WINNIPEG – Large scale immigration of young Jewish families from Argentina, Israel and the former Soviet Union has pushed projected enrollment at the Winnipeg Board of Jewish Education's Gray Academy to its highest level in three years.

In the past two years, more than 600 new families have come here.

This year's BJE enrollment figure continues an upward trend over that same two-year period. Last fall enrollment stood at 590, reports BJE business manager Jack Cipilinsky.

By the end of June, the student body had grown to 628. Enrollment at the beginning of this school year is 652 with another 15 to 20 children expected by the end of October.

The positive enrollment trends over the past couple of years come after five years of decline. The Gray Academy opened at the new Asper Campus in South Winnipeg in 1997 with more than 800 students registered. Of particular concern over that five-year time span was the shrinking number of kindergarten students and the high percentage of students who were leaving after Grade 9 or 10 for regular public high schools, prestigious non-Jewish programs such as St. Johns-Ravenscourt school, Winnipeg's top private school, or the University of Winnipeg Collegiate.

Even those trends are reversed, Cipilinksy notes.

"For a while, we were only getting 30 to 40 children in kindergarten," he says. "Now we are getting 40 to 50 kids. That's very encouraging.

"And in our high school, the retention rate this year has been phenomenal. Over 90% of the students have returned."

The Gray Academy has also gained from Ravenscourt in another area.

Popular science teacher Sheppy Coodin, who has a PhD from the University of Western Ontario, has moved over to teach high school at the Gray Academy after several years teaching at Ravenscourt. Coodin is the creator of BioTrek, an award-winning Canada- wide series of summer science camps for high school students.

While the BJE is experiencing growth, Winnipeg's Hebrew-bilingual programs are showing a slight decline.

Brock Corydon elementary school (one of two public schools which offer half-day Hebrew programs) in South Winnipeg has a registration of 168, according to principal Laurie Tighe, down slightly from last year's figure of 175. There are 25 children in the kindergarten, about the same as last year.

Margaret Park elementary school, Brock Corydon's equivalent in North Winnipeg and the principal Jewish day school in the North End, has an enrollment of 77 students this year (as compared to 86 last year) with just six in kindergarten. This figure continues a decline that has been ongoing for the past nine years. Not only do the majority of young Jewish families live south now but almost all of the Argentinian families are also locating in South Winnipeg.

There are also two Orthodox day schools in the city. Ohr HaTorah, which has classes at the Herzlia Synagogue in south Winnipeg, is going into its seventh year with 22 preschoolers and 13 students spread over grades 1 through 7. The other Orthodox elementary school is a Chabad program located in North Winnipeg.

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Coast to Coast

"Rabbi to the stars' speaks out in Ottawa

By DIANE KOVEN
Ottawa Correspondent

OTTAWA – If the kickoff event for the 2005 UJA appeal is an indication of how the campaign will fare, this should be a record year. More than 400 people crowded into the Soloway Jewish Community Centre to hear the world-renowned "rabbi to the stars," Rabbi Joseph Telushkin.

Rabbi Telushkin, the author of mystery novels, television scripts and books of practical advice for daily living, resides in New York but travels monthly to Los Angeles' Synagogue for the Performing Arts, where he has met, and influenced, many prominent performers.

He hobnobs with the rich and famous, but Rabbi Telushkin has the ability to speak to "the people." In his opening remarks, he thanked Mitchell Bellman, executive director of the Jewish Community Council of Ottawa/Vaad Ha'ir, and Francie Greenspoon, director of the organization's communications, for their efforts in bringing him to Ottawa and securing media coverage of his appearance. That Rabbi Telushkin chose to open by praising and thanking others proved to be an example of the direction his words would take.

As the result of one of Rabbi Telushkin's best-known books, *Words That Hurt, Words That Heal: The Ethics of Speech*, the United States observed a "speak no evil day," an idea that is both simple and profound.

Many of the words of wisdom Rabbi Telushkin shared in Ottawa were ideas that we should all try to incorporate into our daily lives.

"It is not enough in life to have good intentions; you have to have a system," he said. "When you make something uppermost in your mind, suddenly opportunities present themselves."

The evening's moderator, Barbara Crook, deputy chair of the Women's Division for the 2005 UJA campaign, shared her personal epiphany after reading Rabbi Telushkin's *The Nine Questions People Ask About Judaism* (which, she noted, contained only eight questions when she first read it) during her journey toward becoming a "Jew by choice."

For the second year in a row, the campaign will be chaired by Robert Greenberg, a long-standing, dedicated community volunteer. The Women's Division is co-chaired by Susanne Sassoon and Anna-Lee Chiprout, who both participated in the community mission to Israel last year.

YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

עשׂרת ימי תשובה אין דער אַלטער היים

(אַ ביסל זכרונות) — פֿון **אביגדור פֿאוניס**

אין די עשׂרת ימי תשובה, ריכטיקער אין די זיבן טעג צווישן ראש השנה אוּן יום כּיפּור זיינען ייִדן געלאָפֿן אין די קילע פּרימאָרגנס זאָגן סליחות. אין צום גדליה האָבן ייִדן געפֿאַסט פֿון פֿאָרטאָג ביז נאַך שקיעת החמה אין אַנדענק פֿון גדליה בן־אחיקם, דער הויפּט פֿון די פֿאַרבלי־בענע ייִדן נאָכן עשׂרטן חורבן, וועלכער איז דערהרגעט געוואָרן דורכן פֿאַרעשׂטערישן פּריץ ישמעאל בן נתניה.

אין „שבת־שובה", אָדער „שבת־תּשובה" אויפֿן פּשוטן פֿאָלקס־לשון, האָט דער רב פֿאָר מנחה געהאַלטן אַ דרשה אין ביתּ־מדרש. אייגנטלעך איז טלית אין דער אלטער רב געשטאַנען ביים אָרוך־קודש אוּן מעורר געווען דעם עולם צו תשובה. נאָך דער דרשה האָט מען געזאָגט „רבנן קדישׁי". ייִדן האָבן זיך געקוויקט מיטן רבס מוסר־רייד אוּן געשטעלט זיך דאָוונען מנחה מיט גרויס כוונה.

אָוּרזן תשובה אוּן תּפילה האָבן ייִדן אין די עשׂרת ימי תשובה זיך אָפּגעגעבן מיט דער מצווה פֿון צדקה מער ווי אַלע טעג פֿון יאָר, וואָרעם אָט די אַלע דריי טאָגן זיינען מבטל די ביזיע גזירה. אָוּזוי האָבן ייִדן זיך געריניקט פֿון די זינד, וואָס זיי זיינען באַאַנגען אַ גאַנץ יאָר. דאָס איבערריקע ביסל זינד האָבן זיי אַרויסגעוואָרפֿן אויף די קעפּ פֿון ווייסע הענער אוּן היינער — אַ שיינע ריינע כּפּרה פֿאָר כּלל ישׂראל.

ערב יום־כּיפּור נאָכמיטאָג האָט מען געדאָוונט מנחה אוּן אויפֿן וועג אַהיים זיינען די מתפּללים דורכגעגאַנגען אין פּאַלש צווישן צווויי ריייַען טישן אוּן געוואָרפֿן מטבעות אין דער גרויסער שיסל פֿון די גבאים אוּן אין די קליינע שיסעלעך פֿון פֿאַרשידענע אינסטיטוציעס אוּן משמשים: פֿאָרן מתחיל, פֿאָרן בעל־שחריח, בעל־קריאה, בעל־מוסף, פֿאָרן שמש, פֿאָר ביקור חולים, פֿאָרן הקדש, לזנת הצדק, קרן קיימת, הכנסת כלה, תּלמוד־תּורה אוּן גלאַט נצרכים.

וויייַבער האָבן געבאַקן קיילעכדיקע חלות באַדעקט מיט געפּלאַכטענע פּליגעלעך, וויייל אין יום־כּיפּור זיינען ייִדן געגליכן צו די מלאכי השׂרת. זיי האָבן אויך געקאָכט קרעפּלעך, מחמת ערב יום־כּיפּור איז טאָקע אַ יום־טוב, אַבער דאָך ניט קיין יום־טוב גמור. אָוּזוי זיינען אויך די קרעפּלעך אַנגעפּילט מיט פּליישׂ, וואָס איז אַן אויסדרוק פֿון שׂמחה, אַבער צוגעדעקט מיט טיייַג.

די סעודות ערב יום־כּיפּור זיינען געווען יום־טובדי־קע. מען האָט געגעסן, געטרונקען וויפּל דאָס הארץ האָט געגלוסט, כּדי מקיים צו זיין אַ גרויסע מצווה. חז"ל זאָגן, אַז דער וואָס עסט אוּן טרינקט אוּם ערב יום־כּיפּור וועט אים פֿאַרעכנט, וויי ער וואָלט געפֿאַסט בימיי טעג.

דער אמתער געווינן האָט ערשט אויסגעבראָכן וועג די וויייבער האָבן געגומען צינדן די ערב יום־כּיפּורדיקע ליכט. דערצו האָבן זיי נאָך צוגעגעבן אַ תּוספֿות אויף מאַ־מע־לשון, אַז די מצווה פֿון ליכט אָנצינדן זאָל זיין אָוּזוי אָנגענומען ביים רבונו־של־עולם וויי די מצווה פֿונעם פֿחזן גדול וועָן ער האָט אָנגעצונדן דאָס ליכט פֿון בּימל אין בּיתּ־המקדש, וואָס איז קיין מאָל ניט פֿאַרלאָשן געווואָרן. בזכות די ליכט פֿון היילקן יום־כּיפּור זאָלן די קינדערס מזלות לייכטן אין הימל אוּן זיי זאָלן אויפֿוואַקסן גאַטס־פֿאָרכטיקע ייִדן אוּן לייטישע מענטשן. אָפֿילו די אוראַן פֿון די מענער זיינען פּייכט געוואָרן פֿון טרערן.

די קינדער האָבן זיך אויסגעשטעלט אין אַ ריי, כּדי מקבל צו זיין די ערב יום־כּיפּורדיקע ברכות: „ישׂימך אלוקים כאפרים וכמנשה" פֿאָר די ייִנגלעך אוּן „כּשׂרה, רבקה, רחל ולאה" פֿאָר די מיידלעך. דערביי האָבן די על־טערן צוגעגעבן אַ ברכה אויף פּשוטן ייִדיש, אַז די קינ־דער זאָלן מיט חשק לערנען אוּן מקיים זיין די מצוות פֿון דער תּורה. די קינדער האָבן צוגעשאָקלט מיט די קעפּ אוּן די עלטערן האָבן געשטראָלט פֿון נחת.

נישטאָ שוין מער די מאַמעס צו צינדן די ליכט, די טאַטעס צו געבן צדקה, די עלטערן צו בענטשן די קינ־דער אוּן די קינדער צו פֿאַרנעמען די היילקע ברכות. די נאַצישע בעסטיע האָט זיי אַלעמען אומגעברענגט הי"ד.

מיט ווינטשן אַלעמען אַ גרינגן, כשׂרן יום־כּיפּורי

Labor MK lauds Winnipeg community

By MYRON LOVE
Prairies Correspondent

WINNIPEG — In a speech during a one-day stopover to help launch the Jewish Federation of Winnipeg/Combined Jewish Appeal's 2004 campaign, Labor MK Rabbi Michael Melchior praised the Jewish community here for standing by the Jewish state during the latest round of Palestinian violence.

In his Sept. 7 remarks, Rabbi Melchior – Israel's deputy foreign minister and minister responsible for Israel-Diaspora relations under former prime minister Ehud Barak – praised the community for standing by Israel with frequent missions over the past four years while many other Jewish communities stayed away.

Rabbi Melchior helps kick off CJA campaign

"In the Torah, when God created the world, everything was good," he said. "The only thing that wasn't good was to be alone. In the early part of the intifadah, we in Israel were hurting and bleeding and felt that we were alone. People stopped coming to Israel in droves. Winnipeg was one of the few communities that kept coming and showed us that we were not alone."

Rabbi Melchior, currently chairman of the Birthright Israel program, said life in Israel is "difficult, tense and challenging. We have so many issues to deal with."

He said the biggest threat facing Israeli society is the widening divide between haredim and secular Jews.

He illustrated the divide by pointing to his own family. Citing the Barak government compromise deal that resulted in some haredim serving in the army, he noted that of his five sons, the oldest is in yeshiva and is opposed to military service, while the second son served in the army in Lebanon and is mad at his older brother for not doing army service, and the third son went on a hunger strike outside the Knesset because he was opposed to any exemption for haredim.

To draw secular Israelis back to religion, the Orthodox Rabbi Melchior has spearheaded the establishment of 180 community centres across the country over the past five years that make services and discussion available to secular Jews.

Rabbi Melchior also called for equal treatment for Israel's Arab citizens. He has been a major proponent of dialogue between Israeli Jews and Arabs.

As for the terror campaign being waged by the Palestinians against Israel, Rabbi Melchior is optimistic peace will eventually prevail. At the moment though, he says, "we still don't have a partner for peace. If [Palestinian Authority President Yasser] Arafat had even a little bit of [former South African president Nelson] Mandela in him, we would have peace already."

Touching on the growth of anti-Semitism in the world over the past few years, the rabbi noted that anti-Semitism poses a danger not just to Jews but to all democratic societies. "Hate and intolerance affect everyone," he said.

"To be a Jew is to be an optimist," he said. "Just because we can't see the light at the end of the tunnel doesn't mean it isn't there. It may be that the tunnel curves to the left or right."

Chair Larry Vickar said the goal for the 2004 CJA campaign is $4.5 million, up $200,000 from last year.

"Ours is one of the most successful campaigns in North America," Vickar said. "We support 12 beneficiary agencies in Winnipeg and also contribute to projects in Israel and impoverished Jewish communities in the former Soviet Union and Argentina."

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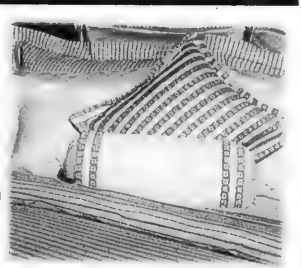

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Cost: Members $30, Non-Members $60

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Time: 7:30 pm - 8:30 pm (11 weeks)
Location: Music Room
Cost: Members $20, Non-Members $40

Beginners Russian Conversation
Time: 7:30 pm - 8:30 pm (11 weeks)
Location: Music Room
Cost: Members $20, Non-Members $40

LLI Lecture Series:
9 Unusual Women Who Made or Changed History
Time: 7:30 pm - 9:00 pm (9 weeks)
Location: Synagogue
Cost: Members $24, Non-Members $48

Computer Workshop:
Business FUNdamentals
Time: 7:00 pm - 9:00 pm (5 weeks)
Location: Computer Lab
Cost: $35

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Jack Kerzner, the founder of Nightingale, has always believed in a few simple but fundamental principles. Your loved ones have the right to the best possible care, so they can enjoy life to the fullest extent their abilities allow. They should be informed about their choices and take part in decisions. Every client is a unique person, whose concerns should be listened to and respected at all times. Everyone has a right to his or her privacy. Moreover, clients should be informed of these rights.

Most importantly, Nightingale's caregivers are compassionate and understanding. They are highly skilled, competent, and conversant with the ongoing developments in the ever changing area of health care. That goal is accomplished by requiring that the Registered Nurses, Personal Support Workers, Homemakers and Rehabilitation Aides receive continuous in-house training and participate in professional development at higher learning institutions

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Nightingale offers every aspect of short-and long-term personal care including rehabilitation, convalescent and palliative care, infant and childcare, and respite care to give primary caregivers a breather. They work hand in hand with rehabilitation consultants, insurance companies and legal firms and continue servicing many clients on behalf of local Community Care Access Centres.

Nightingale's extensive experience began with its founding in January 1986. Their long history of community involvement includes support staffing for community hospitals, long term care facilities and nursing homes. They began an ongoing involvement with the Toronto Homecare Program in 1989, which eventually evolved into their present relationship with local Community Care Access Centres.

Community care has undergone radical changes. Hospital stays are being shortened and convalescent time in one's own home has been growing in length. Nightingale has been quick to react with an innovative approach to homecare enabling them to service the ongoing complexities of home health care.

As a part time Rabbi and with ongoing involvement in adult education, Kerzner maintains his connection to the Jewish community. In-services devoted to the kosher kitchen and Jewish observances reflect a commitment to serve the Jewish community with cultural sensitivity.

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Nightingale Health Care is located at 5001 Yonge St., Suite 1302 in North York. Visit their website at www.nightingalehealthcare.ca; and call them at (416) 222-6567 for a free in-home assessment.

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Holiday Food Ideas

Yeast Kuchen brings back childhood memories

By LISA J. SOLOMON
Special to The CJN

The 3x5 file cards are yellowed with age, carefully covered in saran wrap and scotch taped in the back. At the top right hand corner of one is the name Judy H. Then on the next line, is Chocolate Yeast Kuchen, followed by the not overly detailed recipe, written in small black-ink letters explaining how to make one of my favourite desserts.

"You kids loved that cake," my mother said, as we began to take out the flour, sugar and eggs to make it together in my Los Angeles kitchen. These were her recipe cards, from her Atlanta recipe file, attached to a shelf right above her busy kitchen counter. She kept them wrapped because with six kids, spills were everywhere.

As we melted the butter in the milk, separated the eggs and waited for the yeast to proof, she said she got this recipe from Judy Herzenstein when we lived in Cleveland.

"I ate it at her house maybe 40 years ago, probably on *yontif* when our families celebrated together."

Judy is no longer living, and our family long ago left the Midwest for the South. But instantly, I was transported to our old brick house on Fenwick Road, where huge oak trees arched over the street where we played, tadpoles darted back and forth in our small backyard pond and on the holidays, beautiful French doors with crystal handles opened to the dining room filled with warm foods, my five brothers and sisters, my laughing dad, and my smiling, fast-moving mom.

As I watched my mother preparing the light, creamy dough, patting it out evenly, gently, with her hands, then spreading one rectangle, then another with the whipped egg whites, followed by a generous sprinkling of chocolates, raisins and nuts, I wondered how she found time to make a multi-staged desert.

"Oh, I only made it for Friday night or *yontif* because it takes so much time," she said as she moved from rolling the dough to carefully lifting then lowering it into the bundt pan. I still found this amazing, because she prepared this truly wonderful, sophisticated cake along with a full Shabbat or holiday meal while she managed the constant care and feeding of a household of eight.

She is right. Every one of us loved the Chocolate Yeast Kuchen. But more now, I love her for giving me these special memories, unique tastes and old recipe cards coloured with meaning.

CHOCOLATE YEAST KUCHEN

This cake has a few steps, but the special taste and texture are well worth the effort. If you make it once, it will become a holiday favourite from then on.

Dough
- ½ pound butter
- ½ cup milk
- 3 eggs
- 2 packages bakers yeast
- ¼ cup warm water
- 2½ cups all-purpose flour
- 2 tbsp. sugar

Filling
- 1 cup sugar
- ½ cup chopped pecans
- ½ cup semi-sweet chocolate morsels
- ¼ cup raisins
- 1 tsp. cinnamon
- 2 tbsp. sugar
- (Powdered sugar optional)

Continued on page 37

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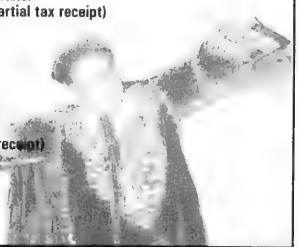
IT'S 'SHABBES'

Soul-stirring Shabbat service with Joshua Nelson & Rabbi Elyse Goldstein
Friday, Oct. 22, 7:30 PM (Doors open at 6:45 PM) at Kolel
Only 100 Limited Tickets: $54 (dessert reception & partial tax receipt)
Call 416-485-7007x0.

Joshua Nelson in Concert with Bais Groove
Saturday, Oct. 23, 8:00 PM
Hart House Theatre, 7 Hart House Circle (U of T)
General Admission: Advance: $23/ Students: $18
At the Door: $28/ Students: $23
Limited reserved front row seating: $100 (partial tax receipt)
Tickets: Hart House Theatre Box Office
416-978-8668, www.harthousetheatre.ca
Seating is on a first come first served basis.
Partially funded by an anonymous donor.



כולל KOLEL
The Adult Centre for Liberal Jewish Learning
151 Eglinton Ave. W., Toronto, ON M4R 1A6
www.kolel.org e-mail: learn@kolel.org

Holiday Food Ideas

Yeast Kuchen brings back memories

Continued from page 36

In microwave-safe measuring glass, pour milk and add butter sticks. Microwave until butter is completely melted (approximately 2 minutes depending on temperature of butter). Separate eggs and refrigerate the whites for filling later. Pour the yeast into the warm water and let it proof until bubbly and completely dissolved (approximately 2-3 minutes). Add yolk to yeast mixture.

In bowl of electric mixer with paddle attachment, sift flour and sugar together. Make a well in the flour and pour egg mixture into centre. Turn mixer on low and slowly add butter mixture. Increase mixer speed only slightly and continue to mix, scraping sides of bowl if necessary, until batter is completely blended and creamy dough begins to pull away from the sides.

Pull dough into a large ball with your hands and place in large glass bowl. Sprinkle the top with flour (approximately 1/2 tsp.) and cover with paper towel. Refrigerate at least three hours or overnight. It will rise to at least double its size and then fall a little.

Bring dough to room temperature. Punch down and knead slightly in your hands until dough is evenly textured and hardened top from refrigeration is softened and mixed in.

Divide dough in half and place on sheets of wax paper. Pat into two large rectangles, about 10x12 inches, large enough to be rolled and meet in the centre of a 10-inch (12-cup) Bundt pan.

Preheat oven to 350. Grease a 10-inch bundt pan. In large bowl of electric mixer with whip attachment, beat egg whites on medium until white and foamy. Slowly pour in sugar, a few tablespoons at a time, keeping mixer on medium, until soft white peaks form when beater is lifted away. Do not overmix.

Spread egg white evenly on each rectangle, leaving a half-inch on sides uncovered. In small glass bowl, combine nuts, chocolate morsels, raisins, cinnamon and sugar and mix with hands. Sprinkle evenly on each half covering egg whites. (Cinnamon and sugar that slips to bottom of bowl should be sprinkled over as well.)

Roll dough from narrower side, over filling, like a thick spiral, lifting from opposite side for very last roll. Some of the filling may ooze out, but that is fine. Using wax paper to help lift, carefully place each roll into bundt pan, open end on the bottom and slowly release roll from paper. Pinch open sides of each roll onto the other side. Again, some filling may be outside dough, but that is fine.

Bake 45-55 minutes, until dough rises and is golden brown.

Let cool on metal rack 15-20 minutes and then, using small knife, loosen cake from sides. (Egg white is especially sticky, so make sure those areas are released from sides.) Using oven mitts, turn cake over onto serving platter and let cool completely.

Dust with powdered sugar, if desired, and serve.

Quick cake recipes to break the fast

By EILEEN GOLTZ
Special to The CJN

For breaking the fast in our home, we always have a dairy meal. The main course is usually a blintz soufflé or quiche of some kind and the tuna and egg salad are usually right next to the lox and bagels and cut up fruit and vegetables. What changes from year to year are the desserts.

I tend to make a lot of cakes for breaking the fast, as they can be cut to serve almost any number of people.

The following cake recipes are all so simple that they can be thrown together in under 15 minutes and left to bake while you do other things.

BLUEBERRY BUNDT CAKE

1 1/2 cups fresh blueberries
2 tbsp. flour
1 package lemon cake mix
1 cup sour cream
4 eggs
powdered sugar, optional
more fresh berries, optional

Preheat oven to 350. Grease a bundt pan and set it aside. Drain the blueberries well, place them in a bowl and sprinkle the flour over the well-drained berries.

In the bowl of an electric mixer combine the dry cake mix and sour cream. Start to beat them together and then add the eggs, one at a time, while beating at slow speed. Beat at medium speed, scraping bowl often. When the batter is combined fold in floured blueberries by hand. Pour the batter into the prepared cake pan. Bake 35-40 minutes. Cool in pan 15 minutes before removing the cake. Serves 10 to 12. You can decorate the cake with powdered sugar or fresh berries.

SWEET CHOCOLATE BUNDT CAKE

1 package yellow cake mix
1 package instant vanilla pudding and pie filling
8 oz. sour cream
3 eggs
1/2 cup vegetable oil
1/2 cup water
4 oz. sweet chocolate, grated
6 oz. semisweet chocolate chips
1/2 cup chopped pecans
1/2 cup ready made chocolate frosting, melted
pecan halves

Preheat oven to 350. Grease and flour a 10-in. fluted tube-bundt pan and set it aside. In the mixing bowl of an electric mixer, combine the cake and pudding mixes, sour cream, eggs, oil and water. Beat on low speed for 2 minutes. Fold in the grated chocolate, chocolate chips and pecans. Transfer to the greased and floured pan. Bake for 60-65 minutes or until a toothpick inserted near the centre comes out clean. Cool for 10 minutes before removing from pan to a wire rack. Drizzle with frosting. Garnish with pecan halves.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Mazel tov on the birth of Alex David Beder, born May 10. Proud parents are Randi & Philip. Picture sent by cousins Josh and Hailey Foreman.

Erin and Ori joyfully announce the arrival of Alex Samantha, born May 26. Elated grandparents are Hushie & Linda Rechtsman and Chaia & Yossi Belavin.

Mazel tov to Nicole Kirsh and Evan Aranoff who were were recently married.

Congratulations to Wendy Tevens who graduated with a doctor of education in counselling psychology. Love from Bella Fitzerman and Dr. Bonnie Fitzerman.

Pauline Gold, Harold Gold, Maxine & Lawrence Polon are thrilled to announce the engagement of Lori & Geoff. Proud grandmothers are Evelyn Gold, Nancy Wolburgh, Lily Polon, Viola Rotish.

Tobie & Albert Baker, Roslynne & Harry Greenberg are thrilled to announce the engagement of their children Natalie & Neil. Proud grandmother is Dora Greenberg.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New

By REBECCA NADLER

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What's New Deadlines: PLEASE NOTE HOLIDAY DEADLINES. Wednesday, Sept. 22, is the deadline for the Oct. 6 issue and Monday, Sept. 27, is the deadline for the Oct. 14 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Sunday, Sept. 26

IT CAN ALWAYS BE WORSE

Ventriloquist-storyteller **Judy Shier Weisberg** and her "Aunt Hannah" tell the Jewish folk tale *It Can Always Be Worse* at Word on the Street in the Story Telling Tent, on the west side of Queen's Park. 1:15 p.m. Lots of audience participation. Free.

FACKENHEIM REMEMBERED

Shaarei Shomayim presents an evening of discussion about the legacy of **Emil Fackenheim** on the occasion of his first yahrzeit, with **Sam Ajzenstat**, media commentator and former student of Fackenheim; **Prof. Ken Green**, department of philosophy, University of Toronto; and **Prof. Louis Greenspan**, department of religion, McMaster University. **Dianna Roberts-Zauderer** is the moderator. 8 p.m. 416-789-3213.

Monday, Sept. 27

MEDITATION MONDAYS

The Caring Committee of Temple Har Zion presents Meditation Mondays with **Dr. John Fleming, Karen Kaufman** and **Rosalind Smith.** The program is designed to support the practice of meditation in the Jewish community at large and is intended for the curious, the novice and even those with a well-developed meditation practice. 7:30-9 p.m. Call 905-889-2252 for further information.

VE'AHAVTA MEETING

The Vaughan chapter of Ve'ahavta invites the public to its next meeting to help raise community awareness and develop innovative fundraising events for homeless programs in Israel and Toronto. 7 p.m. For information, contact **Dalia Margalit** 416-964-7698, ext. 14, or e-mail dalia@veahavta.org.

GENEALOGICAL SOCIETY

Bill Gladstone, journalist and past president of the Jewish Genealogical Society, speaks on the topic "The How, What and Why of Canadian Naturalization Records," at the monthly meeting of the Jewish Genealogical Society at Shaarei Shomayim Congregation. 8 p.m. $5 for non-members.

Tuesday, Sept. 28

BOOK CLUB

The Adath Israel Sisterhood Book and Film Review Series features *Pieces from Berlin*, with **Michael Pye** 8 p.m. Series: members $50, non-members $85. Per review: members $10, non-members $15. 416-635-5340.

Wednesday, Sept. 29

SUKKOT DINNER

Join the Pride of Israel Synagogue for dinner on the first night of Sukkot. Services at 6:30 p.m., followed by dinner. Adults $35, children under 12, $20. To reserve, call 416-226-0111, ext. 10, or visit www.thepride.org.

Other news

SATELLITE CLASSES

Clanton Park Synagogue is offering live classes via satellite broadcast. "Prepare Yourself For Shabbos," Thursday evenings, beginning Sept. 23, at 9 p.m., with **Rabbi Yissochar Frand**, of the Ner Yisroel Yeshiva in Baltimore; and "Navi Brought to Life," Saturday evenings, beginning Oct. 9, at 9 p.m., with **Rabbi Yisroel Reisman**, of Agudas Yisroel in Madison. 11 Lowesmoor Ave. For information, call 416-227-1070, ext. 225.

SUKKAH DEBATE

"The Great Sukkah Debate," between **Rabbi Steven Saltzman** of Adath Israel Congregation and **Rabbi Wayne Allen** of Beth Tikvah Synagogue. Monday, Oct. 4, at 7:30 p.m. at Beth Tikvah Synagogue. 416-635-5340.

YIDDISH SERIES

Rabbi Edward Goldfarb leads a Yiddish literature series with readings

Continued on page 39

State of Israel Bonds Canada

seeks

National Executive Vice-President
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State of Israel Bonds is an international organization offering securities issued by the government of Israel. Israel Bonds investment capital is used to help develop every aspect of Israel's economic infrastructure.

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For further information, please call 416-663-1972.

What's New

Continued from page 38

from **Chaim Grade**'s *Aguna*h at Beth David Congregation. English translation provided. Mondays, Oct. 18-Nov. 22, 10-11 a.m. Members $10, non-members $25. For registration, call 416-633-5500.

FOSTER HOMES NEEDED

Jewish Family and Child Service needs homes for Jewish children in our community who require foster care. For information, contact **Linda Shapiro**, foster-care recruiter, 416-667-1531.

KNITTERS WANTED

Jewish Women International is looking for knitters for their "Mountains of Mittens" program. Every year they knit scarves, hats and mittens for needy children. Wool is provided. For information, call 416-630-9313 or e-mail miriam@jwicanada.com.

JF&CS GROUPS

Jewish Family & Child Service For information/registration, call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

Effective Parenting. A 4-session group to help parents learn what they can do to raise a happy, motivated, well-behaved child. Begins Tuesday, Sept. 28, 6:30-8:30 p.m.

Social Skills Programs for Children and Adolescents. Eight-week groups that provides a positive environment to enhance self-esteem and foster social skills. Ages 6-8 group begins Tuesday, Oct. 12, 6-7:30 p.m.; ages 9-11 group begins Thursday, Oct. 14, 6-7:30 p.m.; early adolescent ages 12-14, begins Monday, Oct. 18, 7-8:30 p.m.; older teens ages 15-17 begins Thursday, Oct. 21, 7-8:30 p.m.

Today's Woman. A 5-session group for women wanting to make changes in their lives. Tuesday, Oct. 12, 7-9 p.m.

Surviving Separation and Looking Ahead. A 6-session group for newly separated individuals who are dealing with the initial feelings of loss, anger, loneliness and wanting to let go of the past and move forward. Wednesday, Oct; 13, 7:30-9 p.m.

Healthy Living, Healthy Choices. An 8-week group for women 55+ years. Wednesday, Oct. 13, 1-3 p.m.

Parenting Children With Challenging Behaviour. A 6-session program for parents of children who frequently demonstrate difficult behaviour. Wednesday, Oct. 13, 7-9 p.m.

Depression 101. A one-session workshop presented by the Mood Disorders Association of Ontario. Thursday, Oct. 14, 7-9 p.m.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St., #325. 416-630-6481.

Information sessions for new immigrant are held every Tuesday mornings 9 a.m. Registration required.

Holiday Celebration: Join JIAS to celebrate "Chagei Tishrei 5765" on Tuesday, Oct. 5 in the lobby of the Leah Posluns Theatre at BJCC, 4588 Bathurst St. between 7-9 p.m. This is an opportunity for Jewish families who have immigrated to Toronto in the last two years to celebrate new beginnings with traditional holiday sweets, music, children's craft corner, information about services in the community and more. Call for information.

English As Second Language Classes are offered at various locations and levels. Part-time or full-time on-site babysitting available. Call 416-635-7044 for information.

FOR SENIORS

Association of Jewish Seniors is celebrating Sukkot with lunch in the Sukkah, Tuesday, Oct. 5, 11:30 a.m. at Shaarei Shomayim Congregation. ALJS members $10, non-members $15. Reserve by Sept. 23. Call **Tammy**, 416-635-2860.

Earl Bales Seniors' Club: Sunday-night dance Sept. 26; Saturday dance, Oct. 2; Hebrew classes, Tuesday mornings 10 a.m.-noon, $25 a month; bingo Tuesdays 12:30-3 p.m.; Casino Rama Wednesday, Oct. 13; Blue Heron Casino, Tuesday, Oct. 26; Dixie Outlet Mall, Monday, Nov. 1. Call 416-395-7881 Mondays to Thursdays, 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Closed Sept. 30. Oct. 3, Simchat Torah party, 7 p.m. Call **Menachem Wallach**, 905-731-7748, or **Malka Colla**, 416-630-5771.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Third annual all-day bus trip, Monday, Sept. 27 to Cookstown Outlet Mall and Highway 400 Antique Market, 10 a.m.-5:30 p.m. Reserve in advance at ext. 2275.

"Lunch and Learn" with **Gladys Rothman** on "Jewish Colonization in Argentina in 1889." Tuesday, Sept. 28, 11:30 a.m.-1 p.m. Reserve in advance at ext. 2275.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Agawa Canyon Trip. Join a 2-day train excursion departing Oct. 5, 8 a.m., returning Oct. 6 at midnight. Members $226, non-members $250. Call **Irina** at ext. 123 for information and reservations.

"Jewish Science Fiction" with **Dr. Allan Weiss,** Tuesday, Sept. 28, 10-11:30 a.m.

Israeli Club Etrog for Hebrew-speaking seniors meets Tuesdays at 7 p.m.; Sept. 28, Sukkot dance at 7 p.m. Members $6, non-members $8. Etrog Club 15th anniversary dinner, Tuesday, Oct. 19. For tickets, call **Galit Osadtsuk** at ext. 115.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

The Koffler Gallery presents **Mitch Robertson**: "S & P 100," though Sept. 26.

"Journey Home" runs to October 24 in the Loggia Gallery. This exhibit documents **Lena Shugar's** travels through life, including her trek across Europe during and after World War II.

The Travellers in a concert of their original music and a look back at the Weavers, Monday, Oct. 18, at 8 p.m. Leah Posluns Theatre.

The Koffler School of Music registration for fall classes open for piano, guitar, violin, flute, saxophone, ensembles, Suzuki piano and violin lessons, Nashir Children's Choir, opera master classes, opera appreciation and Resa's Pieces Band. Babies, toddlers and preschool music programs Sundays and Tuesdays and "Sing Your Heart Out" with **Allan Friedman**, ages 7-17. Call ext. 228.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

"Toronto's First Synagogues," an Ontario Jewish Archives web exhibit using texts, photographs, historical documents and audio/video clips. Sunday, Sept. 26, 11 a.m., a discussion of this exhibition, with visual presentation, is presented by project co-ordinators **Robert Burley**, of the School of Image Arts, Ryerson University, and **Ellen Scheinberg**, director, Ontario Jewish Archives.

Come and help decorate the JCC sukkah Sunday, Sept. 26, 12:30-2 p.m. Make decorations and help create a beautiful sukkah on the roof at the JCC. Families welcome.

The Downtown Toronto sukkah tour, Sunday, Oct. 3, 10 a.m.-12:30 p.m. Call for information.

Hebrew and Yiddish classes, beginners to advanced, begin in October. Call for information.

Knit One, Purl Two! Sunday, Oct. 3, 1-4 p.m. For beginners and beyond. This 3-hour workshop will get you on your way to knitting for fun and relaxation.

Try the open klezmer jam led by **Martin van de Ven** Tuesday, Oct. 5 at 8 p.m. $10. Pre-registration advised.

Join the klezmer players' workshop led by clarinetist **Martin van de Ven** of Beyond The Pale. Levels I and II. Tuesday evenings 7-9:30 p.m. 10 weeks. Starts October 12.

Choir Kids, grades 1-3, and Youth Singers, grades 4-6, Thursdays after school. A relaxed singing environment with a great conductor. All children welcome. No experience necessary.

Sing in the Women's Chorus. Sing an eclectic repertoire; no experience or audition required. Every second Monday night, 8-9:30 p.m. Next meeting Oct. 4.

A CELEBRATION OF LIFE: Israeli performers, The Zemmer Singers and Hora Galgalim, a troupe whose male dancers are in wheelchairs, performed at the recent Aid to Disabled Veterans of Israel/Beit Halochem Canada annual concert at the Toronto Centre for the Arts. [Maya Sever photo]

SINGLES EVENTS CAN BE FOUND ON PAGE 28

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To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

BENJAMIN'S PARK MEMORIAL CHAPEL

Charles Schwartz	Aug 25/04	6000 Bathurst Street
Sara Rotbard	Aug 26/04	55 Ameer Avenue
Bernie Grossman	Aug 26/04	4300 Bathurst Street
Lawrie Fine	Aug 26/04	2200 Avenue Road
Sofia Fedorovsky	Aug 27/04	32 Lina Marra Drive
Philip Shore	Aug 27/04	146 Charlton Blvd
Helen Goldhart (Shapiro)	Aug 27/04	3560 Bathurst Street
George Sobel	Aug 28/04	8 Markdale Avenue
Edward Danson	Aug 28/04	3303 Don Mills Road
Bill Baltman	Aug 29/04	12 Alonzo Road
Jerome Rotenberg	Aug 30/04	19 Lower Village Gate
Bernard Blank	Aug 31/04	400 Walmer Road
Mina Kagan	Aug 31/04	3800 Yonge Street
Gertrude Most	Aug 31/04	55 Ameer Avenue
Morris Griesdorf	Aug 31/04	32 Alberta Avenue
Paula Katz	Aug 31/04	30 Ridgevale Drive
Freida Traurig	Sep 1/04	38 Menin Road
Golda Lieberman	Sep 1/04	6106 Hamilton Street
Ilse Haim	Sep 2/04	7700 Bayview Avenue
Ruth Waxman	Sep 3/04	370 Ridelle Avenue
Szyfra Blady	Sep 4/04	104 Baycrest Avenue
Mary Klopfer	Sep 4/04	2140 Baronwood Drive
Roni Chaleff	Sep 4/04	145 Atlas Avenue
Anne Brown	Sep 4/04	880 Lawrence Avenue East
Walter Frank	Sep 4/04	10 Edsall Avenue
Steven Charles Marks	Sep 5/04	1018 Spadina Road

Steeles Memorial Chapel

Stern, Leslie	Aug 28, 2004	Private
Ostofsky, Marvin Charles	Aug 28, 2004	535 Sheppard Ave W
Miller, Betty	Aug 29, 2004	Private
Shankman, Lorraine	Aug 29, 2004	110 Promenade Cir
Shnier, Shirley	Aug 31, 2004	12 Farrington Dr
Boltyansky, Fira	Sept 1, 2004	115 Antibes Dr
Bernstein, Piotr	Sept 1, 2004	Private
Karpati, George Zolton	Sept 1, 2004	155 Marlee Ave
Zombek, Goldie	Sept 2, 2004	2900 Bathurst St
Shkedy, Joseph	Sept 3, 2004	7905 Bayview Ave
Kotzer, Frances	Sept 4, 2004	9 Rajah St
Manilla, Devorah	Sept 5, 2004	Private
Podwin, Elsie	Sept 5, 2004	Private
Freedland, Jack	Sept 6, 2004	48 D'Arcy St
Shepsen, Iosif	Sept 7, 2004	Private
Fingret, Dorothy	Sept 7, 2004	249 Lawrence Ave E
Antflick, Frank	Sept 7, 2004	59 Lawson Ave
Medjuck, Beth (Tracey)	Sept 7, 2004	502 Fairlawn
Sereny, John	Sept 8, 2004	27 Alderbrook
Gordon, Daniel T.	Sept 8, 2004	575 St.Clements
Katz, Harold Chaim	Sept 8, 2004	36 Pannahill Rd
Flusberg, Isaac	Sept 9, 2004	Private
McLean, Helen	Sept 9, 2004	495 Wilson Ave
Chapman, Myron Samuel	Sept 9, 2004	33 Glen Rush
Rosen, Sam	Sept 10, 2004	247 Hillhurst
Zaretzki, Aleksei	Sept 10, 2004	Private
Parnes, Issie Earl	Sept 10, 2004	2 Neptune Dr
Lewkowicz, Berl	Sept 10, 2004	Private
Weisman, Lilli	Sept 11, 2004	Private

HEBREW BASIC BURIAL

Israel Cohen	Aug 31/04	80 Antibes Dr
Shoshana (Rose) Koster	Aug 30/04	120 Raglan Ave
Rachel Shute	Sep 3/04	177 Lisa Cres
Carol Somers	Sep 7/04	2470 Eglinton Ave W
Dorothy Edelist	Sep 11/04	15 Canyon Ave

The unveiling of a monument to the memory of the late

AARON LEIB SCHWARTZBERG ז"ל

will take place

Sunday, Sept. 26th, 2004 at 11:00 a.m.

Bathurst Lawn Memorial Park

The First Narayever Congregation Section

Relatives and friends are invited to attend

OBITUARY

ANTFLICK, Fred - On Tuesday, September 7th, 2004 at Scarborough Centenary Hospital. Beloved husband of Shirley Antflick. Devoted and beloved father of Helena Brown (Marty), Elaine Pepper (Dean), and Richard Antflick (Maureen). Loving grandfather of Shawn (Samantha) and Talia Brown, Jeffrey and Amy Pepper, Adam and Jonathan Antflick. Services were held on Wednesday, September 8th, 2004 at the Chapel on the grounds of Mount Sinai Cemetery. If desired memorial donations may be made to Sons of Jacob Synagogue, c/o Marty Brown, 43 Eglee Ave., North Bay, Ont. P1B 8Z8.

The unveiling of a monument to the memory of the late

LOUIS FILO ז"ל

will take place

Sunday, Sept. 26th, 10:30 a.m.

Dawes Road Cemetery

3169 St. Clair Ave. E.
Temple Sinai #9

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

ROSE SHIFMAN ז"ל

will take place

Sunday, Sept. 26th, 11:30 a.m.

Mount Sinai Memorial Park

986 Wilson Avenue
Sunnyside Section

Relatives and friends are invited to attend

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The Board of Directors of the **Atlantic Jewish Council**

and

The Committee, Campers, Staff and Alumni of **Camp Kadimah** (Barss Corner, NS)

mourn the passing of

Beth Medjuck ז"ל

Our deepest condolences are extended to Beth's family on behalf of the Jewish Community of Atlantic Canada and the Camp Kadimah family.

The family of the late

Joseph Shkedy ז"ל

wish to thank family and friends for their kind support, sympathy cards, shiva meals and generous donations. Your thoughtfulness will always be remembered. Please accept this as our personal thanks.

We wish you a happy & healthy New Year and well over the fast.

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www.naamat.com e-mail: naamatca@aol.com

Watch this space each week for obituaries and related notices

Yeshiva University and members of the Canadian Friends of Yeshiva University

are saddened by the untimely passing of

BETH MEDJUCK ז"ל

Heartfelt condolences are extended to husband Matthew Benjamin and children, Isaac and Hailey, parents Ralph and Shirlee Medjuck, brother Brian (and Brenda) Medjuck, and sisters Pamela (and Michael) Stein and Linda (and Mani) Suissa. Ralph serves as the President of the Atlantic Provinces Region of the Canadian Friends of Yeshiva University and Brian serves on the Board of Directors of Yeshiva College. May the entire family be comforted among the mourners of Zion and Jerusalem.

Richard Joel
President of Yeshiva University

Dr. Herbert Dobrinsky
Vice-President for University Affairs

Dr. Norman Lamm
Chancellor of Yeshiva University

Stuart Razin, *National Director*
Canadian Friends of Yeshiva University

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Madonna calls for world peace, visits sage's tomb

Ha'aretz Daily Newspaper Ltd.

TEL AVIV — After midnight prayers at the grave of a rabbinical sage, songstress Madonna on Monday called for world peace at a conference on Kabbalah, Jewish mysticism, a highlight of her five-day visit to Israel.

Israel hopes the star – the biggest pop celebrity to visit in years – will revive tourism battered by four years of violence, and government officials were on hand at the David International Hotel in Tel Aviv to share the spotlight, the glory and the photographs.

Madonna, wearing a low-cut dress with a black and white leopard pattern, told fellow conference-goers that she was hesitant to come to Israel "after seeing so many news reports about terror attacks" and reading State Department travel warnings.

But the biggest danger she had faced was "a few very naughty paparazzi waiting outside my hotel," she said, laughing

"I realize now that it is no more dangerous to be here than it is to be in New York, and I would like to emphasize the fact that I feel very safe and very welcome," Madonna said.

Madonna arrived in Israel last week to take part in the 2,000-person conference coinciding with Rosh Hashanah, the Jewish new year. Her five-day visit was marred on Friday when two of her bodyguards got into a brawl with waiting photographers at her Tel Aviv hotel.

The Catholic-born singer last visited Israel more than a decade ago.

"I promise not to stay away for another 10 years," she said to applause.

Speaking without notes, Madonna said the people she met during her trip "have one thing in common – we want to create peace in the world.

"We want to put an end to chaos and suffering," she said, "but most of all we want to put an end to hatred with no reason."

Madonna, who recently adopted the Hebrew name Esther and wears a trademark Kabbalah red string on her wrist, has said she is serious about her belief in Jewish mysticism and is irritated by accusations her faith is nothing more than a celebrity fad.

> ***The study of Kabbalah has become popular among celebrities***

The singer said she was not representing a religion. Rather, she said, "I'm here as a student of Kabbalah. A kabbalist sees the world as a unified whole. A kabbalist asks why."

Early Sunday, Madonna and her husband, Guy Ritchie, went to the Kiryat Shaul cemetery outside Tel Aviv to visit the grave of the kabbalist sage Rabbi Yehuda Ashlag. Polish-born Rabbi Ashlag is the renowned author of the *Ha-Sulam* (*The Ladder*), a commentary on the core kabbalistic text, the Zohar. He died in 1954.

Madonna, wearing jeans, a black and gray checkered sweater with a matching cap and a large diamond-encrusted "E" on a chain, spent more than an hour inside the stone mausoleum, placing candles on the tomb, praying and chanting.

Led by a rabbi, Madonna and her small entourage recited blessings over food and wine, drank from small plastic cups and circled the raised stone grave. Toward the end of the ceremony, Madonna wiped tears from her eyes.

She was unable to approach the Western Wall, part of Judaism's holiest site, due to throngs of photographers.

The study of Kabbalah has become increasingly popular among celebrities, including pop singer Britney Spears and Hollywood actress Demi Moore, who along with Madonna, sport red strings on their wrists. When tied with seven knots to the left wrist, the red thread, or *bendel* in Yiddish, is supposed to ward off the evil eye and assorted negative forces.

In Judaism, Kabbalah means literally "what has been handed down" – writings dating to the Middle Ages and oral teachings that are held by the faithful to describe the true nature of God and man and reveal the secrets of Creation.

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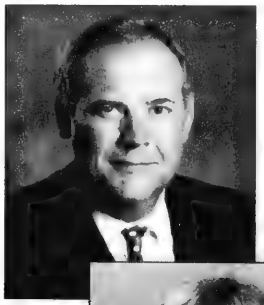

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CCCJ
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Doctors bring children to Israel for heart surgery

Continued from page 1

The organization – now the largest project in the world providing urgently needed, pediatric cardiac surgery and follow-up care for children from Third World and developing countries free of charge – was founded in 1995, by American-born, Israeli pediatric cardiac surgeon Ami Cohen.

Here we were in Zanzibar, a tiny Muslim island in the tropics off the coast of Tanzania, working in a hospital with virtually no suitable equipment and a poorly trained and overworked medical staff. All they had was a portable echo machine – manufactured in Israel – and their hands to treat many potential pediatric cardiac surgical cases.

And now they had the Israelis.

Lines of hopeful families extended out the door, through the hallway, into the pediatric ward, down the stairs and out into the main hospital courtyard.

They were all responding to an announcement on Zanzibari radio earlier in the week, inviting parents to bring children suffering from heart problems to be examined by two heart specialists from Israel.

Occasionally, Katz and Sasson peered out of the examination room to check on how many patients remained to be seen. This was going to be a long week – the Israeli heart doctors had committed themselves to examining every single child who showed up at the hospital.

The long lines were nothing new for these doctors. In fact, the duo – as well as other Save a Child's Heart staff – has become accustomed to such crowds after travelling around the world in search of candidates for cost-free heart procedures at the Wolfson Medical Center in Holon, south of Tel Aviv.

Since its inception, the group's staff has operated on nearly 1,000 children ranging in age from infants to teenagers. Patients, who are selected without regard to race or religion, have come from countries around the world, including China, Ethiopia, Moldova, Ghana, Jordan, Nigeria and Tanzania.

Nearly 40 per cent of Save a Child's Heart's pediatric cases come from the Palestinian Authority.

In addition to the cardiac care and surgeries in Israel, the group has an outreach training program for medical personnel from participating countries.

Doctors and nurses are brought to Israel for in-depth training, and the organization's staff travel overseas to educate and perform surgeries in co-operation with local personnel. The group's ultimate goal is to make partner countries self-sufficient in performing cardiac surgeries on their children.

On this particular mission to Zanzibar, Katz and Sasson were also examining children on whom they had operated in the past to see how they had progressed since their surgeries.

Still, the primary purpose of this trip to east Africa was to select new cases to bring back to Israel for operations.

I was especially excited to see the post-operative children: I had observed, firsthand, the open heart surgeries of several of these Zanzibari children one year before in Israel.

When I said goodbye to those kids in Holon more than 12 months ago, never in my wildest dreams did I think that I would see them again on their native island – and certainly not good as new.

It was easy to identify the post-op children: When the doctor finished examining them, these little kids would say, "*todah rabah*" and "*l'hitraot*" – thank you very much and goodbye, in Hebrew – the words they had learned during their stays in the Israeli hospital.

More apparent, however, were the physical changes. I recognized the faces of children who had arrived in Israel as skin and bones, on the verge of death due to complications from their heart problems. But since their surgeries, many of these children had gained 20 to 30 pounds and generally looked more energetic.

As an aspiring physician, it was fascinating for me to observe Katz and Sasson at work. They graciously explained to me how to read the echo machine and how properly to listen to the patient's heart and lungs to pinpoint the exact nature of a heart problem.

It was incredible to witness how these experts, after just a few seconds of listening to the heart, before even looking at the echo, were able to diagnose a particular kind of heart murmur, a broken valve, a battered-up septum, a missing ventricle or a malfunctioning artery.

Yet there were some agonizing moments during those few days.

A 17-year-old girl, who had been diagnosed with Esptein's heart syndrome, a fatal heart disease that is uncorrectable, had developed terrible secondary complications from her heart problems that were clearly affecting her day-to-day living. She was unable to move on her own and had extreme difficulty breathing. Katz and Sasson told me that it was a miracle that she had lived this long, but she only had a few months left.

When they sat with the family and explained that the prognosis was not good and their team would be unable to help, I was in tears. As with so many other children these doctors have come across in the developing countries, she could have perhaps been spared with early detection and intervention if she had access to regular health care. But since the girl's disease had not been treated, the situation was beyond repair.

Yet perhaps the most amazing aspect of my experience volunteering in Zanzibar with the Save a Child's Heart endeavour was watching how, when Katz and Sasson examined a child, they were indifferent to what the kid or his mother was wearing, whether the child's name was Abdullah Muhammed or Abrahim Rantissi Jr.

All they saw, on an echo machine, was a ticking heart that desperately needed fixing.

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Palestinian groups in Gaza collecting arms ahead of withdrawal

Continued from page 1

Some of the organizations have direct or indirect control of these tunnels, and a great deal of effort is being made to obtain various types of weapons and ammunition.

Many groups are willing to pay the high prices required by those who smuggle the arms into Gaza. The price of arms has recently increased greatly, since the Egyptians took measures to thwart the smugglers. Israel has expressed satisfaction at these steps, but has stressed that in themselves, they are not enough, and Israel has called for an even more vigorous policy.

Defence sources say intelligence clearly shows that arms smuggling by Palestinians into Gaza, primarily via the Sinai peninsula and under the Philadelphi route is at an all-time high. In the 18 months from January 2003 to July 2004, some 4,900 Kalashnikov assault rifles, 330 anti-tank devices, 33 shells of various calibre and five machine-guns have been smuggled into the Gaza Strip. In addition, two tons of explosives and an estimated 380,000 bullets have been illicitly brought into the area.

It is clear that smuggling still goes on, despite the fact that Egypt is making a serious effort to prevent the Palestinians from smuggling strategic weapons, such as military-grade Katyushas with a range of 20 kilometres, or portable missiles capable of shooting down Israeli helicopters.

If the Palestinians were to get such weapons, the entire situation in the Gaza Strip and surrounding area could deteriorate in one fell swoop and force Israel to use massive force, which would inevitably lead to civilian casualties.

In meetings between Egyptian and Israeli officials, the Israelis explained the dangers of such a deterioration. The first meeting of the two security delegations was held in Israel. The second will be held in Egypt at the end of this month.

By then the Egyptians hope to have completed their meetings with the Palestinian factions, including Hamas and Islamic Jihad, while Palestinian Authority President Yasser Arafat is still considered the main interlocutor for the PA.

Even though Egypt's demands include dates by which Arafat is supposed to complete his part in the preparations for an Israeli withdrawal from Gaza – dates that have been given in three Egyptian requests to Arafat, the last on Sept. 1 – Cairo does not define these dates as deadlines.

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Shoel Silver, President
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Clashes in the West Back

Nine Palestinian terrorists were killed by Israel Defence Forces troops in separate incidents in Nablus and Jenin last week. An 11-year-old girl also died in the operations.

'Israel should negotiate'

Israel should open negotiations with Palestinians on the creation of a Palestinian state, the leaders of Syria and Egypt said after a meeting in Damascus last week. Syrian President Bashar al-Assad and Egypt's Hosni Mubarak said Israel should "start negotiations for the establishment of the independent Palestinian state," according to reports from the official news agencies of the two Arab states. Assad and Mubarak also said Palestinian factions should work "to achieve their commitments toward the establishment of an independent state.'

'Disengagement' starts

Israel approved compensation for settlers to be evacuated under Prime Minister Ariel Sharon's disengagement plan. The Security Cabinet last week voted 9-1 to approve a range of proposals governing evacuation and compensation of settlers under the disengagement initiative. The relocation packages for families from Gaza and four West Bank settlements who move voluntarily before the 2005 deadline for withdrawal from the territories could total as much as $500,000. Payouts could begin imminently.

Bike bomber wounds 3

A Palestinian suicide bomber on a bicycle wounded three Israeli soldiers last week at the Habla checkpoint near Kalkilya. Palestinian farmers use the checkpoint to reach their land. The Al-Aqsa Martyrs Brigade, the terror wing of PA President Yasser Arafat's Fatah faction, claimed responsibility.

Palestinian refugee report

Palestinians are the largest refugee group in the world, according to a UN report. The more than 5 million Palestinian refugees make up 18 per cent of all refugees, according to the report released last week by the UN Habitat Globalization and Urban Culture agency. Thirty-six per cent of these refugees are less than 16 years old. Palestinian refugees are spread throughout the West Bank and Gaza, as well as in several Arab countries.

Population growth slows

On the eve of Rosh Hashanah, Israel's population was estimated at 6.8 million, consisting of 5.5 million (81 per cent) Jews and 1.3 million Arabs. The decline in the population growth rate continued in 2003, with the population growing by 1.8 per cent – up some 117,000 – compared with a 1.9 per cent growth in 2002 (when the population grew by 122,000). These figures are a result of a decline in immigration. The Jewish sector grew in 2003 by 1.4 per cent, while the Arab population increased by 3 per cent. The Arab-Muslim population increased by 3.3 per cent, while the Christian community increased by only 1.2 per cent.

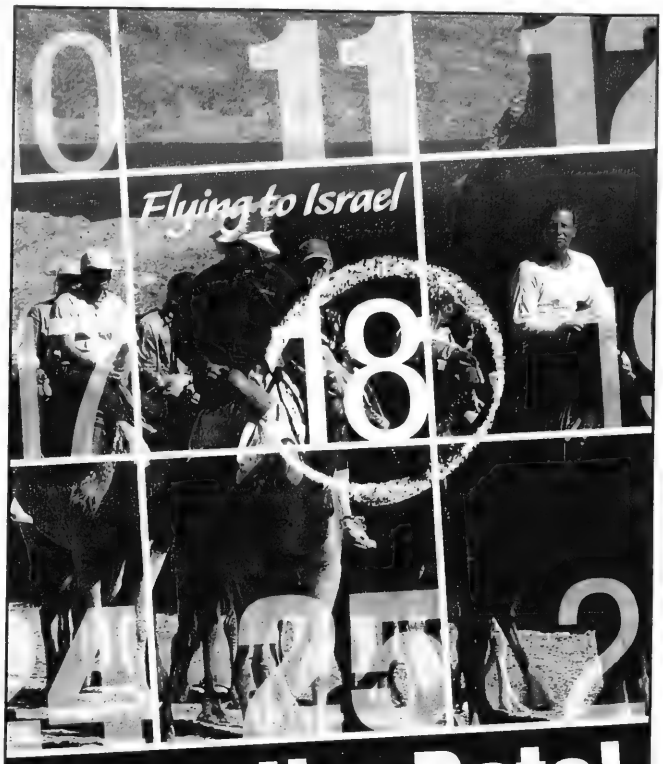
Gaza terrorists killed

An Israel Defence Forces helicopter fired a missile at a car in Gaza City Sunday night, killing top Hamas terrorist Khaled Abu Shamiyeh. The IDF also killed a Palestinian as he planted a mine near the Karni junction in Gaza.

No probe of 'curse' rabbi

Attorney General Menachem Mazuz and state prosecutor Eran Shendar decided Monday not to launch an investigation of Rabbi Yosef Dayan. Rabbi Dayan, from the West Bank town of Psagot, last week declared his readiness to carry out a kabbalistic *Pulsa Denura* ceremony to place a curse on Prime Minister Ariel Sharon for his Gaza withdrawal plan. The rabbi held a similar ceremony before the 1995 assassination of prime minister Yitzhak Rabin.

Files from JTA and Ha'aretz



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Organization launched for Hebrew speakers in Canada

By MYRON LOVE
Prairies Correspondent

WINNIPEG – Rami Kleinmann, prairie regional director of the Jewish National Fund, has taken the lead in creating a new organization for ex-patriate Israelis and other Hebrew speakers living in Canada.

The group, yet unnamed and under the auspices of the Jewish National Fund (JNF), aims to open new channels of communication to second-, third- and fourth-generation Canadians of Israeli background and try to reconnect them with their ancestral homeland, says Kleinmann.

Arie Lavy, an Israeli-born computer expert who has been living in Winnipeg for more than 25 years, agrees that an effort such as this is long overdue.

"This is the first time that anyone or any organization has recognized the need to reach out to Israelis and ex-Israelis living here," he says. "No one has done anything for this group before.

"When we sat down to try to figure out how many Israelis there are in Winnipeg, we thought there were maybe 80 to 100 of us. We came up with a list of over 650 names of Israelis or other Hebrew speakers here."

Under auspices of JNF

Kleinmann and the JNF recently launched the new organization in Winnipeg with an Israeli-style talk show at the Asper Jewish Community Campus' Berney Theatre. The show was hosted by Israeli television talk-show host Eitan Dancig and featured guests Aviv Bushinsky, the chief of staff to Benjamin Netanyahu, Israel's finance minister; Yaacov Brosh, Israel's consul-general for Ontario and Western Canada; Canadian El Al spokesperson Stanley Morais; and Nathan Jacobson, a former Winnipegger with business interests in Israel, Russia and Ukraine, who is now living in Toronto. The program was conducted entirely in Hebrew.

"This is the first time that the live Israeli talk-show format has been used outside of Israel," Kleinmann says. "In Israel, talk shows are very popular but Israelis living in Canada don't have access to them."

Kobi Hasid, a Winnipeg scooter and used-car dealer who came here from Ashkelon 14 years ago, was in the audience along with his wife, Orly.

"It was nice being able to get together as a community of Hebrew speakers," he says. "I hope there will be more programs like this."

Lavy adds that it was a great evening. "It felt almost like being in Israel," he says.

Kleinmann, the JNF and the talk- show participants duplicated the Winnipeg program in Toronto, Edmonton, Calgary and Vancouver. Overall, more than 1,000 people participated in the program in the five cities.

"We had a tremendous number of people who wanted to be involved and subsequently asked what they can do to help Israel," Kleinmann says.

He reports that a committee of 18 ex-Israelis living in Winnipeg have come together to plan future programming, including Chanukah and Purim programs.

He adds that the new organization also provides an outlet for conversational Hebrew in Canada. While many Jewish Canadians learn and have learned Hebrew in day-school programs, they don't have any place to practice Hebrew outside the classroom.

THE BLAST OF HORNS: The Grade 6 students at United Synagogue Day Schools' Bathurst campus recently participated in a shofar-making workshop with Rabbi Nechemia Deitch. In the workshop, each student made his or her own shofar and had the opportunity to practise the different types of shofar sounds they would hear at their Rosh Hashanah services: tekiah, shvarim, truah and tekiah gedolah. Seen are Grade 6 students with Rabbi Deitsch and teacher Sefi Chassid.

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ART ON DISPLAY: Morris Reiss, 89, accompanied by his wife Goldie, proudly displays his paintings at the recently held Arts and Crafts Show in the Reuben Cipin Healthy Living Community residence. [Monty Mazin photo]

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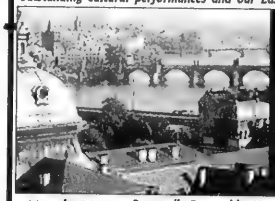
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Arts & Travel

Rosenstrasse recounts unique event in Nazi Germany

By SHELDON KIRSHNER
Staff Reporter

Margarethe von Trotta's dark and engaging film, *Rosenstrasse*, recounts a unique incident in Nazi Germany.

The 136-minute movie, in German with English sub-titles, opens in Toronto on Sept. 24.

In February 1943, the SS and Gestapo rounded up thousands of Jewish men in Berlin and interned them in a variety of locales.

Many were married to Christian women, so-called Aryans, who refused to accept their fate.

As news of their imprisonment spread, their wives and family members congregated in front of a Jewish community building on Rosenstrasse to protest their detention and probable deportation to death camps.

The SS and police repeatedly dispersed the demonstrations with drawn weapons, but to no avail. The women wanted their husbands back.

Under mounting pressure, the Nazis capitulated. Shortly afterward, Berlin suffered its first heavy British bombing raid.

Writing in his diary, Propaganda Minister Joseph Goebbels observed: "Some unpleasant scenes have unfortunately taken place in front of a Jewish old people's home, where the population gathered in a large crowd and to a certain extent took sides with the Jews. I have ordered (the police) not to continue with the evacuation of the Jews at such a critical time. We would prefer to wait a few weeks more until a time when it will be possible to carry out the operation more thoroughly."

As it happened, the Nazis never again attempted to separate these Jewish men from their wives. They had won an unprecedented victory.

In *Rosenstrasse*, von Trotta mixes fact with fiction in a film that summons up these momentous events.

Through fictional characters, she deftly draws an inspirational portrait of unbounded love, loyalty and courage.

As the film opens, in New York City, Ruth Weinstein (Jutta Lampe) is in mourning, her beloved husband having just died. During the war, Ruth, a half-Jew, was interned in the building on Rosenstrasse.

Lena Fischer (Katya Riemann), a German aristocrat whose husband, Fabian (Martin Feifel), was Jewish, saved Ruth from certain death.

Ruth's inquisitive daughter, Hannah (Maria Schrader), wants to understand her mother's wartime ordeal. She travels to Germany and persuades Lena, now an old women, to tell her story.

German women plea for their husbands' release in the film *Rosenstrasse*.

From that point onward, the film unfolds in a series of vivid flashbacks.

These scenes encompass the drama of Rosenstrasse and Lena's romance with her husband-to-be in the face of her father's unrelenting anti-Semitism.

Rosenstrasse is burdened by an overdrawn scene in which Lena must perform a sexual favour for Goebbels in order to gain the release of Fabian.

But on balance, *Rosenstrasse* soars and tells one of the most interesting stories of civil disobedience in the annals of Nazi Germany.

Walk on Water tracks war criminal

By SHELDON KIRSHNER
Staff Reporter

Two interlocking themes – the legacy of the Holocaust and the presence of Nazi war criminals in modern German society – merge in *Walk on Water*, directed by Eyan Fox.

These issues, the staple of numerous Israeli films, may seem somewhat predictable to some. But in Fox's hands, they are fresh and sometimes even compelling.

The chief protagonist, Eyal, is a tough Mossad agent hot on the trail of a Nazi war criminal whose whereabouts are yet to be determined.

Eyal (Lior Ashkenazi) is not particularly enamoured of the assignment. Like many Israelis he believes the issue is irrelevant in this new era of Palestinian suicide bombings. But his boss insists and Eyal reluctantly complies.

Walk on Water, which was screened at the Toronto International Film Festival, opens in Istanbul as Eyal takes what seems like a leisurely cruise on the Bosporus.

In fact, he is not on a vacation. Having spotted his latest quarry, an Arab man in the company of his wife and child, Eyal retires to the bathroom and tests a syringe. When the passengers disembark, Eyal brushes past the man and stabs him with the needle. He falls to the ground like a sack of potatoes and his wife lets out a shriek.

In this brief introductory scene, Fox establishes Eyal's credentials as a cool, unruffled Mossad assassin of Arab terrorists.

Later, as he sits in his boss' office, Eyal is given a completely different task, and he does not relish it. Perhaps his lack of enthusiasm is connected to a sudden death in his family.

Eyal's target is Alfred Himmelman, a German who committed war crimes. Himmelman has gone into hiding, but his grandchildren, Axel and Pia, who are in their mid-20s, may be helpful in tracking him down.

Conveniently enough, Pia (Carolina Peters) is a volunteer on a kibbutz, and her brother (Knut Berger) is due to visit Israel shortly.

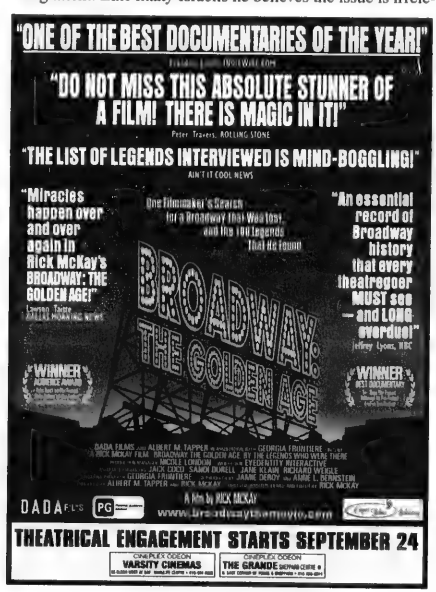
Pretending to be a tour guide, Eyal picks up Axel at the airport and drives him to Pia's kibbutz near the Dead Sea. In the next few days, Eyal shows Axel the beauty of Israel's countryside.

Eyal does not think highly of Axel, curtly dismissing him as "a fake liberal." His sneering attitude, probably a function of Axel's benevolent interest in the Palestinian inhabitants of the territories, may also have something to do with his homosexuality.

Eyal has a greater rapport with Pia, a pert blonde with an appealing personality. She resents her wealthy parents because they hid her grandfather, the war criminal, after the war.

As *Walk on Water* shifts course, Eyal pursues Himmelman on German soil. Now Eyal must come to terms with his negative feelings about that country, passed on to him by his mother, a former German Jew from Berlin.

Walk on Water, written by Fox's collaborator, Gal Uchovsky, and drawing on competent performances from its lead actors, is an intriguing film. But curiously, it lacks the white-hot tension of the finest thrillers, and its ending is just a little too pat.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Singer resumes opera career 30 years later

By CYNTHIA GASNER
Special to The CJN

Renee (Rosen) Barda was on the brink of a promising career in opera 30 years ago after years of study as a pianist and a singer in Canada and in England, but gave up an opportunity to audition with the Royal Opera House in Covent Garden when she married Dino Barda, a member of an aristocratic Italian family.

When Barda's husband died four years ago, her sons pressured her to go back to her music, and last year, she made a CD, *Posterity: Timeless World Music*. Since then, the versatile mezzo-soprano has once again found herself in the limelight and she says she is enjoying her return to her music.

Barda, who sings in English, French, Spanish, Italian, Hebrew and Yiddish, was featured recently on Global TV on the program, *Second Chance: Making It Work*. The biographical show, interspersed with her singing, will be repeated several times this fall.

Born and raised in Toronto, Barda says she began taking formal piano lessons at the age of six "and I was always singing." As a child, she first performed at her uncle's wedding, "and I was asked to sing at all family functions. I developed my love of music when I was very young."

She was accepted into the faculty of music at the University of Toronto and after graduation, received the Eaton Award and other awards. She made her debut performance at Stratford in the title role of Rossini's opera *Cenerentola* (*Cinderella*) and appeared in many operatic concerts.

Barda received a Canada Council Grant to study in Europe, and in London in the mid-1970s, she met Dino Barda whose father had been knighted by the Italian king before World War 11.

"I was at Hillel House and I heard Dino, who was visiting, speaking Italian. Since I spoke Italian, we were introduced. That's when I was to have a final audition with the Covent Garden Opera."

When they became serious about marrying, Dino's father did not want her to pursue an operatic career, she says.

"Although I was passionate about my career and realized that I was giving up a great opportunity, I made the monumental decision to marry and give up my career.

"We came to Toronto, settled in North York, and I never regretted my decision."

She became a suburban housewife and mother in a patriarchal household. After the birth of her three boys, Ilan, Yaniv and Alon, she returned to music, giving piano lessons and later taking on voice students.

Mezzo-soprano Renee Barda

"Although I didn't sing professionally throughout those years, I always sang in the house, even when I called my boys."

She says her husband was not a healthy man and suffered from several illnesses. "After his death, I realized that I had to take charge of my life as Dino made most of the decisions. My boys convinced me it was now time for me to make my own decisions."

She had a tea party for a group of her friends and performed some operatic pieces for them. She then began going to retirement residences to perform and, as the word spread, she received requests from other retirement homes and organizations.

Last year, her sons convinced her to record the CD, which she dedicated to the memory of her husband.

During the two-hour recording session, the controllers working on the CD were amazed at the gigantic voice from such a small person.

The CD has 12 selections, half from the world of opera and the other half from Broadway and popular music.

"I confess that as I completed this recording, it was as if many years of something locked up inside me suddenly had the opportunity to be released. I do believe that there is a certain time in life where everything comes together in a certain way, and I believe, for me, this is the time.

"I am of the opinion that a beautiful voice is a very special gift from God, [and] in truth, it should be heard. My greatest pleasure is to perform."

Along with her musical concerts, Barda also presents educational programs related to the composers in her repertoire.

On Oct. 17, Barda, whose website is www.reneebarda.com, will present a concert at Baycrest's Apotex Centre from 1:30 to 2:30 pm. She will also be at a number of retirement residences and give a recital at the McMichael Gallery in Kleinberg.

Italian director tackles the Arab-Israeli conflict

By SHELDON KIRSHNER
Staff Reporter

Knowing that the Arab-Israeli conflict has been the subject of countless movies, Italian film director Saverio Costanzo realized he would need a fresh approach to leave an impression.

Instead of dwelling on hopelessly divisive politics, he conjured up a script that would focus on its tragic human dimensions.

"I didn't want to make a political film," explained Costanzo, who turns 29 later this week. "I was touched by the human situation."

He stumbled upon his angle by pure chance, talking to a pacifist-minded Palestinian educator, a school headmaster, whose spacious home was commandeered by the Israeli army as an observation post in the early 1990s.

The result is *Private*, a 90-minute feature starring the Israeli Arab actor Mohammed Bakri that was first shown at the Cinematheque in Tel Aviv.

Recently screened at the Toronto International Film Festival, *Private* will open at the Haifa Film Festival at the end of this month and in Italy next January in a theatrical release.

As of last week, *Private* had yet to be bought by Canadian or American distributors.

The film, which Costanzo describes as a psychodrama, turns on a small group of Israeli troops who section off a house in the West Bank into three areas.

The middle-class Palestinian family is shocked, appalled and inconvenienced by the sudden intrusion.

But they gradually learn that the Israelis in their midst are ordinary human beings, just like themselves.

"I found no hatred in this house," said Costanzo, who has a strictly neutral attitude toward the conflict. "This man succeeded in convincing his family to see beyond the Israeli army uniforms, to see the humans."

Originally, Costanzo thought of making a straightforward documentary. But he switched course after being introduced to the Palestinian educator – whose name he prefers to keep anonymous – by an Israeli friend who happens to be a journalist.

The theme of the film clicked in Costanzo's mind after he visited Israel in November 2002, at the height of the current Palestinian uprising.

He wanted to shoot the film in Israel, but could not do so for security and insurance reasons.

So the crew assembled in Italy, where the landscape and architecture are somewhat similar. He used Israeli Arab actors, as well as Israeli Jews, because Palestinian actors are hampered by severe travel restrictions.

Implicitly, *Private* is political, Costanzo acknowledged in an interview. As he put it, "Someone is occupied and someone is occupying."

But at the end of the day, he added, Israelis and Palestinians are both victims of the violence, which has consumed thousands of lives since the start of the second intifadah in September 2000.

"I see suffering on both sides."

Although Costanzo is not particularly optimistic about the prospects for resolving the conflict in the foreseeable future, he believes that peace is ultimately possible.

Costanzo, who lives in Rome, said that Italian public opinion has a more balanced view of the conflict than in the past.

"Five years ago, Italians were strongly pro-Palestinian. But today, it's not so strong. It's harder to distinguish who's right and who's wrong. Israelis and Palestinians are all really victims. The blood is too much."

Clarification

In the article, "Actor enjoys playing quirky roles," (*CJN*, Sept. 2), the statement "Britney didn't make it past the audition process," was meant in jest. In fact, Britney Spears and her mother were executive producers of *A Mother's Gift*, which was based loosely on Spears' experiences, and they were involved in the audition process to choose an actor for the lead role.

Eye on Arts

By Bill Gladstone

PEOPLE OF THE BOOK

As we turn the page into the New Year of 5765, *Eye On Arts* presents its annual survey of what some people in the arts and literary community are reading.

* * *

Toronto writer **Michael Kaufman**, whose novel *The Possibility of Dreaming on A Night Without Stars* won the Jewish Book Awards fiction prize in 2001, has been reading *Bel Canto*, by **Ann Patchett** (HarperCollins).

"She's a beautiful lyrical writer who takes a hostage-taking incident in South America and turns it into a love story," he said. "It's an amazing meditation on human relations, on the role of art and things beautiful in the midst of terror and fear, and on the capacity of people to make profound human connections across complete cultural, language and political divides."

Bel Canto offers "a lot of enjoyment in terms of the beauty of the writing," as well as "a lot to be learned and thought about," said Kaufman, who is working on a second novel about the baby-boom generation.

* * *

"He's coming from an Orthodox perspective and he's a kabbalistic scholar, but it's very much a book meant for the public – it's not in any way a scholarly book," said author **Lilian Nattel** of *The Secret Life of God: Discovering the Divine Within You*, by **Rabbi David Aaron**, published by Shambhala Publications.

Lilian Nattel

Rabbi Aaron is "clearly familiar with current New Age and Eastern philosophies," Nattel said. "He's dealing with questions like, 'How can bad things happen to good people?' and 'What is the reason for evil in the world?' and 'What is the human connection to God?'

"He's kind of an antidote to **Madonna**. I enjoy the renewal movement, I have sympathy for New Age and I appreciate the Buddhist approach to suffering, but I get irritated by people who are clearly not well-informed and co-opt Kabbalah and Jewish mysticism… It's interesting for me to find a book that comes from somebody who is both well informed and in touch with the outside world."

Nattel's most recent novel *The Singing Fire* (Knopf Canada) was published in January. She is working on a new novel set in Stalinist Russia.

* * *

David Liss's *The Coffee Trader* (Ballantine Books) "is a real page-turner," according to literary professor **Michael Greenstein**. "I found it interesting for the historical treatment of the Jewish community in Amsterdam at the beginning of the stock market.

"You get an understanding of the intrigues of the Jewish community at that time, how Spinoza was treated… I think it's a fascinating historic re-creation of that period, and certainly applicable to the current events in North America today."

Greenstein is editor of *Contemporary Jewish Writing in Canada: An Anthology*, published recently by the University of Nebraska Press.

* * *

Elyse Friedman, whose second novel *Waking Beauty* has just been published by Three Rivers Press, has been reading *The Man Who Shocked the World: the Life and Legacy of Stanley Milgram*, by **Thomas Blass** (Basic Books).

A Yale psychology professor in the 1960s, Milgram devised a lab experiment to measure the willingness of people to administer electric shocks to hapless victims under the guise of scientific discovery.

"I think he was influenced by the Holocaust," Friedman said. "He wanted to find out if ordinary individuals could be compelled to conduct acts of evil and, if so, what it would take to make them do so.

"What he discovered with this experiment was that way more people than he expected were quite eager to commit acts of evil if there was an authority figure telling them to do so."

The book provides a full portrait of the Bronx-born scientist, who also invented the notion of "six degrees of separation" to describe how interconnected all human beings are to each other, Friedman said.

"I'm interested because I find social psychology interesting and I've always been fascinated by the social psychology experiments that he did."

Friedman is the author of a previous novel, *Then Again*, as well as a recent book of poetry, *Know Your Monkey* (ECW Press). She is currently working on a book of short stories.

* * *

Nathaniel Hawthorne's *The Scarlet Letter* recently won the belated admiration of **Norman Ravvin**, the author-editor who is chair of the Institute for Canadian Jewish Studies at Concordia University in Montreal.

"I'm drawn to him because of his sharp ethical stance. He's so focused on the way early American communities built themselves on lies, and he's trying to propose an alternative. It's one more take on early American hypocrisy."

Hawthorne and other early American writers provide a "bedrock for literature that we in Canada lack," Ravvin said. "We don't have someone like Hawthorne writing about our beginnings. I'd say that his identity isn't monotheistically Christian but broadly ethical, so there's room there for Jewish forms of ethics and Jewish forms of identity."

Ravvin spent the summer completing a new collection of short stories.

* * *

As for me, I recently read **David Bezmozgis's** outstanding new collection, *Natasha and Other Stories* (Harper Flamingo), which is a brilliant literary debut by a young writer who is already a celebrated talent. The stories have attracted much praise since some began appearing individually in prestigious publications like the *New Yorker* and *Harper's*.

A Soviet-born Torontonian in his early 30s, Bezmozgis writes about the Russian-Jewish immigrant experience and the wave of émigrés who, like his own family, came to Toronto in the 1970s. With *Natasha*, he does much more than put north Toronto's Russian-Jewish ghetto on the literary map.

At his best, in stories like *Tapka*, *Roman Berman Massage Therapist* and the title piece, he delivers a profound yet simplistic, tragicomic statement about the human condition as expertly as Anton Chekhov or Leo Tolstoy. The stories are smart, entertaining and compellingly readable.

Nathan & Rina Arback

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would like to thank everyone for their thoughts and prayers and wish you all a Shana Tova

Books & Authors

Israeli journalist recounts Yom Kippur War

By SHELDON KIRSHNER
Staff Reporter

THE YOM KIPPUR WAR
THE EPIC ENCOUNTER THAT TRANSFORMED THE MIDDLE EAST

The Yom Kippur War, which erupted 31 years ago in October, was a landmark event both militarily and politically.

Surprised and shocked by Egypt's and Syria's co-ordinated attacks in the Sinai Peninsula and the Golan Heights, Israel was sent reeling in the first few days of the war, all its complacent conceptions about Arab military capabilities shattered.

Although it eventually recovered from the savage blows, Israel emerged from the war "more chastened than triumphant," Abraham Rabinovich observes in his important book, *The Yom Kippur War: The Epic Encounter That Transformed The Middle East* (Random House Canada).

In political terms, the war was significant, he suggests. The stalemate on the Sinai front gave way to a series of American-sponsored disengagement accords that ultimately led to a peace treaty between Israel and Egypt. Israel and Syria remained implacable enemies, but a ceasefire engineered by U.S. Secretary of State Henry Kissinger ushered in a period of quiet on the Golan.

Rabinovich, who covered the 1973 war as a reporter for the *Jerusalem Post*, draws a compelling picture of the 19-day conflict, filling his canvas with flowing narrative, rigorous analysis and tales of personal heroism and setbacks.

He begins by recounting the background that triggered the war. In the wake of the 1967 Six Day War, Israel was confident it had attained military superiority over the Arabs. As a result, Israel's deployment of forces on both fronts was remarkably limited. When the Egyptians struck on Oct. 6, only 450 Israeli troops manned the Bar-Lev Line along the Suez Canal.

In 1970, shortly after the close of the War of Attrition, Israel's defence minister, Moshe Dayan, wanted to reduce Egypt's motivation for going to war by pulling back from the canal. But Golda Meir, the prime minister, vetoed his proposal. Nor was she interested in exploring a non-belligerency peace plan floated by Egypt's fairly new president, Anwar Sadat.

Her rejection of Sadat's overture was bolstered by Eli Zeira, Israel's director of military intelligence, who claimed that Egypt would not wage war anytime soon to regain the Sinai. His rosy assessment was disputed by Gen. David Elazar, the chief of staff, and by Zvi Zamir, the head of the Mossad. But Zeira's view took precedence over theirs.

In short, Zeira believed that Egypt would not initiate hostilties unless it had Soviet long-range bombers and Scud missiles capable of neutralizing Israel's air force and hitting Tel Aviv. But Zeira's reading of Egypt's strategy was flawed. In 1972, as Rabinovich points out, Sadat told his generals he would launch a war without waiting any longer for the bombers or missiles.

He and his chief of staff, Gen. Saad el-Shazly, drew up a limited war plan, High Minarets, that envisioned an advance of only about five miles past the canal. They reasoned, correctly as it turned out, that Israel's air superiority could be overcome by a shield of SAM-6 missiles, and that an Egyptain bridgehead in the Sinai would break the current political impasse.

From September 1973 onward, Israel received 11 warnings of an imminent Egyptian and Syrian offensive. King Hussein of Jordan personally delivered one of them. But due, in part, to a clever Egyptian deception plan, Israel disregarded these ominous signals.

Israel, however, beefed up its garrison on the Golan, placed the army on a high alert and authorized air force commander Benny Peled to call up reserves. Without these measures, Israel may well have been defeated.

On the eve of the war, when all signs indicated that the worst-case scenario was on the verge of materializing, Elazar argued for a pre-emptive strike against Syria's airfields. But Meir, wary of the United States' reaction, demurred.

When the war started, Egypt softened up Israeli lines with a massive land and air bombardment. Sadat's half brother, a pilot, was one of the first Egyptian fatalities.

Israel's air force, which had performed brilliantly in the Six Day War, was unable to stem the tide. All told, Israel lost 102 aircraft, one-quarter of its air force, during the war. Syria and Egypt lost more than 400 aircraft.

Incredibly enough, Gen. Shmuel Gonen, the commander of Israel's southern front, dismissed Egypt's canal crossing, a stellar feat, as a failure. Gonen's faulty conclusion was in keeping with Israel's arrogant underestimation of its adversaries.

On the Golan, the Syrians achieved a stunning breakthrough, even though Israel had acquired Syria's updated war plan a week before Yom Kippur. By the second day, Syrian armour had reached the edge of the escarpment and had a splendid view of the Galilee. Rabinovich claims that Syria had no operational plan of continuing the war into Israel, but left open the option of capturing Nazareth.

In his estimation, the fall of Israel's intelligence-gathering facility on Mt. Hermon was "the single most humiliating episode" of the war. Israel recaptured Mt. Hermon, but at the cost of 80 dead and 136 wounded.

On Oct. 8, Israel launched a counter-attack in Sinai, but it was an abysmal failure, and, in the author's words, "the most ignominious day in Israel's military history."

In a bid to relieve the pressure on the southern front and re-establish its deterrent power, Israel tried to knock the Syrians out of the war by hitting strategic targets throughout Syria. Phantoms bombed army and air defence headquarters, as well as ports, refineries, power stations and bridges, but to no avail. Syria did not budge, and the war raged on.

Eventually, in hard-fought battles during which 800 Syrian tanks were destroyed, Israel pushed the Syrians off its sector of the Golan. But Israel's plan to march on Damascus was foiled by an Iraqi expeditionary force – consisting of 500 tanks, 700 armoured personnel carriers and 30,000 soldiers – and by veiled Soviet threats.

In a sop to Arab public opinion, King Hussein dispatched Jordan's Fortieth Armoured Brigade to Syria's assistance. But at the last minute, Syria called off a planned counter-attack that would have included Jordanian, Iraqi, Saudi, Kuwaiti, Moroccan and Palestinian troops.

As for the Palestinians, their sole contribution to the Arab war effort was the firing of 40 Katyusha rockets into northern Israel from Lebanon. There were no incidents in the West Bank and the Gaza Strip, surprisingly enough.

Israel regained the initiative in the Sinai by decimating an Egyptian tank force rumbling toward the Gidi pass and by mounting an audacious crossing into western Egypt, or Africa, spearheaded by an insubordinate general named Ariel Sharon.

Sadat and some of his advisors misinterpreted the crossing as a mere raid. Their illusions collapsed as Israel captured a 1,600 kilometre enclave west of the canal and fought a succession of battles, the fiercest being at a place called the Chinese Farm.

As the war reached a crescendo, Israel lunged toward Ismailiya, a port astride the canal, and penetrated Suez, a major logistical base for the Third Army that had been cut off and surrounded. Both operations were unsuccessful and costly. Indeed, Rabinovich describes the thrust into Suez, with 80 dead, as a "misadventure."

Rabinovich reckons that the war, which resulted in the deaths of 2,656 Israelis and many more Arabs, was a considerable political victory for Egypt.

What land Egypt was unable to capture by force of arms it acquired through patient diplomacy. By the late 1980s, all of Sinai, including Taba, adjacent to the Israeli port of Eilat, was in Egypt's hands.

But in regaining Sinai, Egypt had to pay a heavy price – signing a formal peace treaty with Israel.

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500 TUTORING
510 UPHOLSTERY
515 WATERPROOFING
520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
530 WINDOW CLEANING
550 WORKSHOPS

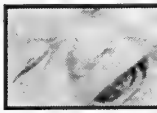
5 HOUSES FOR SALE

Larry, Darlene, Lynsey and Tarah Wronzberg

ALAN NEWTON

From my Family to your Family.
Wishing all my clients, friends and family a very happy, healthy and prosperous New Year!
Thank you for your support throughout the year!

לשנה טובה תכתבו



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* * *

BATHURST / DELL PARK

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AVENUE / BATHURST / COLDSTREAM 50 x 150 ft., $599,000
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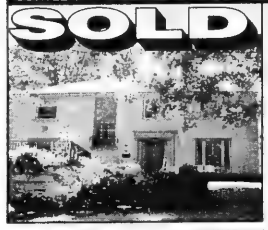

SOLD

Executive home on gorgeous 50 x 153 ft. lot in most prestigious central location close to schools, shuls, and all amenities! 4 bedrooms, 5 baths, main floor family room, stunning inground pool. Call Barbara Grossman, Sales Rep., (416) 787-1712.

SOLD

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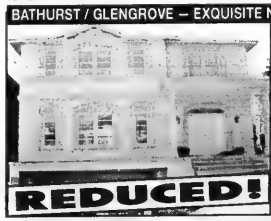
BATHURST / GLENGROVE — EXQUISITE NEW CUSTOM HOME!



REDUCED!

5 + 2 bdrms., 5 baths, fin. bsmt., sep. entry to in-law suite, fam. room, dream kit. Luxurious upgrades throughout! Lowest priced new home in area. **REDUCED TO $979,000 — ACT NOW!** Call David Eichorn* (416) 787-1712. Visit our website for a virtual tour.

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Custom Built Home! Top Quality finishes, 1.5 years new, 3 bedrooms, 4 baths. Faithe Sversky** 416-488-2875

THE MANOR BROCKINGTON CRES.
Beautiful 4 bedroom family home, master bdrm with Hollywood dressing room, fin Rosewood bsmnt. Ruth Bass* 416-226-1987

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Extensively renovated 2002. 4 bedrooms, 3 baths, main floor family room, 46 x 121' lot. Faithe Sversky** 416-488-2875

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Just renovated, new kitchen, new baths, new hardwood floors throughout, 3 bedrooms. Faithe Sversky** 416-488-2875

BAYVIEW/NORTH PROPERTIES

BAYVIEW/FIFESHIRE DESIRABLE CRES.
4 bedrooms, magnificent lot, inground pool, hardwood floors, skylites, lush landscaping. Ruth Bass* 416-226-1987

DENLOW ESTATES 5 BEDROOM CUSTOM
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GREENLANE AREA, QUIET COURT - 4 BEDROOMS
A showpiece, main floor family room & den. $$ upgrades, built-ins, hardwood, fin basement & pool! Hedda Zaionz* 416-226-1987

101 SWEETWATER CRES. RICHMOND HILL
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CUSTOM BUILT 18 UNIT CONDO
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BATHURST/BJCC
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Ample closets plus cedar, Roof laundry, ravine setting, pool, pkg. incl.
6 Apts. per flr.
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Bathurst and Steeles
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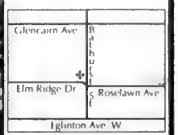
75 APARTMENT FOR RENT

Luxury Apartments for Rent
The Eldorado
2500 Bathurst St.
Few Remaining Call Today!



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Bathurst/Lawrence, brand new bsmnt. apt., 1 bdrm. + den, large kitchen, partly furnished. $800/mo. Call 416-781-5566.

Bath./Glencairn, 1 bdr. furn. bsmt apt, n/smkr/pets, ful kit./bath, sep. entr. $750/mo. 416-787-4154.

3 bdrm. apt., 2 bathrooms, lrg. kitchen + garage. Extra parking. 416-247-2858, 416-992-1965.

78 SHORT TERM RENTAL AVAILABLE

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82 ROOM AVAILABLE FOR RENT

Thornhill, near shuls, apt. room all amenities, shabbos elevator, suitable for orthodox female/student. 905-764-0907.

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Boca Raton, clean, quiet 2 bed., 2 bath, full office, furn'd. house w/priv. pool & yard, Corian kitch. Avail. Dec. 1 for seas. or longer. Walk to shops, synagogue. No smkng/no pets. $3000/mo US + utils + sec. dep. 561-338-9020, 561-866-0186.

130 FLORIDA PROPERTY FOR RENT

Aquarius-Hollywood, lux. 2 bdr., 2 bth, excellent condition furn. condo on ocean, excellent views. Avail. Jan. 12, 3 mo. min. $2500/mo US. 416-661-1389 (9 a.m.-5 p.m.)

Naples/Marco Island, Fla., fully equipped 3 bedroom, 2 bath, main floor coach house with lanai, lake view in upscale golf resort. Pools, spa, tennis, golf, dining on site. Available Jan. '05 on. Monthly rentals approx. $3-4K US. 416-256-0880 or e-mail fiddlerscreek@rogers.com

SUNRISE, beautiful lg. twnhse. 3 bdrms, 3 baths, pool, tennis, Jan.-March '05. 416-964-1228.

ARLEN HOUSE EAST, ocean-view, 1 bedroom, 1 1/2 bath, spotless. Covered parking. 2004-2005 season. Please call Barb 905-886-0347.

100 Arlen House East, 1 bdr., conv., min. 3 mos. Free daily bus to mall. 416-636-6470.

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155 ISRAEL PROPERTY FOR SALE

PROPERTIES FOR SALE - ISRAEL
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165 ISRAEL PROPERTY FOR SALE/RENT

PROPERTIES IN ISRAEL
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OBITUARIES & Related Notices
see page 40

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30 CONDOMINIUM FOR SALE

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240 EMPLOYMENT OPPORTUNITY

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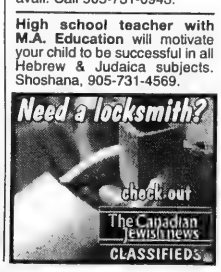

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Berlin bans Islamist conference

Ha'aretz Daily Newspaper Ltd

BERLIN — The Berlin senate Monday banned an Islamist conference slated to take place in the German capital early next month.

German Interior Minister Otto Schily had been pressing for Berlin authorities to stop the Arab Islamic Congress in Europe, which was scheduled for Oct. 1 to 3.

Around 800 participants were expected for the conference to discuss, among other things, "resistance against American Zionist terrorism."

The Simon Wiesenthal Center, an international Jewish human rights group, had called on Germany to ban the meeting.

Berlin authorities have deported the main organizer of the conference for his alleged radical anti-Israel and anti-U.S. stance, authorities said.

Fadi Madi, spokesperson for the International Movement against American and Zionist Globalization and Supremacy, was deported to his home country of Lebanon on Saturday evening, the *Berliner Morgenpost* reported Sunday.

A Berlin police spokesperson, speaking on customary condition of anonymity, confirmed Madi had been sent back to Beirut.

Madi was the main organizer for the conference, which on its website urges "the liberation of all the occupied territories and countries in struggle against the American-Zionist hegemony and occupation."

Madi had been in Beirut last week drumming up support for the conference, and was confronted by Berlin state authorities when he returned to the German capital and told he would have to leave the country, the *Berliner Morgenpost* reported.

"Whoever, as a foreign national, does not recognize the laws of our country and uses Germany as a platform from which to campaign against other countries and praise terror attacks forfeits his rights to stay in Germany," Berlin Interior Senator Ehrhart Koerting told the newspaper.

Federal prosecutors had been investigating Madi on suspicion he belonged to a banned organization and approved of the move to deport him, the newspaper reported.

Schily said last week that the conference "seems to fall under the heading of justifying terrorist acts" and that he was working with Berlin authorities to try and ban it.

On Friday, the federal government said the Foreign Ministry had instructed German embassies worldwide to refuse visas to anyone who says they want to attend.

Germany's main Muslim organization, the Central Council of Muslims, sought to distance itself from the conference, with spokesperson Mounir Azzaoui telling the *Morgenpost* "the organizers are unimportant individuals and splinter groups that are not known to us."

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Iranian striker pulls out of soccer match in Israel

Ha'aretz Daily Newspaper Ltd.

TEL AVIV — Maccabi Tel Aviv, Maccabi Haifa and Bnei Sakhnin enjoyed mixed results in European club action over the Rosh Hashanah holiday last week. Israeli Premier League champions Haifa edged Dnipro of the Ukraine 1-0 in the UEFA Cup, while Bnei Sakhnin lost 2-0 in an away game to Newcastle in the same competition. Maccabi Tel Aviv was the first of the three to see action when it hosted Bayern Munich in the Champions League on erev Rosh Hashanah and lost 1-0 in front of 30,000 fans in Tel Aviv.

An anti-Israel boycott appeared to intrude on Tel Aviv's match when Bayern striker Vahid Hashemian, an Iranian citizen, ruled himself out of contention with a supposed back problem.

Bayern Munich coach Felix Magath said an injury Hashemian picked up in a league match was more serious than originally believed, but politics was thought to be behind the striker's sudden deterioration in health.

Hashemian's withdrawal eased a potentially difficult situation for the player and the club, after a spokesperson for Iran's sports federation said Iranian athletes were not allowed to travel to Israel, and warned of "consequences" for those who violated the ban.

The spokesperson told Iranian media that Iranian laws are clear.

"The laws forbid any Iranian citizen from travelling to [Israel]," he said. "That includes sports people, and is irrespective of whether they travel as part of a team or as individuals. Those who do not adhere to this law will have to live with the consequences."

Iranian athletes have not been allowed to compete against Israeli athletes at international competitions. At last month's Olympic Games in Athens, an Iranian judoka refused to compete against an Israeli and was given the $120,000 bonus that the two Iranian gold medal winners received.

In another off-field development, Israel's High Court rejected a petition that it stop the game being played on Rosh Hashanah. Two groups petitioned the court, asking it to force various Israeli authorities to prevent the match because it undermined Jewish values. The panel of three judges threw out one plea while the other was withdrawn.

The court said Maccabi and the Israeli Football Association had tried to reschedule the match, but ultimately it was the decision of UEFA, European soccer's ruling body.

"There are many in Israel who were not pleased that the match was set for the eve of Rosh Hashanah, but once the decision was taken and it became clear that the dates would not be changed, the authorities were forced to prepare [for the match]," the judges said in their ruling. "We cannot tell Maccabi not to play the game, and we have no jurisdiction in this matter."

The judges said halting the match would incur huge financial losses and possible expulsion from the competition for the club, and do untold damage to the reputation of Israeli soccer and sport in general.

Bnei Sakhnin fans celebrate their team's victory in Israel's State Cup, which opened the door to UEFA Cup competition.

Maccabi coach Nir Klinger said at the pre-match news conference that appearing in the Champions League was a treasured moment in his life.

"This is the highlight of my career and that of my players," he said. "It is the biggest moment in the history of Israeli soccer. The Champions League is coming to Israel, to Tel Aviv."

"Playing in the Champions League may be our biggest moment so far, but after every peak you scale there is another waiting to be conquered," Klinger said, adding that his players would not be overawed by the occasion even though Bayern is the clear favorite.

Meanwhile, Magath said time constraints would prevent his players from visiting the Yad Vashem Holocaust memorial. Bayern Munich's president, Franz Beckenbauer, had earlier urged his club's players to take time out to visit the site.

Swimmer wins gold at youth games

By ELI SHUPAK
Special to The CJN

Darren Rubenchik qualified for the JCC Maccabi Games by just a few short weeks when he celebrated his 13th birthday in late June. The Thornhill resident made the most of his opportunity at last month's annual Jewish Community Centre event in the Greater Washington Area, capturing 12 medals in the pool, including seven gold.

Altogether, 77 Toronto athletes came home from Rockville, Md., with 37 medals, including 10 gold, in swimming, baseball, basketball, soccer, golf and tennis.

The boys and girls under-16 golfers won gold, while the boys' soccer and basketball teams won bronze.

As one of the country's top-ranked swimmers, the Grade 8 student at Willowbrook Public School is setting his sights on getting to Beijing in four years time.

"I love to swim freestyle," said Rubenchik, a member of the Richmond Hill Aquatic Club, who previously was the under-11 provincial champion. "I hope to swim for Canada and go to the Olympics in 2008."

Vancouver and Edmonton also fielded teams for the five-day competition, along with participants from Poland, Australia, Venezuela, Mexico, Great Britain, and the host United States.

Montreal, Ottawa and Hamilton competed in the Boston region, while Austin, Tex., and Columbus, Ohio, were also hosts.

The Olympic-style games, held each summer in North America, are the largest organized sports program for Jewish teens worldwide.

They were first held in 1982 and grew from a small pilot project in one host community to this year's event, in which more than 6,000 teenagers, 13 to 16, took part in four host cities. Since 1991, the games have been hosted in a number of North American cities to permit as many participants as possible.

"It incorporates athletic competition with a Jewish experience and gives the kids a taste of being Jewish," said Grant Smith, the Toronto delegate's facilitator representing the Bathurst Jewish Community Centre. "[The goal is] to have them realize there's other Jewish kids who play sports just like they do."

The courage to change

something

By MIRIAM PORTER

The year 5765 is going to be magnificent. In the superficial part of my brain that dreams about fashionable clothing, I am finally able to afford the very expensive and stylish black boots that literally moulded to my legs when I tried them on. (I have gone back to see them often, like visiting a puppy in a pet store.) My vain fantasy also includes a Prada purse, a day at the Stillwater Spa and dinner at a swank restaurant in downtown Toronto.

On a much deeper level (beyond shopping and spending money that I have yet to earn), I imagine 5765 as a year filled with love, truth, honesty, hope, peace and happiness in the world. As the anonymous poem goes, "Accept the things you cannot change, have the courage to change the things you can, and the wisdom to know the difference."

The most difficult part for me has always been accepting that there are some things I can't change. I have learned – the hard way – that it's not possible to change people to suit your own needs, no matter how hard you try, whether it's your boyfriend/girlfriend, family member or close friend. This coming year, I will do my best to accept others as they are and not judge them.

In the New Year, I would like the strength and courage to change the things I can. I believe if we work together, we can have a positive effect on the lives of other people. I know we can help the suffering people of Sudan; we can put an end to anti-Semitism; we can make our voices heard; we can feed the hungry people in the streets of Toronto; we can end needless animal suffering; we can follow our dreams; and we can do tzedakah and tikkun olam every day of our lives.

I want the wisdom to know the difference between what I can and cannot change. My good friend and mentor recently told me to "daven for clarity and partnership with God." I believe that with clarity, we will gain the insight to know the difference, and when we have a partnership with God, anything is possible.

Many of us make New Year's resolutions and learn from our past experiences and mistakes. Despite the spiritual differences between the Jewish and secular new years, they share one similarity: we look back at the past year and plan our changes for the year to come.

This column will be published in time for the Days of Awe, the 10 days starting with Rosh Hashanah and ending with Yom Kippur. It's a time for serious introspection and reconciliation with people we may have wronged during the previous year. The changes we make and actions we take during the Days of Awe are crucial. The most important things to consider are tshuvah, tfillah and tzedakah – repentance, prayer, and good deeds/charity. The idea that on Rosh Hashanah God decides, provisionally, "Who shall live and who shall die" but that our actions during the Days of Awe can alter this decree reminds me what is important in life.

The truth is, I don't need the Prada bag. I am quite happy with the cute purse I got on sale for $20. Instead of a day at the spa, I would be just as content with a swim in a beautiful lake surrounded by trees. Instead of dinner at an expensive restaurant, I would gladly accept a picnic in the park with someone I love and use the money I save to buy a meal for someone living on the street.

This year, before Yom Kippur is upon us, I respectfully suggest that we all consider the individual changes we want to make in the year 5765.

Shanah Tovah.

Miriam can be reached at Miriam@jtvproductions.net.

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Epi on Education

Seymour Epstein

Some readers who are parents of children in Jewish schools may have heard of a term used in curriculum design: spiral curriculum. Put simply, a spiral design in subject matter determines a base of information at the first stage of learning and then adds new information at each grade level that supplements and complements a growing sphere of knowledge.

It is much easier to understand how this works if I provide you with a concrete example, and what better illustration at this time of year than the Book of Jonah, which is read on Yom Kippur afternoon.

Each year, in learning about the Yamim Nora'im, Jewish students, old and young, are exposed to this book. In a spiral curriculum, we can mine the riches of these fascinating four chapters in age-appropriate bits, whereby we always know that there's more to learn as we grow from kindergarten to old age.

Jonah is particularly suited to spiral teaching because of the enigmatic content of the text, which demands commentary on many levels of sophistication. A young child can fantasize about life in the belly of a great fish. An older child can follow the storyline and look for narrative problems. (And there are many!) A teen could relate to Jonah's Chapter 1 rebellion and his return in Chapter 3. A young adult might identify with the universal message of the Chapter 1 sailors and the Chapter 3 Ninevites. It will probably be that most difficult of passages, Chapter 4, that will challenge the experienced intelligence of an adult reader.

The properly designed spiral curriculum, while it is used in many schools, is also useful in our private Jewish study habits for a variety of reasons:

- Students never need to unlearn something taught in an earlier setting.
- The learner is always building on an existing structure, which helps to stabilize the content.
- Subject matter is always age-appropriate.
- One always knows that at an advanced level, there is more to come.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Be a child – kick a can

URBAN WRITER

Our children are beautiful, and we were beautiful as children.

I know a nine-year old child who recently told me that she decided to stop cracking her knuckles one at a time, so as not to get overwhelmed by the job of stopping cold turkey all at once. I was intrigued.

An adult friend of mine told me that, as a child, she used to see auras of colours around people, like greenish reds and purplish-blues. As she grew older, she stopped divulging this important information to adults because of the disbelieving looks on their faces. Apparently, many children see similar auras.

A long time ago, I stood in front of an emergency ward waiting for a friend. A local rabbi was there with her son, a five-year-old, who was clearly a very aware child. A car sat nearby with its engine running and I said to her son that the man should shut off his engine so as to comply with the sign asking people to do so.

He turned to me with the most angelic look and said, "That's not what the sign says." I responded politely, thinking that perhaps he was too young to read it thoroughly, and said, "Well, honey, it does say that," and then I proceeded to read it. Once again, he replied, "No it doesn't say that at all. It says it's OK to keep your car running."

Finally after a few back-and-forths, he turned to me confidently and stated, "Look, I'm five years old and we kids see things differently than you adults, and that's how I read the sign –like a kid."

I was halted in my tracks. To me, I had entered into the realm of Peter Pan where the magic of imagination and creative wonderment comes alive. I recall the warmth that travelled through me as though I was watching the birth of a calf.

His response was anything but mundane, and it made me consider that maybe Jewish folklore has it right when it states that we are born knowing "truth" but our ability to access it becomes encumbered as we get older.

I write this because I am sometimes saddened at how we respond to children when they allow us into their precious castle of imagination and awe and we dismiss it as silly childish prattle and nattering.

I write this column as encouragement to my fellow adults to sing as loud as the army at Jericho, and dance recklessly and wildly the way we do around the table of the bride and groom as the night wears on.

Remember how we used to dance, and spin about until we toppled over from dizziness, and how, despite the fact we were tone deaf, we would sing forcefully just like our friends who were destined to be virtuosos. It didn't matter that our voices were different, because we were singing and we reveled in excitement through our personal instrument, our own gift from God.

Be a child, in the way adults can be. Others may laugh and poke fun, but they are likely craving to do the same and return to a time, still inside them, that is as colourful as Joseph's coat of many colours.

Encourage the creative truth in your child and explore that same magnificence in yourself. Late at night, when you're walking home from a Torah class, kick a stick or a can, and then boot it again. Stare endlessly at the butterfly perched on your shoulder and watch the ant as it carries a weight three times its own.

Be in the moment, because within it you will find the holy laughter and awe of childhood that we all used to carry with us.

Life is a challenge. Be goofy. It's a blessing.

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This Week

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Anglican leaders urge Israel divestment

By DAPHNA BERMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Leading members of the Anglican church will recommend that their decision-making body adopt an anti-Israel financial divestment policy similar to the one the Presbyterian church passed earlier this summer.

The announcement, made Sept. 21 in Jerusalem by representatives of the Anglican Peace and Justice Network (APJN), came at the close of the delegation's 10-day tour of the region.

"We will return home and recommend that the Anglican Consultative Council [(ACC), the church's decision-making body] adopt a resolution calling for divestment from Israel, and if our delegation is representative of the larger Anglican sentiment, then I'd say we're in good shape," Dr. Jenny Te Paa, who led the APJN delegation, told *Ha'aretz*.

The approximately 30 APJN delegates, who were appointed by region and represent the church's extensive global network, will make their official recommendation to the ACC in June 2005, when the body meets formally in Wales.

Before that, in February 2005, delegates will address an international meeting of archbishops in London, to convince spiritual leaders, including the archbishop of Canterbury, that divestment is a "moral" imperative.

Continued on page 36

Fellowship of arms and of sorrow

Comrades mourned Mamoya Tahio, 20, last week in Israel. Tahio, a border police officer, was killed in Jerusalem along with fellow officer Menashe Komemi, 19, while preventing a Palestinian suicide bomber from reaching a crowded bus stop of travellers and hitchhikers.
[Israel Sun photo]

Justice for Jewish refugees from Arab lands

Group in France determined to raise awareness

By PHILIP CARMEL
Jewish Telegraphic Agency

PARIS — When the International Court of Justice ruled in July that Israel's West Bank security barrier was illegal, Yves-Victor Kamami, a former president of B'nai Brith France and an executive member of the CRIF umbrella organization of French Jews, learned a valuable lesson.

"The lesson of the security barrier is that everything is now an issue for the courts," he said. "There will come a point when the permanent borders of Israel are settled and then the world will move on to the issue of the refugees. We have to be ready for that."

Kamami recently set up the International Federation of Jewish Refugees From Muslim-Arab Countries.

Continued on page 36

Newly arrived immigrants to Israel from Morocco in the 1950s. [WZO *photo*]

Shabbat Chol Hamoed Sukkot: Kohellet
Candlelighting: 6:42
Havdallah: 7:43
Greater Toronto Area

Killing of Hamas leader embarrasses Damascus — please see page 35

News in Brief

CANADA

Golfing for Cancer

KELOWNA, B.C. — The Okanagan Jewish Community (OJC) held its annual golf tournament with the B.C. Cancer Agency's Centre for the Southern Interior this year and raised more than $21,000, the OJC announced. Half the proceeds from the mid-summer event went to the centre's prostate brachytherapy equipment campaign to bring a new prostate cancer treatment to Kelowna. The other half will go to an OJC education fund.

WORLD

Protocols Removed

NEW YORK — Wal-Mart removed the anti-Semitic tract *The Protocols of the Elders of Zion* from its online retailing website in the United States last week after complaints from Jewish groups. A Wal-Mart spokesperson said the book, a forgery that describes a Jewish plan for world domination, is no longer for sale because of customer feedback. The Simon Wiesenthal Center called for the book to be taken off the site, while the Anti-Defamation League wanted the store to put up a disclaimer. Amazon.com, and Barnes and Noble also sell the book online, and some versions carry disclaimers about it. Wal-Mart, however, did not, and the ADL said its description of the book framed its legitimacy as an open question: "Although there may be final evidence [it's a forgery], we have not seen a clear and convincing version of it produced by those making the claim." Canadian bookseller Chapters.indigo.ca doesn't carry the book.

Imam Gets Jail Time

CLEVELAND — A Palestinian-born leader of a U.S. mosque was sentenced to jail last week for lying about his connection to terrorist groups when he applied for U.S. citizenship. Fawaz Damra, the imam of the Islamic Center of Cleveland, received two months in prison and four months house arrest. Damra was convicted in June of lying about his ties to terrorist groups, including Islamic Jihad. The judge did not comment on a prosecutor's request that he be deported.

Hate Postings Arrest

NEW YORK — A New York man was arrested for recruiting children to post pro-Nazi and pro-white supremacist stickers on buildings, including a synagogue. The *New York Times* reported last week that Thomas Zibelli was charged with criminal mischief and aggravated harassment. The prosecutor urged the charges be labelled hate crimes.

Just a Vacation Video?

BAKU, Azerbaijan — Security forces in Azerbaijan arrested an Iranian man who said he was videotaping the Israeli Embassy in Baku for its beautiful architecture. Israeli officials believe the man was collecting information for Iranian intelligence. He was detained Sept. 1, but the arrest was only made public last week.

WJC Fires VP

NEW YORK — The World Jewish Congress has asked its senior vice-president to halt all his activities on behalf of the organization and fired him from its steering committee. Isi Leibler, who had raised questions about financial irregularities at the WJC, was dismissed at a meeting last week in New York of its steering committee. At the meeting, Edgar Bronfman, the WJC's longtime president and its largest financial supporter, said he would run for another five-year term. He had been expected to step down in 2006. Leibler's firing came after a spat at congress' helm raised questions about the leadership and finances.

N.Z. Grounds Irving

LOS ANGELES — Holocaust denier David Irving plans to challenge the ban on his entry into New Zealand. Irving was prevented from boarding a flight in Los Angeles on Sept. 16 when an urgent fax was sent by New Zealand officials to the airport, ordering airline officials to bar him from boarding a plane headed for New Zealand. Irving wished to enter the country to speak at the National Press Club in Wellington, but when he announced his intention in late July, New Zealand officials said they would block his entry.

Haifa U Freezes Donation from ex-*Post* Chair

JERUSALEM — Haifa University has decided to freeze a donation from Canadian David Radler, a former top executive at Hollinger Inc. and the ex-chairman of the *Jerusalem Post*, after learning of allegations the money was misappropriated from the *Post*'s charitable fund, *Ha'aretz* reported.

But the university has decided not to revoke the honorary doctorate it gave Radler in exchange for a $75,000 contribution. University officials said the money is only a small part of the sum he promised to contribute for the honorary title.

Radler and company CEO Conrad Black were accused in a report submitted to the U.S. Securities and Exchange Commission of running a "corporate kleptocracy," lining their pockets at the expense of the media corporation's stockholders. The report was submitted by a special committee of inquiry looking into alleged misdealings inside Hollinger International Inc., which owns the *Post*. The pair are being sued by Hollinger shareholders for misappropriating company funds.

The report quotes former *Post* publisher Tom Rose as saying that Radler wanted to contribute money to Haifa U and receive an honorary doctorate by transferring part of the sum – $25,000 – from the *Post*'s charitable fund, which was set up some 70 years ago to collect money for the needy. The report says Rose warned Radler against transferring the fund as a personal contribution, but Radler insisted.

University officials refused to say from whom the money was received and whether it was on Post Charitable Fund cheques. University sources confirmed to *Ha'aretz* earlier this month that Radler transferred $75,000 for the honorary title. They said this is standard practice in academic institutes.

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New version of *The Diary of Anne Frank* set to open

By DAVID SILVERBERG
Special to The CJN

Wendy Kesselman's 1997 adaptation of *The Diary of Anne Frank* will make its Toronto debut Oct. 5 at the Bathurst Street Theatre.

Known as an uncensored, more Jewish version of the 1955 Broadway play, it includes new material from the famous journal by the foremost icon of the Holocaust. Excerpts detailing Anne's thoughts on sexuality and her frustration with her mother were deleted by Anne's father Otto when he first allowed the diary to be published, but today, says director Alexander Galant, these issues aren't so taboo.

"Anne doesn't think so differently than what a 13-year-old girl thinks today," Galant says, adding that young audiences can relate to someone who also likes boys, enjoys dancing and argues with her mother.

The cast includes Jennifer Waiser as Anne, Andrew Gillies as Otto Frank, Carol Lampert as Edith Frank and Sarah Dodd as Mrs. Van Daan.

Galant believes it's the right time to stage this important play in Toronto. "Last spring, when those vandals painted swastikas in the city, I thought 'How can this happen now, with what we know?'"

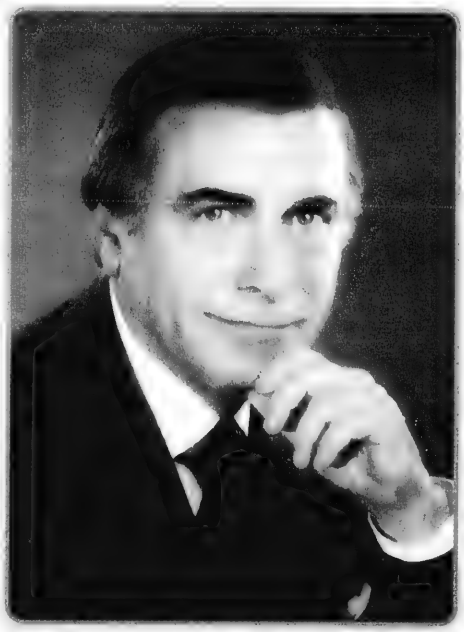
Anne's story and perspective is still very relevant, Galant says. "It's one thing to say six million Jews died, but it's another thing to see a face witnessing that horror."

The Toronto show is not the only testament to the ongoing interest in her tale: the book *The Diary of Anne Frank* has sold 25 million copies in 100 languages, while a new exhibit of photographs taken by Otto Frank premiered in New York in May. As well, an ABC TV adaptation of *The Diary of Anne Frank* won an Emmy for best miniseries in 2001, and a CD-ROM released the same year, titled *Anne Frank House: A House with a Story*, offers a virtual tour of the secret annex in Amsterdam where the Frank family hid.

Pictured from left, the Frank family played by Shira Leuchter, Carol Lempert, Andrew Gillies and Jennifer Waiser as Anne. [Anita Stojsic photo] At left: Anne Frank.

Seventy-five years after her birth and 60 years after her death, Anne is still a symbol of hope, Galant says.

Continued on page 16



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Greater Toronto Area

Rule of law at the UN?

From the editor's desk

September brings us the annual dazzling showcase of nature we know as the autumn. It also brings us the annual dazzling showcase of the United Nations' General Assembly we know as political theatre.

Leaders from around the world take 15-minute turns at the marble rostrum in the assembly's august chamber, addressing their peers from the 191 countries that comprise the General Assembly.

Sometimes, of course, those leaders speak less to their peers and more to the empty seats in which their peers would have been sitting had they been in attendance to hear their colleagues' speeches.

Such was case, alas, for our Prime Minister Paul Martin when he he took his turn last week at the dais. There were more empty chairs than there were attentive leaders of state.

But he spoke forcefully and admirably nevertheless, castigating the UN for its ineptitude in the Darfur crisis. "While the international community struggles with definitions, the people of Darfur struggle with disaster," Martin correctly observed.

He also urged the UN member states to change the rules of the organization to become more interventionist in saving lives in situations of clear human rights and humanitarian calamities when countries abuse their own citizens.

The newspapers reported, charitably, that "Prime Minister Martin's speech was met with only polite applause."

On the other hand, President Robert Mugabe, Zimbabwe's tyrannical leader, received a much more effusive response by essentially heaping scorn on the very notion of more intervention in the affairs of nations who oppress and victimize their own people.

It was political theatre of the most macabre sort, a pitiful play that voids human life of any sanctity and language of any real meaning. How sad. How dangerous.

But the theatre rings not only from the portentous, self-serving sounds of the member states' leaders. It tolls from the very structure of the organization, whose dysfunction and menace are tolerated and sometimes encouraged by its top executive.

The day before Prime Minister Martin addressed the General Assembly, Secretary General Kofi Annan spoke. The theme of his remarks, broadly speaking, was an appeal for respect for the rule of law. Most commentators interpreted Annan's remarks as a non-subtle rebuke of U.S. President George W. Bush for his decision to go to war in Iraq.

"Today, the rule of law is at risk around the world, " Annan proclaimed. "Again and again, we see *fundamental laws shamelessly disregarded* – those that ordain respect for innocent life, for civilians, for the vulnerable – especially children."

The secretary general spoke of "fundamental laws shamelessly disregarded." How, then, can he be so blind, so uncaring of the virtually complete disdain, let alone disregard, of fundamental laws – fairness and equal treatment, for example – regarding Israel at the UN?

We are not talking here about the unfairness of attitude in the knee-jerk, reflexive, automatic hostility toward Israel on the part of the large number of states of the Islamic Conference. We are talking about the unfairness of the very UN system toward Israel.

"At the international level, all states – strong and weak, big and small – need *a framework of fair rules*, which each can be confident that others will obey. Fortunately, such a framework exists… This is one of our organization's proudest achievements."

How can the secretary general talk about "a framework of fair rules" at the level of international law, when the very body of which he is the head and whose rules he touts, structurally discriminates against the only Jewish state on earth.

Only the Jewish state, for example, is excluded from a rotational seat on the Security Council. Why? Because Israel's regional neighbours, who take temporary turns sitting on the Security Council, foreclose that possibility. What has the secretary general done to remedy this discrimination?

It is, at its least, reckless negligence and, at its worst, sly hypocrisy, for the secretary general to bemoan the lack of respect for the rule of law among nation-states, when there is no respect for the rule of law in the United Nations. He presides over an institution that mocks the very idea of the rule of law. It scorns law and makes no effort whatsoever to incorporate fairness in its procedures. It derides morality and decency in favour of sheer politics and brazen self-interest.

The numerous, unbalanced votes and resolutions against Israel bespeak a malevolent obsession with the Jewish state out of all proportion to the space it occupies on earth or in the political affairs of mankind. From the very rostrum where the secretary general spoke last week, from the many international conferences bearing the logo and imprimatur of the UN, from the standing and special committees that meet under UN auspices and from the International Court of Justice whose docket the UN dictates, vile anti-Jewish statements, not heard since the darkest of the dark ages, have become common discourse.

If Secretary General Annan is disinclined to apply the rule of law within his own precincts, it little credits him to talk of it within the framework of international law. —*MBD*

SeeJN

MOURNING, BUT NO CONSOLATION

Family and friends attend the funeral of Mamoya Tahio last week in Jerusalem. Tahio was one of two border policemen killed by a Palestinian suicide bomber. By preventing the terrorist from reaching her intended target, Tahio and his colleague, Menashe Komemi, saved the lives of the many people waiting at the bus stop.

[Israel Sun photo]

Greater Toronto Area

CanWest defends policy on use of word 'terrorist'

By RON CSILLAG
Staff Reporter

CanWest Global Communications, publisher of 13 daily newspapers in Canada including the *National Post*, will continue to use the word "terrorist" in Reuters dispatches, to describe those who commit terrorist attacks.

But the chain will probably bow to Reuters' request that reporters' names be dropped from articles in which those changes are made, says Scott Anderson, editor in chief of CanWest Global.

Anderson told *The CJN* last week that CanWest newspapers will stick to their style guide, written in consultation with executives and editors across the chain, which calls for the word "terrorist" to be used to describe "individuals or groups responsible for attacks on civilians for political purposes."

> *'Individuals or groups responsible for attacks on civilians for political purposes'*

Anderson said the policy to substitute "terrorist" and "terrorism" for Reuters' softer words will continue.

And he said he's unmoved by one reason Reuters gave for its opposition to CanWest's policy: That using the word terrorist could endanger a reporter covering a volatile area.

"My response is, that's the price we pay as journalists," Anderson said.

But, he added, although executives are "not yet sure" how to handle the controversy, it's likely CanWest papers will remove the bylines of Reuters reporters whose stories are altered in this way.

The dispute came to light last week, when Reuters responded to the policy adopted earlier this year by CanWest Global to substitute in their articles the word "terrorist" for terms like "insurgents" and "rebels."

"Our editorial policy is that we don't use emotive words when labelling someone," David A. Schlesinger, Reuters' global managing editor, told the *New York Times* on Sept. 20. "Any paper can change copy and do whatever they want. But if a paper wants to change our copy that way, we would be more comfortable if they remove the byline."

As a policy, Reuters said it avoids words like "terrorist" and "terrorism," preferring "the absence of emotion… so that events may be judged dispassionately."

Schlesinger said he was concerned that changes like those made at CanWest could lead to "confusion" about what Reuters is reporting and possibly endanger its reporters or threaten their association with sources.

Anderson responded by asking if a reporter is "couching language to protect people, are you telling the truth?"

Paul Michaels of the Canada-Israel Committee, who monitors anti-Israel bias in the media for the lobby group, praised CanWest for sticking to its policy.

"CanWest is taking a principled position," he said. "The word 'terrorist' should be not be used indiscriminately. But when civilians are targeted for deliberate maiming and killing, that is terrorism. Any other term is inaccurate.

"Journalists shouldn't sidestep calling a spade a spade. When they do, they're doing a disservice to their craft."

Michaels called Reuters' policy "craven" and "wrong."

A Sept. 18 *National Post* editorial seemed to deepen the rift between CanWest and Reuters. The paper said the wire agency's "use of euphemisms" such as "militant," "insurgent" and "extremist" to describe figures in the Middle East and Iraq "merely serves to apply a misleading gloss of political correctness."

The *Post* editorial concluded: "We believe we owe it to our readers to remove it before they see their newspapers every morning."

A Reuters official was quoted as saying his company hadn't responded to the *Post's* editorial.

Continued on page 21

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Greater Toronto Area

Klezmer concert a fusion of old and new

By CYNTHIA GASNER
Special to The CJN

From the moment the Toronto klezmer ensemble Beyond the Pale opened the annual Yiddish summer concert held this year at Beth Sholom Synagogue, the tone was set for a new generation of Yiddish sounds.

Those who expected traditional Yiddish favourites such as *Oifn Pripitchuk* and *Rozhinkes mit Mandlen* were treated to a fusion of sounds that reflect the melding of Yiddish music – old and new.

Although there was less singalong, the musicians performed with passion and technical excellence. Their choice of music included their own original compositions.

The more than 700 people there, who filled nearly all the seats in the sanctuary, listened to Yiddish diva Adrienne Cooper; singer Mitch Smolkin, who was also the artistic director of Ashkenaz 2004; Marilyn Lerner, piano accompanist; Annette Bjorling on Celtic harp; and Kurt Bjorling on clarinet.

Cooper, a mezzo-soprano, is a master of shadings and phrasings. In her relaxed yet emotional style, she served up some lively renditions of folk songs, *The Borsht Monologues*, with text by Meir Kharatz and music by Yefim Chorny.

She sang *Crotona Park* and *Langsam un likhtikn*, based on text by the poet Anna Margolin, with music by Lerner.

Smolkin, who has become one of Canada's most renowned Jewish vocalists, demonstrated his versatility as a soloist and his ability to perform with other artists. He joined Cooper in

Performers at the annual Yiddish summer concert, from left, are Kurt Bjorling, Adrienne Cooper and Mitch Smolkin. [Cynthia Gasner photo]

Morris Winchevsky's *Di tsukunft* and teamed up with the Bjorlings, who presented several pieces for clarinet and harp in a new composition, *Deenele*.

For the fifth year in a row, Beyond the Pale, led by composer Eric Stein, on mandolin and mandocello, played an eclectic repertoire. The group's repertoire reflected the theme of the evening, "Songs of Yesterday, Today and Tomorrow."

Beyond the Pale's clarinetist, Martin van de Ven, presented his original composition, *Whassat*. Other Beyond the Pale musicians include Bogdan Djukic on violin, Bret Higgins on bass, and Milos Popovic on accordion.

The whole ensemble joined in for a rousing singalong at the concert's closing with the ever-favourite *Zol Zein Shalom*.

Ethel Sum Cooper, past chair of the UJA Federation Committee for Yiddish, speaking in Yiddish and English, thanked Bess Shockett, the chair of the concert and Rhea Shulman, the acting chair of the committee for Yiddish, for their efforts in arranging the successful concert.

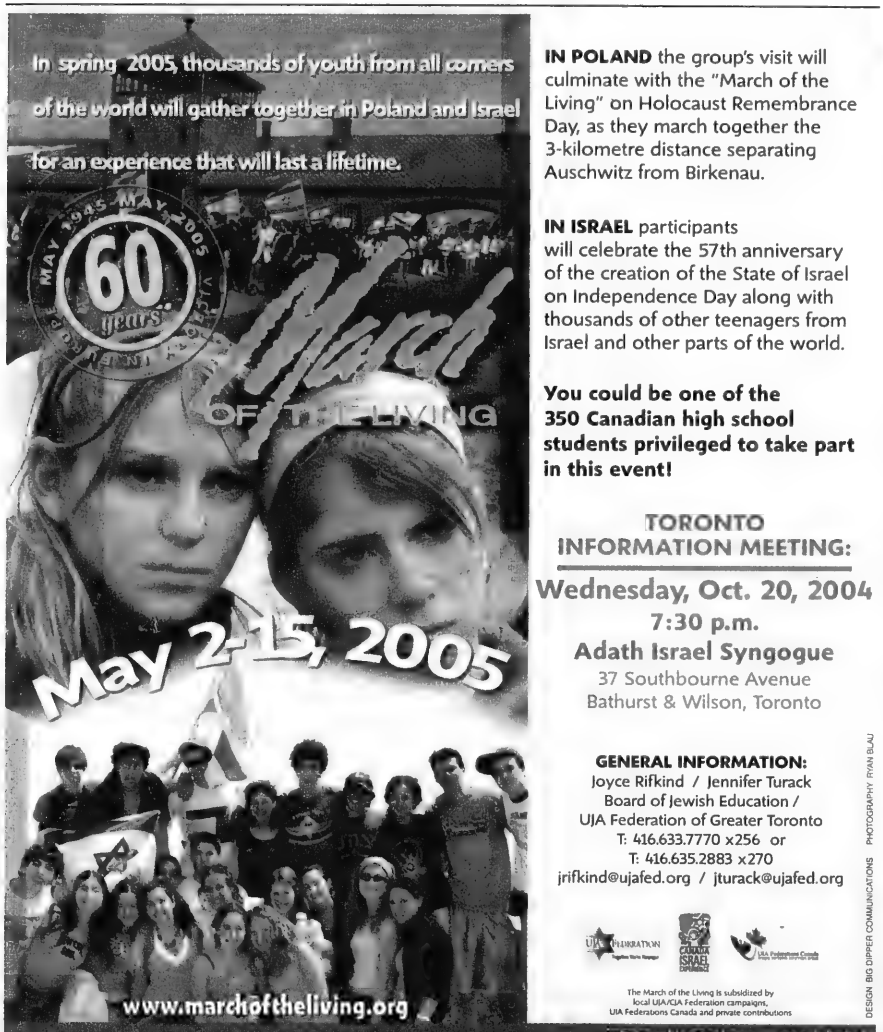
Susan Jackson, director of strategic community planning and engagement for UJA Federation of Greater Toronto, brought greetings from the federation, entertaining the audience with her quick wit and ability to make even the most simple story entertaining.

The concert was produced by the UJA Federation Committee for Yiddish, in co-operation with Ashkenaz Foundation and with the support of the Toronto Arts Council.

Ethel Cooper asked the Jewish community "to throw its support behind the continuity of Yiddish.

"The language, its history and culture is the foundation of our Ashkenazi Jewish community here in Toronto. The Committee for Yiddish, UJA Federation, is working tirelessly to ensure that Yiddish and its vast treasures [are] pass[ed] on to forthcoming generations."

She announced that there are many classes for children and adults, including Yiddish courses at the University of Toronto and York University. She asked for support through donations and from volunteers for two new projects, the Yiddish Community Theatre and the Yiddish Education and Cultural Centre.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GENERAL INFORMATION:
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Board of Jewish Education /
UJA Federation of Greater Toronto
T: 416.633.7770 x256 or
T: 416.635.2883 x270
jrifkind@ujafed.org / jturack@ujafed.org

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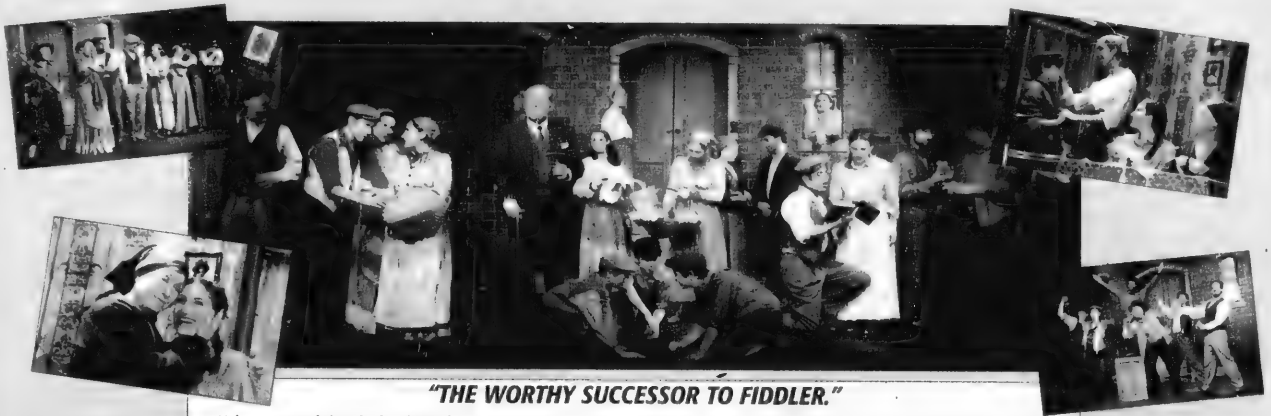

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An abstruse catechism

Last week, representatives of the Anglican Peace and Justice Network (APJN), leading members of the worldwide Anglican Church, announced that they will soon be calling upon their church to adopt an anti-Israel divestment policy similar to the one the Presbyterian church passed earlier this summer. The announcement came at the end of a whirlwind tour, primarily through the West Bank and Gaza.

"We will return home and recommend that the Anglican Consultative Council – the church's decision-making body – adopt a resolution calling for divestment from Israel, and if our delegation is representative of the larger Anglican sentiment, then I'd say *we're in good shape*," Dr. Jenny Te Paa, the leader of the APJN delegation said.

We beg to differ. In our view, their shape is morally twisted.

As reported in *Ha'aretz*, the delegation toured extensively in the West Bank and met with Palestinian Authority President Yasser Arafat in Ramallah. Oh yes, they also met with Israeli member of Knesset, Azmi Bishara.

Rev. Brian J. Grieves of the United States said he hoped the recommendation would "bring an end to the conflict." His colleague Archdeacon Taimalelagi Tuatagola-Matalavea, the Anglican observer at the United Nations, further elaborated by explaining that the recommendation was "so that Christian faiths can bring peace to this land."

It is a pity that the 30-member APJN arrived in Israel just before the suicide murder of 16 Israelis in Be'er Sheva by Palestinians seeking to "bring an end to the conflict" in the Hamas manner. More is the pity that the wise travellers of the purple cloth had already completed their fact-finding mission when a Palestinian woman seeking "to bring an end to the conflict" after the fashion of the Al Aqsa Martyrs Brigades killed the two Israeli border police who prevented her from killing scores of innocents waiting for a bus at a city bus stop.

But the Peace and Justice seekers were indeed still on their tour when, as reported by Palestine Media Watch, "a new and striking hate music video, titled *The Game*, started appearing on Palestinian Authority TV promoting the usual by PA message that Israel and/or Jews are behind all world conflict and suffering." This incitement against Israelis and Jews is standard broadcasting policy of PA TV, as it is the standard message in PA newspapers, radio and mosques.

That the Palestinians hate the control Israel exerts over their lives is indisputable. But that the majority of Israelis also hate it is indisputable too. That control is coming to an end in Gaza.

Whether it comes to an end in the West Bank is up to the corrupt, prevaricating PA leadership that clearly prefers making peace with Hamas, Islamic Jihad, Hezbollah and the Al Aqsa Martyrs Brigades rather than with Israel.

How blackmailing and extorting Israel, or people and companies that do business with Israel, will help bring about an end to the conflict is too abstruse a catechism for us to understand, condone or accept.

It is also morally repugnant.

Ontario government should atone

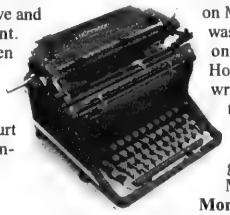
It saddens me to have to refuse the Ontario government's New Year's greetings that were issued to our community in the pages of *The CJN* (Sept. 15).

Given its uncompromisingly callous attitude to the educational needs of our community and other non-Catholic faith communities in Ontario, the government's greetings are empty.

The first thing the government did after the election was to rescind the Equity in Education Tax Credit (EETC), a move that inflicted hardships on many hard-working, middle-class, faith-based Ontario families.

The Liberal party lied to the public about the situation, by claiming that the EETC was intended to provide benefit primarily to the wealthy patrons of private schools. Not true, as there are wealthy patrons in the Catholic system, too.

Maybe someday I can be more receptive and accept greetings from this government. With the Day of Atonement, the time when we pause to reflect about any wrongs that we have committed in the past, fresh in our memory, it might behoove the provincial government to reflect on the hurt and pain it has inflicted on the non-Catholic faith communities in Ontario.



Laura Greenberg
Toronto

* * *

Kunin's philanthropy

At a time when health-care funding is at great risk, people who support crucial initiatives need to be lauded for their vision and generosity. Unfortunately, the article in *The CJN* regarding funding challenges facing the Assistive Technology Clinic ("Computer technology comes to aid of ALS patients," Sept. 15), for people with amyotrophic lateral sclerosis (ALS), incorrectly stated that "the support of the Kunin-Lunenfeld Foundation that gives the clinic its name is being withdrawn this month" In fact, nothing could be further from the truth.

The late Reuben Kunin was an incredibly generous individual committed to making the world a better place. As president of the Samuel Lunenfeld Charitable Foundation, Kunin made a career of helping the underdog. Although he had no personal contact with ALS, he was fascinated by the ability of our clinic to affect the lives of people who had nowhere else to turn. When he learned of the clinic's critical need for funds, he quickly responded, which allowed the program to grow. In appreciation of his unstinting support, the clinic now proudly carries his name.

The clinic's current funding crisis is a result of the loss of a grant from the now-defunct ALS Society of Metropolitan Toronto. Coupled with the clinic's inability to secure additional Ministry of Health funding, the program is very much at risk. While support from prospective donors continues to be sought, the board of the Samuel Lunenfeld Charitable Foundation has once again demonstrated its incredible generosity by increasing its support to help make up part of the shortfall.

On behalf of all those patients with ALS who benefit from our program, it is most important that the memory of Reuben Kunin be recognized as a shining star in the world of philanthropy.

Pearl Gryfe, Director
Assistive Technology Clinic

* * *

Maimonides' year of birth

On the cover of the Rosh Hashanah supplement on Maimonides (*CJN*, Sept. 15), it is stated 1135 was the year Maimonides was born. All the hits on the Google website give the same date. However, both Arthur Hyman and Eric Lawee write that he was born in 1138, a discrepancy of three years! How is it that Hyman and Lawee disagree with all other opinions? I'm sure your readers would appreciate if you could get to the bottom of this.

Mordechai Bulua
Montreal

Editor's note: We accept the Hyman and Lawee statements for the date in which Maimonides was born. Recent scholarship states that Maimonides was born in 1138.

* * *

Islamic religious courts

I was surprised to learn that a judgment of a beit din was legally enforceable in family matters and horrified to learn that B'nai Brith supported Islamic religious courts ("B'nai Brith supports Islamic religious courts," *CJN*, Sept. 15.)

I can understand where a beit din or religious court would be useful in the same way that mediation is, but would not want to give up my secular legal rights.

There is every likelihood that an Islamic religious court would be run by the current dominant Muslim group, that is, by Islamists. This would be extremely bad for Muslim women and Muslim moderates. For the sake of the Canadian legal system and for our moderate Muslim brothers and sisters, B'nai Brith should oppose Islamic religious courts, and if necessary for fairness, suggest that Jews give up the right of the beit din to make binding legal decisions.

Jonathan Usher
Toronto

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Official heading AIPAC probe linked to anti-Semitism case

By EDWIN BLACK
Jewish Telegraphic Agency

WASHINGTON — David Szady, the senior FBI counterintelligence official currently heading the controversial investigation of the American Israel Public Affairs Committee (AIPAC), is well-known to senior Jewish communal officials, who assert he has targeted Jews in the past.

Now, an investigation reveals that Szady was involved in a well-publicized case involving a Jewish former CIA staff attorney who sued the FBI, the CIA and its top officials for religious discrimination.

Although not named in the suit, Szady headed the elite department that former CIA Director George Tenet admitted in 1999 was involved with "insensitive, unprofessional and highly inappropriate" language regarding the case of attorney Adam Ciralsky.

The AIPAC investigation, which CBS broke last month on the eve of the Republican convention, is believed to focus on a Pentagon official suspected of passing a classified draft policy statement on Iran to AIPAC, the pro-Israel lobby, which allegedly then passed it on to Israel.

AIPAC denies any wrongdoing and has called the alleged charges "baseless." But the case cast a spotlight on the venerable lobbying organization and has sent shock waves through the Jewish community.

Jewish communal officials and members of Congress have protested the investigation and the media frenzy around it, calling for an investigation into who leaked the investigation and for what purpose.

Many questions remain unresolved, including who initiated the investigation, believed to have begun two years ago, and why.

Szady, who was appointed by President George W. Bush in 2001 to head a little-known intelligence interagency unit, the National Counter Intelligence Policy Board, returned to the FBI about two years ago, becoming assistant director for counterintelligence.

Jewish communal officials familiar with Szady assert he has targeted Jews, blocked or slowed their clearances and squeezed minor security violators.

"He's bad, very bad," declared one senior Jewish organizational executive, who, like all those familiar with Szady, declined to speak for the record.

According to exclusively obtained documents, Szady was directly involved in the Ciralsky case. He is identified in the documents as the chief of the CIA's counterespionage group, known as CEG, which was later accused of targeting Ciralsky for being Jewish and a supporter of Israel.

Szady would not respond directly to a request for an interview, but FBI spokesperson Cassandra Chandler said, "David Szady has informed me that he has no anti-Semitic views, has never handled a case or investigation based upon an individual's ethnicity or religious views, and would never do so."

Of the AIPAC investigation in particular, Chandler said: "Investigations are predicated upon information of possible illegal or intelligence activity. The suggestion that the FBI or any FBI official has influenced this investigation based on moral, ethnic or religious bias is simply unfounded, untrue, and contrary to the very values the FBI holds highest."

Ciralsky's problems began as soon as he joined the CIA's legal staff as a junior member in early December 1996. Within days, CIA security personnel began creating a special file on Ciralsky and his Jewish background, according to the documents.

One Dec. 19, 1996, internal CIA memo on Ciralsky indicated that a CIA supervisor "would like to keep current on developments for damage control purposes."

By Jan. 15, 1997, the agency had created a four-page annotated "Jewish resumé" on Ciralsky, which was classified "secret." The resumé listed Ciralsky's teenage trips to Israel in 1987 with the Milwaukee federation and for Passover in 1988, his camp counsellor stint at the Milwaukee JCC's day camp, and his minor in Judaic studies at George Washington University. His major in international affairs was not mentioned.

Shortly thereafter, CIA security personnel were asking whether Ciralsky's nephew might be working with the Israeli government, according to documents; the nephew was only about five months old at the time.

By May 1997, Szady, a 32-year veteran of the FBI, had joined the CIA as chief of the counterespionage group, within the CIA's counterintelligence centre. A presidential directive mandates that an independent FBI official serve as chief of CEG.

Although Szady was not in his post when Ciralsky was hired, shortly after Szady assumed his new position, the counterespionage group appeared determined to terminate Ciralsky.

On June 12, 1997, a memo titled, "Spot Report – Next Steps in the Adam Ciralsky Case" was circulated by Szady's department, outlining what would be done to force Ciralsky from the agency.

The report and the routing slips were tagged with classifications such as "sensitive," "restricted handling" and "eyes only, no registries," thus ensuring that the documents would not end up in any formal and traceable file.

Although Szady's name is blocked out, his bureaucratic initials, C/CEG/CIC, on two routing pages, plus the hand-written acknowledgment next to his initials, show he received the "spot report" the day it was written, according to sources with personal knowledge of the case.

By September 1997, unable to find any incriminating information on Ciralsky, Szady's CEG assigned teams of investigators to ramp up the pressure with multiple interrogations, according to documents.

One CEG investigator's memo on Sept. 12, 1997, suggests questions for interrogators to ask Ciralsky, such as, "What is your family's relation with Israeli President Ezer Wizman (sic)?"

This question was based on the fact that Ciralsky is a distant relative of Ezer Weizman, who was Israel's president at the time.

The Sept. 12, 1997, memo added, "Maybe his family has donated money to Israeli government causes."

The memo also quotes one of Szady's investigators, saying, "From my experience with rich Jewish friends from college, I would fully expect Adam's wealthy daddy to support Israeli political/social causes in some form [such as] Israeli Bonds purchased through the United Jewish Appeal."

A week later, Sept. 19, 1997, before a security polygraph had even been administered, Szady's CEG circulated a secret memo saying that former CIA director "Tenet says this guy is outta here because of lack of candor. Once that's over, it looks like we'll be waving goodbye to our friend."

Szady was third on the distribution list to receive that Sept. 19 memo, according to the routing slip and sources.

A handwritten note on the routing slips comments, "Great job – we should have Ciralsky's report in the security file This will definitely result in termination by cancellation of contract! Thx."

Ciralsky complained to the CIA's inspector general, the Office of Equal Employment Opportunity, to senior administration officials and to Malcolm Hoenlein, executive vice-chair of the Conference of Presidents of Major American Jewish Organizations.

After the outlines of the Ciralsky story broke in 1998, the CIA launched an internal and external review of Szady's department, the CEG, to determine whether it had engaged in anti-Semitism.

As a result of that review, Tenet conceded in a letter to Abraham Foxman, the Anti-Defamation League's national director, that "some of the language used by some of the investigators in this case was insensitive, unprofessional and highly inappropriate."

After the review, the CIA hired the Anti-Defamation League to conduct "sensitivity training" within the ranks of Szady's CEG."

Foxman said, "The sensitivity training in the CIA was not directed at one individual. It was directed at a situation. There was a concern in the agency at that time, that the world was changing and the agency itself needed its staff to be sensitive to diversity."

After he left the CIA in 1998, when his contract was not renewed, Ciralsky filed a lawsuit against the CIA, the FBI and others, alleging that he was "unjustly singled out for investigation and subsequently interrogated, harassed, surveilled and terminated from employment with the CIA solely because he is a Jew and he practices the Jewish religion," according to the complaint.

Ciralsky's case was not isolated within the intelligence community, according to senior officials at Jewish organizations who declined to speak for the record. One Jewish official stated that he knew of as many as 10 other CIA employees who had been harassed or pressured because of their Jewish background. The information about the Jewish CIA employees came from postings on the CIA's internal, Jewish-only bulletin board (the agency allows various ethnic groups within its ranks to share company tidbits) and reflects that numerous employees feel anti-Semitism is rampant. One such posting in 2000, obtained from sources, asks, "Does anyone know how one would go about informing the D/CI [director of central intelligence] directly that some incidents of anti-Semitism are tolerated?"

Despite Szady's direct involvement in the Ciralsky case, Szady was decorated twice by the CIA for distinguished service, once with its Seal Medallion and once with the Donovan Award.

Award-winning investigative author and reporter Edwin Black has covered allegations of Israeli spying in the United States since the Pollard case.

Status of AIPAC probe unclear

By MATTHEW E. BERGER
Jewish Telegraphic Agency

Officials at the American Israel Public Affairs Committee (AIPAC) remain baffled as to why federal investigators have been looking into their work for two years, and why they have not been contacted since the day the case made headlines.

While media reports suggest that a federal grand jury could be empaneled in the case soon, AIPAC defenders say they have heard nothing from prosecutors about a grand jury.

Sources close to the investigation say no AIPAC officials have yet been asked to testify.

The case, which garnered major headlines in the media last month, is believed to focus on a Pentagon official suspected of passing a classified draft policy statement on Iran to AIPAC, the pro-Israel lobby, which allegedly then passed it on to Israel.

AIPAC denies any wrongdoing and has called the alleged charges "baseless."

Jewish communal officials and members of Congress have protested the investigation and have called for an probe into who leaked the investigation and why.

Sources said that after interviews with two AIPAC officials, Steve Rosen and Keith Weissman, at the group's offices were halted on Aug. 27 so that the men could get counsel, no investigators have spoken to either the men, their counsel or other AIPAC officials.

The sources said lawyers have told the investigators that the AIPAC staffers are willing to co-operate.

A search warrant was also executed that day, and the hard drive of Rosen's computer was copied, but the basis for the search warrant remains under seal.

An AIPAC spokesman said the men have returned to the office since that day, but both are currently on vacation.

Rosen has served since the 1980s as the organization's research director, and Weissman is the deputy director for foreign policy issues, specializing in Iran and other Middle East nations.

Larry Franklin, a Pentagon aide suspected of divulging classified information to the AIPAC staffers, is expected to be the initial focus if a grand jury happens.

A spokesman for the U.S. Attorney's Office for the Eastern District of Virginia, which is handling the case, would not comment on the case. The actions of a grand jury are traditionally secret.

Self exposure

One of my many regrets in life is that I did not learn enough about my forbears. As a youth, when my parents talked about their families, I paid little attention. By the time I got interested, my father had died and my mother could no longer distinguish between myth and reality. Like so many displaced persons, she had mythologized the world she came from.

Rabbi Dow Marmur in Toronto

I would like my grandchildren to know as much as possible about my wife and myself before we begin to embellish our past beyond recognition. That is why I have just published a memoir, *Six Lives*. It tells of my years in pre- and postwar Poland, the Soviet Union, Sweden, Britain, Canada and Israel.

My wife Fredzia has written a coda with her perspective on our life together. Our backgrounds are similar, though while I was in the Soviet Union during World War II, she survived in the Lodz ghetto and the Ravensbruck concentration camp. We have known each other since we were teenagers in Sweden.

The writing has been a wholesome exercise. The publication, on the other hand, has been more complex. To make others read about yourself, you lose much of your reserve. Though I have lots of it to lose (to which members of the congregations I served are eager to testify), it is still embarrassing and awkward.

I have heard it said that people who write memoirs have much to hide. Discerning readers no doubt know how to uncover the secrets. But those who read my book will be disappointed in this respect. Yet I hope they will find it interesting.

It is not written as a testament, ethical or otherwise, but as testimony that hardships need not automatically drive you meshuge. Compared to some people we know who had very normal childhoods, we may even be less mixed up and neurotic than they are.

So what has kept us sane? First, our parents also survived. At our wedding in Stockholm, the four of them stood under the chupah, something unique for Polish Jews of our generation. Though my parents were in a Soviet prison for a while and my wife was separated from her father in the camp, the families were together most of the time.

Second, though we were uncertain as to why we survived and others did not, we knew that we wanted to give purpose to our good fortune. Hence our affirmation of the faith, people and ways of Israel. Living as a rabbinic family has given us the unique privilege to live out many of our ideals. This has kept me on an even keel – or as even as is possible for a rabbi.

Hillel reaches out at SFU

This September, more than ever before it seems, Jewish students entering their first year of university at Simon Fraser University (SFU) are seeking out all that Hillel Vancouver, the Foundation for Jewish Campus Life, has to offer.

During campus orientation week for new students, orientation leaders fielded questions about Hillel. As the contact person for the Jewish Students Association, I have received e-mails from several students wondering where and when Hillel meets and what we do.

Jessica Apter in Vancouver

I always tell students interested in social action about the annual Peanut Butter and Jam-A-Thon held here, during which the JSA enlists the help of local businesses, as well as students, faculty and staff on campus, to make sandwiches for Vancouver's homeless population. Or about the Hillel Rosh Chodesh group that teaches women looking for employment how best to prepare for job interviews.

When someone is passionate about Israel, I tell him or her about the Israeli DJs we bring in for parties and about the variety of speakers and events we host during our annual Israel Week. Hillel also offers access to several opportunities for students to travel to Israel at low costs on trips such as Birthright Israel and the Hasbara Fellowships

When both Jewish and non-Jewish students approach us because they want to learn more about the Jewish religion and culture, we invite them to participate in Judaism 101 or our student-led Hebrew classes.

Starting this year, Vancouver Hillel will expand to include Opening Doors, the new club for gay, lesbian, bisexual and "trans" Jewish students in the lower mainland.

I've met friends in residence through Hillel with whom I can celebrate Shabbat and attend synagogue services. And when it comes to Jewish food, the closest we get around here is JSA bagel lunches and Shabbat dinners.

But something is missing. Despite all the hard work and expertise of Vancouver Hillel staff out of the University of British Columbia, the dedication of the board of directors of Hillel and the passion of the students involved, we all hit the same wall over and over again. Hillel at SFU has no home.

National Jewish Campus Life, an organization that works with and provides resources to Jewish campus groups across the country, estimates that there are at least 600 Jewish students at SFU. But without a Hillel House here, we will never meet the vast majority of them.

> *Group lacks permanent home*

At UBC, Hillel House is a home away from home for a large number of students who walk through its doors between classes every day to use the computers, prepare and eat lunch in its kosher kitchen, play Super Nintendo, chat, nap and most of all, fulfil Hillel's mandate of increasing the number of "Jews doing Jewish with other Jews."

Its welcoming atmosphere can include us as well. But UBC Hillel House is an hour and a half from SFU.

That means that when I meet a Jewish student in one of my classes, I can't invite him or her back to Hillel to meet the other students. The JSA can't hold weekly bagel lunches, because there is a limited number of room bookings available for campus clubs. It means that information tables, pro-Israel exhibits, event sign-up sheets and posters about opportunities for travel to Israel must be transported from across the city, and then put together and taken down each day.

For Israel activists, not having a Hillel space means arranging for three types of security to protect guest speakers. Last year when the Israeli consul general was invited to SFU, anti-Israel protesters were able to violate his right to speak by chanting, in order to drown him out, to the point where there was nearly a riot. Jewish students need a safe place to explore Israel and all aspects of our Judaism freely and without opposition from other voices on campus.

The current building projects at the university allow for the possibility that there will be a permanent home for Hillel on Burnaby Mountain in the near future, and when that commitment is made, Jewish students will undoubtedly stop in to say hello and they will stay.

Whoa! What's the rush?

As my friends and I come to grips with the reality that we are entering our fourth and final year of undergraduate life, our shock and disbelief brings with it the realization that we must soon confront the inevitable question: what next?

Joanna Grossman in Halifax

In the past, the end of university often signified the beginning of real life – the time to get a job or a professional education that would bring with it a specific future – but this simple progression hardly seems to hold anymore. At the age of 21, contemplating the future doesn't seem like something I want to, let alone should, do.

After four years of university, I feel as ill-prepared for the real world as I did at the end of four years of high school. Every time I sit down to write my personal statements that explain my aspirations for a career in law, I realize this goal is little more than an idea. I can't foresee where I will be after three more years of school – right now, it's hard enough to decide whether law school is even right for me, never mind which universities I should apply to.

Even among my good friends, a self-described group of type-A personalities, the once well-lit signs on our chosen paths are no longer so bright. While we used to have clear visions of what we wanted from our academic and professional lives, now that it's time to finally put our plans into action, the end goal no longer seems so obvious. It's one thing to consider a future and another thing altogether to take definite steps to make it happen.

Of course, this hasn't stopped me from proceeding with multiple law school applications. It just means that every day, doubt creeps into my head.

I am fairly certain that the days of a career-for-life have passed. As so many people have told me, law school can offer a gateway to careers other than law. While this line of reasoning helps to soften the "Am I really signing up for a life when I fill out these applications?" fear, it doesn't solve the underlying problem.

I often feel like a train following a set of tracks as they take me past successive stations. There was high school, university and now (hopefully) law school, but though it all, I wonder where "life" is supposed to fit in. I have had my share of amazing experiences over the past few years, and I have made the most of my summers and my time in Halifax. Yet, I don't feel I have enough experience to be embarking on real life in the real world.

Then again, the thought of taking a year off from school is probably even more terrifying than the thought of an office and full-time job to go with it. And so, even though my friends and I have no idea where we are headed in the long run or what use our many years of education will be, a continuation of student life remains our best option.

I am well aware that the world is hardly clamouring for another lawyer. With my eyes somewhat open to possibilities beyond law, my hope is that the next three years will help me figure out where I really want to be.

I realize that the norm may be to determine what you want and then get the education you need to reach your goal. But being one for creative reasoning, I will argue for the merits of the reverse – through education, you can and will inevitably come to discover where that education is meant to lead you.

I am sure many parents out there will not agree with that sentiment. But the reality is that we have time, and it's better to experience each stage of life than to lose out on the present because we're too focussed on the future.

The Kirshner File

The czarist emancipation of Russian Jews

Jews in czarist Russia were widely seen as a seriously oppressed minority. Memories of Russian Jews fleeing the terror of pogroms and the ache of poverty reinforced the generally accepted view that the Russian Jewish community was the least integrated and emancipated in Europe, and that integration did not really occur until after the tumultuous 1917 Bolshevik Revolution.

Sheldon Kirshner in Toronto

Benjamin Nathans, a University of Pennsylvania historian, overturns this recycled theory in *Beyond the Pale: The Jewish Encounter with Late Imperial Russia*, a fascinating, though stolid book published by the University of California Press.

Having had access to long-closed archives, Nathans concludes that the Russian government instituted a policy of selective integration in the 1860s that enabled some Jews to reap the fruits of social and physical mobility.

The policy, which was implemented in the wake of the so-called "great reforms," had a significant impact.

The largest non-Slavic ethnic group in the Russian empire, Jews were able to gravitate in much greater numbers toward professions such as banking, medicine and journalism. Just as important, they were permitted to live outside the Pale of Settlement, a territorial enclave the size of France consisting of 25 provinces in Poland, Lithuania, Belorussia, Ukraine, Bessarabia and Crimea.

As Nathans suggests, Russia's interest in selective integration was strictly utilitarian and layered with condescension and anti-Semitism.

Russian envoys who had gone on fact-finding missions to Western Europe – such as Czar Nicholas I's minister of state domains, Count Pavel Dmitrievich Kiselev – argued that Russia could benefit from a policy of tolerance and acceptance.

These emissaries called for dismantling Jewish communal autonomy, fostering a modernized rabbinate, freeing Jewish education from the allegedly harmful influence of the Talmud, recasting the Jewish occupational profile and "merging" Jews with the surrounding population.

In the main, Russian rulers who agreed with this prescription for assimilation strongly believed that integration should proceed as gradually as possible. Gradualism was preferable, they claimed, because Jews were supposedly mired in fanatical separatism and hostility toward Christian society.

As Sergei Uvarov, the minister of enlightenment, observed: "Believe me, if we had such Jews as I met in the different capitals of Germany, we would treat them with the utmost distinction, but our Jews are entirely different."

By 1897, when selective integration was already being put into practice, Russia was home to 5.2 million Jews, the fifth largest ethnic group after Russians, Ukrainians, Poles and Belorussians.

Russian Jews were indeed a distinctive minority, possessing their own languages (Yiddish and Hebrew), forms of dress and occupations, and supporting a vast network of religious, educational, legal and charitable institutions.

"These factors, together with the persistence of officially sanctioned legal discrimination, helped preserve Judaism not only as a religion but as a distinct social order," Nathans writes.

By the mid-19th century, virtually every Jew in Russia resided in the Pale of Settlement, which Catherine II had established by decree in 1791 and which comprised five per cent of the land area of the Russian empire.

From the 1870s onward, hundreds of thousand of Jews began settling outside the Pale, where Jews constituted 12 per cent of the population. Many Jews went to St. Petersburg, the capital.

In general, rabbis opposed the migration of Jews from the Pale, fearing it would undermine their authority and weaken the religious observance of the migrants.

In most cases, St. Petersburg was the first truly Russian city Jewish migrants experienced. One such person, the Yiddish writer Peretz Hirshbein, was duly impressed: "For the first time, I felt myself in a Russian atmosphere." For his part, the Bundist Vladimir Medem found St. Petersburg "an amazing city, deep and withdrawn, like the Russian soul."

Nathans says that, within a remarkably short period, St. Petersburg Jews projected a new image of the Jew as modern, cosmopolitan and strikingly successful in quintessential urban professions. No other Jewish community in Russia was as affluent as St. Petersburg, the address of choice of the Jewish plutocracy.

Yet he adds: "This new profile did not supplant but instead coexisted uneasily with the enduring figure of the Russian Jew as backward, fanatically separatist and frequently impoverished."

Not surprisingly, the increasing presence of Jews in St. Petersburg caused a reaction among Russian nativists.

The popular press raised the spectre of a city swamped by Jews from the Pale. One newspaper said that St. Petersburg ought to be "cleansed" of such undesirable elements. Another editorialist suggested the forcible removal of Jews to the Pale.

Be that as it may, the process of acculturation worked. From 1869 to 1910, the declared native language of almost half the Jews in St. Petersburg shifted from Yiddish to Russian. Nathans says this development was associated with a rise in literacy.

In his opinion, the setting in which selective integration achieved its most dramatic success was the university campus.

Prior to the 1860s, the majority of Jews shunned secular education, regarding it as little more than an instrument of forced assimilation and even apostasy. The flow of Jewish students to universities, however, was important, forming the nucleus of a Russian Jewish intelligentsia.

Count Pavel Dmitrievich Kiselev

The backlash was inevitable. Certain conservative circles issued dire warnings that educated Russian Jews would infiltrate and de-Christianize Russian society. In line with this xenophobia, the influential *Moskovskie Vedomosti* (Moscow News) told its readers that, without admission curbs, Russian universities and the civil service would soon be dominated by Jews.

The arguments against the influx of Jews into universities were four-fold: Jews would deprive Christians of educational opportunities; Jews exercised a negative moral influence on Christians; Jewish students supported the revolutionary movement; Jews would shift the balance of power of technical and professional elites into the hands of a non-Russian, non-Christian minority, whose loyalty to the monarchy was doubtful.

As a result of renewed student unrest in the 1880s, the government imposed a formal numerus clausus on Jewish university students. The quota system, while intensifying the Jewish drive to excel, dealt a major blow to the ideal of the university as a melting pot.

Quotas severely curtailed Jewish enrolment, but hardly closed the door to universities and technical institutes. Nathans discloses that just under eight per cent of the total male student body in 1913 was Jewish.

Certainly, selective integration produced a torrent of Jewish law graduates.

During the 1880s, Jews accounted for 26 per cent of lawyers in Warsaw, 49 per cent in Odessa and 21 percent in St. Petersburg.

In this respect, Nathans notes, Russia's judiciary was more open to Jews in the late 19th century than the Austrian empire and Britain.

Surveying selective integration in its entirety, he comes to the conclusion that it was "a highly uneven experiment."

The entry of Jews into universities and the professions was a singular success. But the spectre of Jewish participation in left-wing revolutionary movements prompted the government to lose confidence in this policy.

And Russia's attempt to create a class of Jewish farmers – a topic with which Nathans deals at some length – failed.

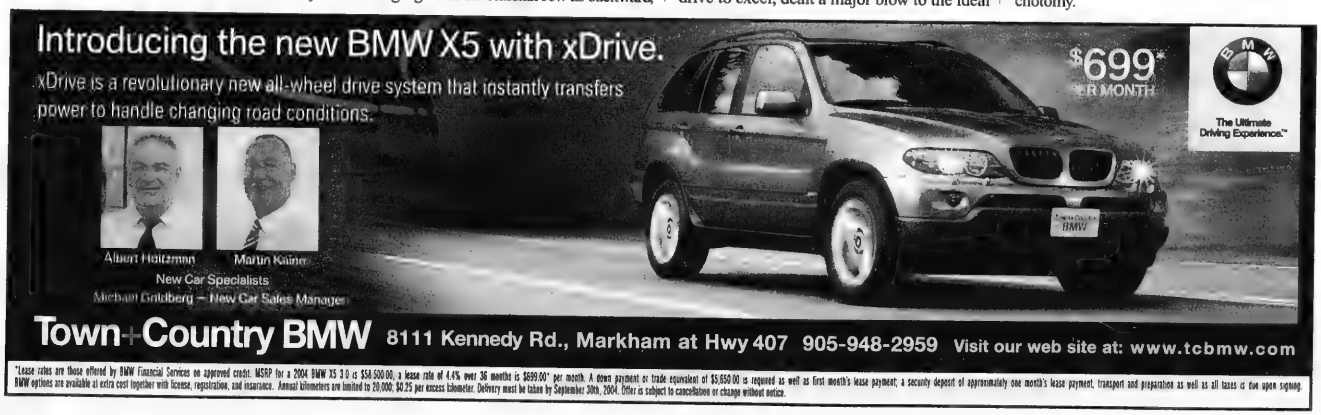
State-sponsored Jewish agricultural colonies did not attract more than several hundred families. Membership in these colonies rose when Czar Nicholas I exempted farmers from military service. But this was merely a temporary phenomenon.

The outbreak of pogroms in 1882 galvanized the Zionist movement, led to mass emigration and disillusioned progressive Jews who had faith in selective integration.

Convinced that czarist officials had instigated the pogroms, and shocked by the discriminatory legislation that followed, many members of the Jewish elite gradually ceased to regard the government as an engine for reform and change.

By the turn of the 20th century, two Russian Jewries had emerged – the mass of legally and culturally segregated Jews confined to the Pale (which was effectively abolished in 1915), and the small but growing community of Jews beyond the Pale.

It would take the weight of the momentous 1917 revolution to break up this curious dichotomy.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Decision on Ahenakew's Order of Canada to await trial

By PAUL LUNGEN
Staff Reporter

Canadian Jewish Congress agrees with a statement by the Governor General that a decision on whether to strip David Ahenakew of his designation as a Member of the Order of Canada should be made after his criminal trial later this fall.

Gov. Gen. Adrienne Clarkson "should not do anything in the public sphere that might be used in his defence, [to claim] that he can't get a fair trial," said Ed Morgan, president of Canadian Jewish Congress.

"After the criminal trial, the Governor General should think very seriously of [revoking the honour]."

Last week, Clarkson told the editorial board of the *Vancouver Sun* that while she was distressed with Ahenakew's comments, she had been told by an advisory council headed by Chief Justice Beverley McLachlin that any decision on withdrawing the prestigious award should be deferred until after the trial.

Ahenakew, who served as chief of the Federation of Saskatchewan Indian Nations for 10 years, faces hate crimes charges as a result of comments he made to a reporter in December 2002 in which he called Jews a "disease" and suggested Jews deserved to be "fried" by Hitler. He has pleaded not guilty and will be tried in November.

Morgan said Clarkson should reconsider Ahenakew's Order of Canada regardless of the trial's outcome. Ahenakew's comments are on the public record and a possible acquittal on a technicality should not affect her decision, Morgan said.

POLICE CHIEF ADDRESSES SENIORS: Toronto Police Chief Julian Fantino was recently a guest speaker at Baycrest Centre's seniors' residence, the Reuben Cipin Healthy Living Community. Nearly every seat was filled in the residence's community hall, where Fantino spoke about rising gang violence and the troubling spate of hate crimes against the Jewish community. He emphasized the importance of raising children to be caring adult citizens who embrace diversity and respect one another's cultural and religious differences. Above, the police chief hugs resident Blema Mazin.

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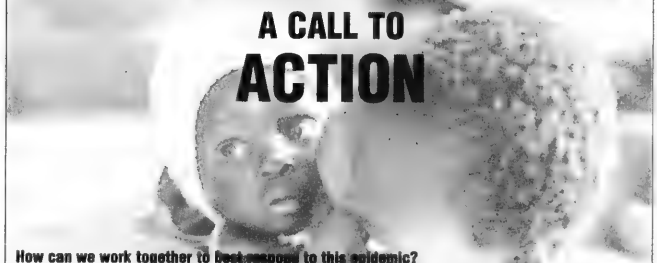

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Ve'ahavta

Seniors musical revue serves up a lot of laughs

By CYNTHIA GASNER
Special to The CJN

The Seniors Performing Group presented *A Zany Musical Revue 2004* recently at Earl Bales Community Centre for three performances. The variety show was more than zany and more than a musical.

The vibrant seniors, in their early 70s to 83, sang, danced, mimed and told jokes to the delight of their sold-out audiences.

They performed with gusto and mirth and were joined on stage by some younger members of their families – their children and grandchildren.

Three generations participated in the performance. Dorothy Little was the writer and director of the show. Her daughter, singer/pianist Rhonda Silver, accompanied the vocalists and sang *I'm Going to Sit Right Down and Write Myself a Letter*. Silver's 20-year-old son, Jeremy Smith, who handled the sound system for the production, sang *I'm a Fool to Want You*, which delighted the audience.

Esther Finocchiaro's *All That Jazz*, from the musical *Chicago*, and Ray Kay's rendition of *Let Me Entertain You* set the tone for the upbeat revue.

Many of the tunes focused on the humour found in aspects of aging – Bathurst Street condominium living, seniors dating, health issues, sex and more – always with tongue firmly in cheek.

Shirley Katz, who served as emcee with Bettie Raibmon, sang songs by Liza Minnelli and a western ballad, *You Can't Get a Man with a Gun*.

In a musical skit titled *Good Friends*, Betty Shulman (cheerful), Shirley Luxenberg (grumpy) and Miriam Schott (sexy) played the characters one meets in an apartment complex.

Casey Manierka-Quaile, Peter Manierka's 12-year-old grandson, belted out, with verve and confidence, *Somewhere Over the Rainbow*. He was joined on stage, for the first time ever, by his grandfather. The duo sang the favourite *There's No Business Like Show Business*. The audience responded with singing and clapping for the freileche presentation and Zaide Peter shepped naches.

Three generations participated in *A Zany Musical Revue*. From left are writer and director Dorothy Little; Little's daughter, pianist Rhonda Silver and Little's grandson, sound technician and singer Jeremy Smith. **[Cynthia Gasner photo]**

In a comic skit titled *The Bachelor*, Schott, Sandy Bokser and Ray Kay sang to Manierka, each trying to convince him to chose her as a partner.

In a talent-audition skit titled *The Jewish Idol*, Shloimie the Shlepper, Hoity Goity the Curva and Moishe Pipic judged a Yiddish maidel from Minsk, a yeshiva bocher and a singing, swinging magician – demonstrating that amateur theatre brings much enjoyment to the performers as well as their appreciative audience.

Highlights of the show included a duet of two unmatched lovers, one (Betty Shulman) with a grotesque mask, and Edith Abrams, singing *If You Could See Her Through My Eyes* from *Cabaret*. An annual favourite, a Tom Jones-like rendition of *Delilah* featured a gyrating Lillian Friendly-Eigles.

Other performers included Arthur Sinukoff, Eva Goldberg, Vicki Gould, Ann Wein and Rudy Mayes.

The entire ensemble sang *Enjoy Yourself, It's Later Than You Think* for the finale.

Katz, the administrator of the Seniors Performing Group, says that "it's wonderful to see what seniors can accomplish and the joy that they get out of performing and watching others perform. We are an amazing group."

Little, who has produced many seniors' shows, says that she enjoys working with the group. "It is getting a little more difficult – but we all love to do it."

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Jewish Life

Sukkot's lesson for the war on terror

By RABBI YEHIEL BEN AYON

There is an important element of universalism in the festival of Sukkot. During the course of the holiday, 70 offerings were to be made in the Temple. These offerings were on behalf of all the nations of the world. The sacrifice of Israel came last and was made on Shmini Atzeret.

In the recent history of terror, we have seen this order reversed. First it was the Israelis who were sacrificed on the altar of terror, and then the other nations of the world.

It all began at the Munich Olympic games in 1972. Eleven Israeli athletes were massacred, and yet the Games went on. Two years later in Israel, 21 children and five adults were killed at a Ma'alot schoolhouse. Then there were the slew of El Al hijackings. In those years, when the daily news was punctuated by these acts of terror, the rest of the world stood by and went on with its business, believing that only Israel would be the target of terror.

With the intifadah, when the preferred method of terror became the suicide bomber, this too was seen as a specific, if not exclusive, problem for the Jews of Israel. The world watched in silence from the safety of the sidelines. Some European countries made deals with the terrorists, believing they could buy themselves a measure of immunity from terror.

Then, like a plague, terror spread with a vengeance over much of the planet. The vulnerability of the entire world was quickly and clearly exposed. America's Twin Towers, bombings in Bali, explosions in Madrid, and, most recently, hundreds of children taken hostage and murdered in Beslan showed this clearly. Even France, the darling of the Muslim world, found it had no immunity, despite its opposition to the war in Iraq, as two of its journalists were kidnapped by Islamic fanatics in that country and are being held hostage.

For the longest time, the world deluded itself in the belief that terror was someone else's problem. But the world now sees that the reality of terror unchecked is not a distant problem that is specific to Israelis.

Terror can disrupt and alter the politics of a country as much as it can disrupt the lives of a people. When a terrorist strikes, his most formidable weapon is his very life. By definition, a terrorist is one who says, "There is nothing you can do to me, for in executing my act of terrorism, I myself am prepared to take my own life. What else can you do to me?"

We will stop the scourge of terrorism when all people understand that they not only inhabit the same universe as everyone else, but that they are connected to their fellow human beings and everything that happens, good or not, has consequences for everyone.

When that happens, our civilization will have made another great stride.

British Jewry in the Victorian age

By ZE'EV GLICENSTEIN

It is not commonly known that 14 large asteroids in the asteroid belt between Mars and Jupiter were discovered by Herman Goldschmidt, a French-Jewish astronomer and artist, over a remarkable decade of scientific achievement beginning in 1852.

Since only 20 asteroids had been known to science before Goldschmidt's heavenly investigations, which he began with only a crude glass pointed upward from a Paris rooftop, he won the French Legion of Honour and many other awards. Upon his death in 1866, the London *Jewish Chronicle* carried an extensive obituary that summarized his then-notable career, which is as forgotten today as any of the "little planets" that he charted and named.

Goldschmidt's obit and many thousands of other items of interest to London's large Jewish community of the 1860s have been reprinted in the recently released second volume of *The Jewish Victorian: Genealogical Information from the Jewish Newspapers 1861-1870*, compiled by Doreen Berger.

Like its predecessor volume, which covered the 1870s, the new volume offers an invaluable window onto the Jews of London and the British provinces of the middle Victorian period. Typeset in small type and set in three columns, each of its 396 pages is crammed with family, social and historical details about British Jewry.

Berger, who deserves a medal for the Herculean task of transcribing and editing, has included everything of interest to a genealogist or historian. More than a compendium of births, bar mitzvahs, marriages and deaths, *The Jewish Victorian* presents countless riveting accounts of court proceedings, crimes, fires, gruesome accidents, abductions of Jewish children and other occurrences that bring the era to life. Many pages recount episodes in the lives of the Montefiores, Sassoons, Rothschilds, Disraelis and other well-known personages.

Thomas Jackson, an East Holborn pawnbroker, was obliged to give evidence in court on a Saturday, but declined to sign his name to a deposition because "it is our Sabbath." Ordered to sign before leaving the courtroom, he replied, "Then I'll stay until our Sabbath is over." Threatened with imprisonment for seven or 14 days, Jackson ultimately signed. The *Jewish Chronicle* noted that a Newcastle newspaper reported the incident as "an amusing scene."

A memorable bar mitzvah occurred at the Portland Street Synagogue in 1869, the *Chronicle* reported. "An inmate of Jew's Deaf & Dumb Home, having attained the age of bar mitzvah, was called to the Sepher, and pronounced blessings in an audible voice. The boy was what is called a deaf mute... We need scarcely say the incident evinced considerable emotion. After the service, many persons crowded round the bar mitzvah boy and congratulated him."

Numerous entries help us reconstruct the remarkable career of an obscure Jewish traveller, the Moldavian-born Joseph Israel, who changed his name to Benjamin Traveler (II) in honour of his medieval antecedent, Benjamin of Tudela. Seeking remnants of the lost tribes of Israel, Traveler traversed continents, published several books of travels, and died in 1864 at the age of 40.

Anyone doing research into British-Jewish ancestors will find *The Jewish Victorian* both fascinating and indispensible. Kudos to Ms. Berger, who has already begun compiling a third volume for the 1880s. (The publisher, Robert Boyd, may be e-mailed at Boydpubs@aol.com)

Another recent title – *The East End: Four Centuries of London Life*, by Alan Palmer, with an introduction by Peter Ackroyd – provides excellent background into the east London neighbourhoods that absorbed multitudes of Jewish refugees in the late 19th century. Since several of my great-grandparents reached east London as early as 1866, I'm intrigued by Palmer's thorough descriptions of the colourful areas where my ancestors once walked.

Jewish Life

Empirical data about spiritual realities?

***Sir John Templeton: Supporting Scientific Research for Spiritual Discoveries* by Robert L. Herrmann, Templeton Foundation Press, $14.95.**

Books
By Richard Baskin

Often dubbed "the wizard of Wall Street," John Templeton retired in 1992 after selling his stocks for $440 million. He launched his flagship fund, the Templeton Growth Fund, in 1954. Each $100,000 invested then, with distribution reinvested, would grow to total $55 million in 1999.

In his old age, Templeton set up a well-endowed foundation to obtain solid empirical data about spiritual realities: God, humility, compassion, truthfulness and worship. Included was an annual cash award of more than $1 million to honour individuals who made a significant contribution to progress in religion.

Jewish winners have included Immanuel Jakobovits, the former chief rabbi of Great Britain, a leader in concern for medical ethics; and Sigmund Sternberg, a Hungarian-born British philanthropist who made possible the first papal visit to a synagogue.

Templeton feels that the future of spiritual understanding should not be left in the hands of people of restricted vision. He is convinced that this period in our history is the blossoming time, when the human enterprise is bursting into flower and the growth of human knowledge is accelerating at an incredible pace.

"The vast majority of working scientists realize that we are only beginning to be aware of the extent of our ignorance. The past few decades have brought most scientists to a sense of awe and to a new humility," he writes. "And some are once again looking at their science for philosophical and theological meaning, almost in the way many of the early scientists spoke of their scientific endeavours as opening the book of God's works." He believes that a great barrier to our becoming full flowering spiritual beings is our human egotism. We assume far more knowledge and ability then we possess. "And what we are most ignorant of is the Creator."

Templeton spent his childhood in rural Tennessee, attended Yale and Oxford, made a fortune, was knighted by Queen Elizabeth II and ultimately found a new mission in what he calls "humility theology science."

In his 92nd year he is an inspiring and inspirational force. He reminds us that more than a billion dollars a day are spent on scientific research. "If one-tenth of that were spent on research in spiritual subjects that would be a hundred million dollars a day. That would be visionary."

Questions abound: Can philanthropy and an elaborate network of spiritual investigation discover new and helpful insights into the relationship between religious and science? Why is there so little concern for religious fanaticism that leads to violence, dissension and war? Is it naive or quixotic to approach religion as a valid subject for scientific examination?

But Templeton remains unrelentingly hopeful and optimistic. "By an unbelievable miracle, billions of humans, each of whom is a colony of billions of atoms, have suddenly covered the face of the earth. Most amazing of all is that fact that the unseen minds of these humans are accumulating knowledge in explosive proportions – knowledge of themselves, of the universe, of their Creator."

Unhappily, this book, produced by the Templeton Foundation, is repetitive and over-concerned with family detail and Templeton achievements. The story of a remarkable personality becomes an exercise in hagiography.

Sukkot food: Have your 'fill'

By MARK MIETKIEWICZ

Sukkot is almost here, and like most Jewish holidays, it's time to get stuffed. But unlike the other festivals, I'm not just talking about the revellers. I'm referring to the foods themselves. Sukkot – along with Hoshanah Rabah and Simchat Torah – has an interesting relationship with stuffed foods. Today, a look at food for the harvest festival table, stuffed – and otherwise.

First a few examples. If you browse through the Sukkot section of one of the premier Jewish cooking sites, you'll find dozens of recipes for stuffing just about any vegetable you can think of and some fruit, too: squash, zucchini, artichokes, eggplants, avocados, tomatoes, beets and dates. And of course, let's not forget a mainstay of the holiday, the cabbage, with all its stuffed variations: *galuptze* from Russia, *holishkes* from Eastern Europe, *sarmali* from Romania and *dolmas* from Armenia. **[http://tinyurl.com/6ms5n]**

In *Succulence for Sukkot and Simchat Torah*, Gil Marks explains that while stuffed grape leaves became a harvest food staple in the Middle East, cabbage became a handy substitute in much of northern and eastern Europe. Marks includes recipes for *Yaprakites de Peshe* (Greek Fish in Grape Leaves), *Zarkhop* (Bukharan Lamb Stew with Vegetables) and *Inferike* (Syrian Meat and Potato Casserole). **[http://tinyurl.com/67emj]**

But why the connection to stuffed foods? Rabbi Mark Hurvitz offers this culinary metaphor. Sukkot "includes the notion of welcoming guests (both living and historical heroes) into the sukkah, thus 'stuffing' them into a wrapper of sorts." **[http://itotd.com/index.alt?ArticleID=178]**

The RJCJ Recipe Archives suggests that serving stuffed vegetables are like "miniature cornucopia symbolizing the plenty with which we have been blessed and for which we hope throughout the coming new year." **[www. cyber-kitchen.com/ rjcj/]** And food writer Norene Gilletz adds that cabbage rolls are often served on Simchat Torah because their cylindrical shape symbolizes the shape of the Torah scrolls. **[www.gourmania.com/articles/sukkotcabrolls.htm]**

Another filled food associated with the holiday is kreplach, traditionally eaten on the seventh day of Sukkot, Hoshanah Rabah. Hoshanah Rabah is when each person's judgment that had been written on Rosh Hashanah and sealed on Yom Kippur is finally handed over to the angel – giving us one last final chance to repent. **[http://tinyurl.com/46p4d]** So what's the connection to the humble kreplach? The Nishmas site suggests that judgment, symbolized by meat, is clothed in kindness, symbolized by the dough. **[www.nishmas.org/minhagim/hoshraba.htm]**

"The word 'kreplach' is Yiddish and is said to be derived from the Hebrew names of holidays on which this food is eaten: Before or after Yom Kippur (K), Hoshanah Rabah (R) and Purim (P). These holidays are connected to each other because they involve some sort of striking or beating: On Yom Kippur, we beat our heart in prayer; on Hoshanah Rabah, we beat willow branches; and on Purim, we beat (and blast and cream and clobber) Haman." **[www.wzo.org.il/en/resources/view.asp?id=196]**

Now that you know the reason, you can take you pick of 13 kreplach recipes in the Jewish Food Archives, including beef, kasha,chicken liver, cheese and bite-sized. **[www.jewish-food.org/recipes/favindex.htm]**

Finally, here's one lovely food that isn't filled. When Hoshanah Rabah ends, the holiday of Shmini Atzeret/Simchat Torah begins. During Simchat Torah, we complete – and then restart – reading the Torah aloud in the synagogue. The Union of American Hebrew Congregation's Jewish Parent Page says you can learn a lovely lesson while baking a Simchat Torah challah – with dough shaped like the Hebrew letters *lamed* and *bet*. The website explains that "the last word in Deuteronomy is Yisrael and the first word in Genesis is Breishit. If you take the final letter of Yisrael, the *lamed*, and the first letter of Breishit, the *bet*, and put them together they spell *leib* in Yiddish and *lev* in Hebrew, which means heart. The midrash tells us that the Torah is the *lev* – the heart of the Jewish people." **[http://tinyurl.com/5p6ma]**

Have a very ful-filling holiday.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@ rogers.com.

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Greater Toronto Area

Cantor goes to Germany for Choir Olympics

By CYNTHIA GASNER
Special to The CJN

Cantor Benjamin Maissner of Holy Blossom Temple says he could never have imagined that one day he would witness German soldiers carrying Israeli flags at an international music competition in Germany.

But that's just what he saw when Maissner attended the week-long 2004 Choir Olympics, held in Bremen, Germany, in July. The event featured some 19,000 children, youths and adults from 350 choirs – including three from Israel – competing in 12 categories.

The Choir Olympics are held every two years and were previously hosted by Australia and Korea. Maissner was appointed by the Reform movement's American Conference of Cantors as an official observer to represent North American Reform Jewry.

Maissner said it was "thrilling" to watch the opening ceremony, in which an orchestra from Budapest played a medley of songs from many nations.

"The entire stadium sang *Haveinu Shalom Aleichem* as the three Israeli choirs [Jean's, Kolot-Bat Yam and Li-Ron] marched in with their flags and people were cheering."

At the closing parade, Bremen Mayor Henning Scherf walked with the Israeli choirs and the German soldiers carrying the Israeli flags.

Scherf also invited Maissner to visit city hall and told Maissner that his daughter lives in Israel.

Maissner said few North American choirs were at the competition. He hopes encourage more Canadian and U.S. choirs, particularly Jewish ones, to take part in the next Choir Olympics, which will be held in 2006 in Xiamen, China.

"My hope is that Lachan, Toronto's Jewish chamber choir, which I direct, will attend the next Choir Olympics."

While in Bremen, Maissner was invited to lead a service on Shabbat at the city's only synagogue, and to present a concert.

Cantor Benjamin Maissner, left, and his wife Hope met with Mayor Henning Scherf of Bremen, Germany, when Maissner was in the city for the 2004 Choir Olympics.

"I met a Russian Jewish ba'al tshuvah there who wants to become a cantor. I helped him arrange to study cantorial music and provided him with some of my music," Maissner said.

The cantor also visited a seniors home in Hannover, Germany, where he presented another concert.

"Before the war, my uncle, Israel Alter, was the famous oberkantor – the chief cantor – of Hannover, where my father grew up," he said.

"[The residents of the home] told me that I brought back memories of their life before the war and their synagogue that was burned down on Kristallnacht. Where the synagogue stood, between two churches, there is now a memorial monument marking the place of the synagogue."

Hebrew lines included in play's new version

Continued from page 3

"In this girl, you see someone who has dreams. She is a spirited girl, even in the darkest times, and she tries to make the best of it while it overcomes her."

The lesson of optimism should appeal to audiences young and old, he says.

"This is about surviving whatever demons haunt you. Let's face it, a lot of suffering people can still relate to [*The Diary of Anne Frank*]."

He says Jewish audiences will appreciate the Hebrew lines in the new version of the play, such as the original Hebrew in the Chanukah blessings, which were not included in the 1955 Broadway version.

Galant also intends to round out some of the play's minor characters. The Van Daans, the couple who hide in the annex with the Frank family, are usually portrayed as instigators, but Galant includes a scene that explores how hiding has taken its toll.

"In this version, Mrs. Van Daan is far better written," Galant says.

Complementing the play will be 34 imported museum-quality panels, to be shown in the theatre lobby, that illustrate Anne's family and give a chronology of the Holocaust.

The Diary of Anne Frank previews from Oct. 1 to 4 and opens Oct. 5 and runs until Nov. 7. Tickets are $25 and $35. All performances take place at the Bathurst Street Theatre, 736 Bathurst Street. For tickets, call 416-872-1212.

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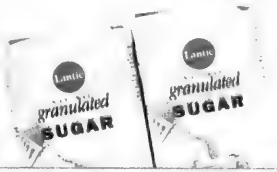

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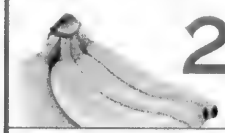

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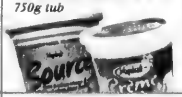

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Hillel and NCSY to train future Israel advocates

By ELYSSE ZAREK
UJA Federation

Hillel of Greater Toronto, the voice of students on campus, supported by UJA Federation, and the National Conference of Synagogue Youth (NCSY), have teamed up for a new initiative designed for high school students interested in speaking out for Israel.

The program - which is open to students in grades 11 and 12 - will teach teens how to stand up for Israel now, so that when they reach university they will be fully equipped to respond to anti-Israel and antisemitic rhetoric, while avoiding confrontation.

NCSY will be identifying and recruiting 40 perspective students, with an emphasis on those attending public high schools.

The program will include 20 classroom sessions spread out over the academic year, covering topics such as what it means to be Jewish in the world, the leaders who shaped modern Israel, the history of Zionism, a comprehensive look at the ongoing conflict in the Middle East, and different ways to advocate for Israel.

Participants will also travel to Washington D.C. and Ottawa where they will take part in seminars led by members of Israel advocacy groups such as the Canadian Council for Israel and Jewish Affairs (CIJA) and AIPAC, the American Israel Public Affairs Committee.

"This is a unique and wonderful opportunity to connect with our students in the public high school system, and introduce them to the history of Israel," says Zac Kaye, executive director, Hillel of Greater Toronto. "This program will bring to campus highly trained, motivated and qualified student leaders advocating for Israel."

"We will be asking these students, 'why do you love Israel?' because on campus, those feelings are going to be challenged and they need to know how to respond," says Dovi Klein, director of the program for NCSY.

The ultimate aim of the program is twofold, says NCSY Canada director, Rabbi Glenn Black. "On a personal level, the students will be very confident about who they are and their connection to the Jewish people. And secondly, when they end up at university, they will be able to encourage other kids who are overwhelmed by politics on campus."

The National Conference of Synagogue Youth (NCSY), along with Hillel of Greater Toronto, has initiated an Israeli advocacy training program for students on campus.

"Sense of Spadina" turns 30

By DONNA BERNARDO
UJA Federation

This year marks the 30th anniversary of the *Sense of Spadina* tour sponsored by the UJA Federation Ontario Jewish Archives. *Sense of Spadina* is a walking tour which explores the history of the old Jewish neighbourhood surrounding Spadina Avenue. From the 1920s until the 1950s, the area was home to Jewish residents and businesses and was the focal point for social, cultural and religious activities within the Jewish community. Following the Second World War, Toronto's Jews began to move out of the area to the north end of the city and were replaced by new immigrant communities. But remnants of the former Jewish presence remain as a reminder of the community's vibrant past.

"As the Jewish community evolves, it is important that our links to the past remain intact," says Ellen Scheinberg, director of the Ontario Jewish Archives. "The *Sense of Spadina* Tour provides the opportunity for people to experience the beginnings of our community in a very tangible way."

The tour, which began in 1974, is, today, conducted for groups of 15 to 30 participants between the months of April and October.

"The tour has definitely grown over the years," says Cyrel Troster, who has been guiding it since its inception. "What happens is people identify with the story of the area and contribute their own stories, which often change the colour of the tour."

It all begins at the Anshei Minsk Synagogue on St. Andrews Street – one of two historic Orthodox synagogues in the Kensington Market area – and winds its way through the streets east of Spadina Avenue.

En route, participants visit the former sites of the Labour Lyceum, United Bakers, the Standard Theatre, Eitz Chaim Talmud Torah, Mandels Creamery, Beth Jacob Synagogue and many other important buildings that housed and serviced the early Jewish community. The tour ends at the Cecil Street Community Centre, that was once the site of the Ostrovtzer Synagogue.

The Ontario Jewish Archives will be conducting a public tour for individual participants on Sunday, October 3rd. For information or to reserve for your group please contact Donna Bernardo at the Ontario Jewish Archives: 416-635-2883 ext. 170 or oja1@ujafed.org

Betty Cooper (Trachter) and Al Cooper standing outside Trachter's Creamery at 71 Kensington Avenue, May 1925. Photo: Ontario Jewish Archives.

UJA Federation Campaign Update

UJA Federation Campaign 2005, an action plan for a safe Jewish future, currently stands at $24.5 million. To make a donation to the campaign, please call the UJA Federation Campaign Hotline at 416.631.5705, or visit www.jewishtoronto.com

Relief fund established for victims of Beslan massacre

By REBECCA GLUCK SOBERMAN
UJA Federation

In the wake of the hostage tragedy in Beslan, Russia, UJA Federation of Greater Toronto has set up a fund to provide emergency trauma relief by Israeli experts.

Close to 400 people, half of them children, lost their lives when a group of over 30 armed terrorists held more than 1,000 young students, their parents and teachers hostage at Beslan's Middle School No.1. earlier this month. The 53-hour siege ended in disaster as Russian forces stormed the school and the terrorists killed innocent victims.

"Watching the horrific images of terror and brutality broadcast into our homes from Beslan offered another all too real reminder of the dangers of hate and terrorism. Our hearts go out to any community that is under attack," said Leslie Gales, chair of the board, UJA Federation of Greater Toronto. "Through the newly created UJA Beslan Relief Fund, members of Toronto's Jewish community are sending a strong message of support and compassion to these victims, to let them know that they are not alone at this terrible time," added Gales.

Members of Beslan's Jewish community were spared in this tragedy. According to Faith Segal of the Jewish Agency For Israel (JAFI), UJA Federation's overseas partner, the last Jews from Beslan made aliyah about six months ago. Still, many immigrants to Israel from the area have been deeply affected by the event, after learning about the deaths of many former neighbours and friends.

Natalia Cheldaev, who made aliyah from Beslan with her daughter half a year ago, knew many who died in the hostage taking, including her best friend and her son. "All those people who were seeing us off, half of them are now dead," she said. "I still cannot comprehend what has happened."

Following the attack, Rabbi Berl Lazar, chief rabbi of Russia, appealed to Russia's Jews to pray for the quick recovery of those injured in the horrifying terrorist attack. He condemned the acts of the terrorists and called for unity against terror.

Evgenyi Stanovsky, the president of the Jewish Russian Congress, declared that the government of Russia must give its citizens weapons to protect themselves.

To contribute to the UJA Federation Beslan Relief Fund, please call 416-635-2883 ext. 174 or make your donation on-line at www.jewishtoronto.com by clicking the Beslan Relief Fund button.

A boy holds a wreath during the funeral of a hostage killed in the school siege in Beslan, Russia. Townspeople crowded around the coffins of children, parents, grandparents and teachers murdered in the attack. (AP Photo/Sergey Ponomarev)

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Volunteers create a truly Super Sunday

Kickoff to Campaign 2005 telethons a success

By DANIEL HOROWITZ
UJA Federation

Super Week (September 19 to 23), which marked the first critical set of UJA Federation Campaign 2005 telethons, raised over $2.5 million this year, more than $1.5 million on Super Sunday, September 19, alone.

More than 500 volunteers contacted over 10,000 homes across the Greater Toronto Area during the week.

Super Sunday began with an unscheduled phone call from Eilat mayor Meir Yitzhak Halevy and Udi Gat, head of the surrounding Eilot Regional Council, during which both men thanked Toronto's Jewish community and pledged donations of their own.

The city of Eilat and the Eilot region are twinned with Toronto's Jewish community under the Partnership 2000 program.

"I feel very fortunate to be living at a time in history when we, as Jews, have the opportunity – and the choice – to support other Jews around the world," says Ruth Ekstein, who is chairing UJA telethons with Mark Satok. "As a child of Holocaust survivors, I know all too well that there have been times when we have not had that opportunity. It's wonderful and so satisfying to see so many eager volunteers – especially so many young people who are, after all, the next generation of Jewish leaders," adds Ekstein.

"To me, one of the most important aspects of Super Sunday and all the telethons is setting an example for our kids, to demonstrate to them what our responsibilities are as Jews," says Satok who was joined by his wife, mother and three young children.

Campaign 2005, UJA Federation's Action Plan for a safe Jewish future, will invest new dollars in four key areas at a time when worldwide antisemitism has reached alarming levels.

The Satok family helping out on Super Sunday: (l-r) Josh, 13, Lila, Ari, 12, and Mark with Jordana, 9, and Naomi seated in front.

Stephanie Ray, 13, one of several young people to volunteer on Super Sunday.

- Community Security: UJA Federation has initiated a special community task force to review local security needs, especially at schools and community centres. New dollars will fund the implementation of security measures recommended by the task force.
- A Strong Jewish Voice: UJA Federation is supporting the Canadian Council for Israel and Jewish Advocacy (CIJA) and other partner organizations that stand up for Israel and against antisemitism.
- Building a Stronger Israel: Campaign 2005 will invest in several programs in Israel with special focus on young people, to help the country recover from years of terror attacks and a weak, but recovering economy.
- Empowering a New Jewish Generation: Campaign 2005 will invest in training programs for young adults to help them counter antisemitism, and initiatives such as *birthright israel* and *March of the Living*, to help them connect more closely with Jewish life.

Randi Appleby Handler, left, and Miriam Rosenberg, telethon training chairs. (Super Sunday photos courtesy of Stephen Epstein/Big Dipper Communications.)

For Stephanie Ray, a 13 year-old Community Hebrew Academy of Toronto (CHAT) student taking part in her first telethon, Super Sunday made a positive impression.

"With all the terrible things happening here in Toronto recently, and, of course, the terrorism in Israel, it was a great chance for me to speak to people who wanted to help by giving money," says Ray. "It was very interesting and educational to hear what people have to say, and to see if they wanted to contribute. For the most part, people I called were just great."

Ruth Ekstein (right) takes to the phones along with her mother, Anita.

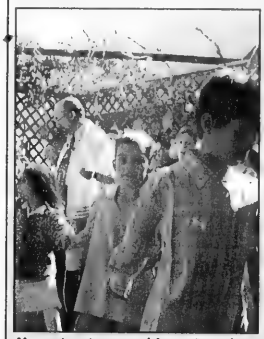
JIAS Toronto celebrates New Year with newcomers

By REBECCA GLUCK SOBERMAN
UJA Federation

Hundreds of newcomers to Toronto recently attended Chagei Tishrei (Holidays of Tishrei), as they celebrated their new lives in Toronto and the start of the Jewish New Year 5765.

The festive gathering, which was hosted by JIAS (Jewish Immigrant Aid Services) Toronto , was organized for Jewish families who have immigrated to Toronto within the last two years.

The gathering, which took place at the Leah Posluns Theatre earlier this week, included refreshments, a visit to the succah in celebration of Succot, and live music performed by a recent Argentinean immigrant, Javier Katz.



Young immigrants celebrate Succoth in Toronto.

"For me, the event was a way to share my music with those that are new to the community, just as I am," says Katz, 26, who arrived in Toronto on his own less than half a year ago and was matched with a family through the JIAS/UJA Federation Women's Campaign and Advocacy Family-to-Family Matching Project. "Playing for an audience that I can identify with was a wonderful welcome for them and a great way for me to give something back," he adds.

Olga Lazovsky, 54, who came to Canada from Israel at the end of August with her daughter, attended the event with her entire family, who arrived just in time for the High Holidays.

"It made me feel so welcome," Lazovsky says, with the help of a translator. "I am overwhelmed by the number of services offered to immigrants in Toronto. This event was a great social outing and a chance to meet other people," she adds.

The event is jointly sponsored by UJA Federation's Jewish Information Service of Greater Toronto, JIAS Toronto, Jewish Family & Child Service, JVS Toronto, the Bathurst Jewish Community Centre, and the UJA Federation Board of Jewish Education.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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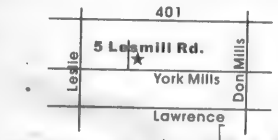

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Adath Israel to honour its ritual administrator

By CYNTHIA GASNER
Special to The CJN

Baruch Hoffman

You might say that Baruch Hoffman traded a career helping people stay physically well for one that keeps them spiritually healthy when he became Adath Israel Congregation's chazzan sheni and ritual administrator 15 years ago.

Hoffman, a U.S. native who founded Israel's first health food store more than 20 years ago, moved to Toronto in 1989 with his wife to be closer to her family.

But when he arrived, he said, "I wasn't landed and, therefore, I couldn't work here."

Steven Emerson

Living near the synagogue, he was approached by a neighbour, Ida Koenigsberg, who told him that her husband, Alex Koenigsberg, the shul's long-serving sexton, was retiring and she encouraged Hoffman to apply for the position. Rabbi Irwin Schild, Adath Israel's rabbi emeritus, also suggested to Hoffman's father-in-law, Irving Kramer, that the warm and compassionate Hoffman should work at the shul.

He decided to apply under a clause in the Canada-U.S. free trade agreement that states if no qualified Canadian could be found to fill the position, he would automatically be granted his working papers at the shul.

Fifteen years later, Hoffman is grateful he did.

On Wednesday, Oct. 13, Adath Israel will pay tribute to him with a dinner in his honour. The gala will be followed at 8 p.m. by a community-wide lecture featuring Steven Emerson, executive director of the Investigative Project, the largest intelligence and data-gathering centre in the world on militant Islamic activities.

Proceeds of the evening will support Adath Israel's religious and educational programs.

The invitation calls Hoffman "an unassuming man who reflects the foundation of Torah, kindness, respect, humour and integrity."

He is involved in nearly all aspects of the shul's activities, including teaching both adults and children to daven and read from the Torah, as well as the shul's very successful daily minyans, which are attended by more than 100 people each weekday morning.

At one recent morning service, Hoffman – who is variously described by congregants as "friendly" "welcoming" and "supportive" – could be seen encouraging the bar mitzvah boy, whom he had taught his portion, and with his carefree personality, he set the mood for the simchah.

While speaking to *The CJN*, Hoffman warmly greeted members of the congregation who popped by his office to chat or to ask a question.

In between, he talked of his joy at being associated with Adath Israel and working with both its professionals and its board.

"The clergy at Adath Israel are friends as well as colleagues," he said. "And we work together as a partnership, as we do with the synagogue's leadership and support staff."

He describes helping congregants as one of the most rewarding parts of his job.

"I feel I can be supportive of people through all life-cycle events, both happy and sad," he said.

And, he added, "many who come to services are not members of Adath Israel, but we have created a warm and friendly atmosphere and we are there to help, if they need help."

Hoffman was born in Philadelphia, a seventh-generation American. In 1981, he moved to Jerusalem with his wife and two children and opened the American Health Food Store.

He divorced in 1985, and in 1986, he married Dvorah Kramer, a Torontonian living in Jerusalem who was a customer at his health food store. After they wed, they moved to Moshav Meor Modiin, which was founded by the late Rabbi Shlomo Carlebach outside Lod.

Three years later, they decided they wanted to live near family in Philadelphia or Toronto, and they chose Toronto.

Rabbi Steven Saltzman, Adath Israel's senior rabbi, calls Hoffman "a man of great integrity whose gentle approach to people brings them closer to their Jewish roots.

"He is loved by everyone who comes in contact with him and he is always there to help people through the trials of their lives."

Emerson, the guest speaker, is an award-winning investigative journalist who appears regularly on MSNBC and received the 1995 George Polk Award for best television documentary for *Jihad in America*.

For reservations for the dinner or the lecture, call 416-635-5340.

Yad Vashem gala to celebrate new museum

By CAROLYN BLACKMAN
Staff Reporter

The Yad Vashem 2004 Gala Dinner, to be held Nov.14 at the downtown Marriott Hotel on Bay Street, is a celebration of the opening of the new Holocaust History Museum at Yad Vashem in Jerusalem.

At the dinner, Yad Vashem awards will be presented to Dr. Max and Gianna Glassman, who endowed a balcony at the museum that overlooks the northwestern portion of Jerusalem, and the Koschitzky family, who donated money to help develop a Yad Vashem curriculum for middle school students studying the Holocaust.

Hetty Shapiro, executive director of Canadian Society for Yad Vashem, said proceeds from the dinner will go toward purchasing shuttle buses to provide comfortable touring of the 45-acre Yad Vashem campus.

The buses, endowed by Canadian Society for Yad Vashem, will make it possible for elderly people in particular to get around to all the exhibits, Shapiro said.

Keynote speaker at the dinner will be architect Moshe Safdie, the designer of the new museum, which officially opens in March 2005.

Dinner chair is former MP Art Eggleton. Campaign chair is Will Hechter, and national chair is Hank Rosenbaum.

For information, call 416-785-1333 or 1-888-494-7999. E-mail yadvashem@bellnet.ca.

The Canadian Society for Yad Vashem recently held a campaign launch for their 2004 Gala Dinner at the Liberty Grand, Toronto. Seen here, from left, are Hank Rosenbaum, national chair of the Canadian Society for Yad Vashem, Linda Hechter and Will Hechter, campaign chair 2004 Yad Vashem Gala Dinner.

'We want to report the news as we see fit:' Globe

Continued from page 5

The *Globe and Mail* got into the fray on the same day, with editor-in-chief Edward Greenspon writing that while the paper "resist[s] being guided by the emotions of one group or another, we are not reluctant to use the word 'terrorist' where we find it appropriate. But we want to report the news as we see fit, not get drawn into a game of political football."

Greenspon cited the *Globe*'s style guide, which advises reporters to use "terrorist" to describe "groups or individuals who use violence against the innocent public, or the threat of it, to achieve political ends. The hijacking or bombing of planes, buses, public buildings, etc. is terrorism, but for clarity we do not use this term to describe raids on military and police personnel or installations."

Still, "any group that commits terrorist acts, even if it also engages in guerrilla activity, may be called terrorist," according to the *Globe*.

"In my view, to be terrified of the word terrorist is to give in to the terrorist," Greenspon wrote.

Andrea Levin, executive director of CAMERA, the Committee for Accuracy in Middle East Reporting in America, said Reuters' policy "mutes reality."

Reuters' policy 'mutes reality'

Although other media outlets "are also gradually moving away from the term, Reuters is a very extreme case of reticence," Levin told *The CJN*.

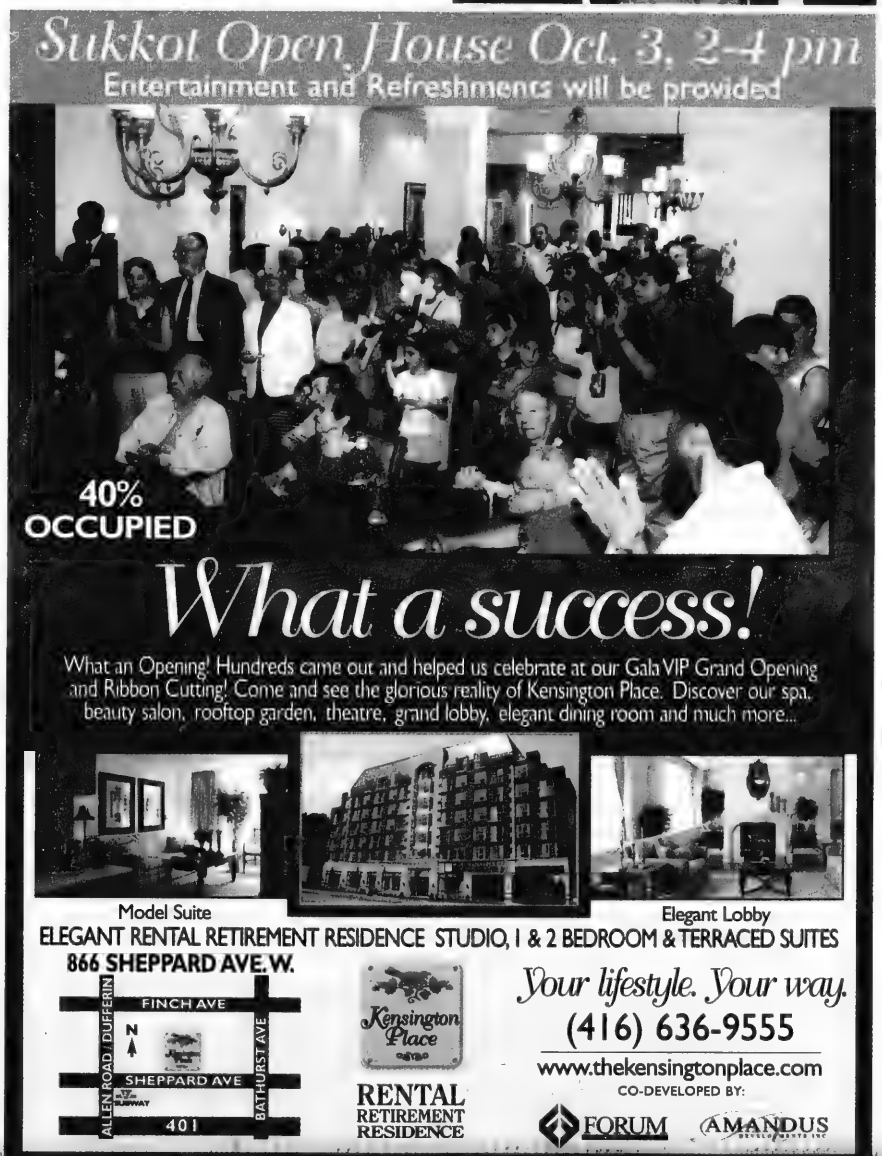
She also criticized the agency for "capitulating" to threats – real or perceived – to its reporters.

Writing last week in the *Post*, Levin asked: "If Reuters, or any other wire service, routinely substitutes gentler, inexact language for… deeds manifestly those of a terrorist, by what logic should a newspaper using the agency's wire copy not edit back into stories more accurate language?"

The media monitoring group Honest Reporting also got into the act last week.

"Reuters' top international editor openly acknowledges that one of the main reasons his agency refuses to call terrorists 'terrorists' has nothing to do with editorial pursuit of objectivity, but rather is a response to intimidation from thugs and their supporters," the group stated on its website.

"In every other news arena, western journalists pride themselves on bravely 'telling it as is,' regardless of their subjects' [potentially hostile] reactions. So why do editors at Reuters – and, presumably, other news outlets – bend over backwards to appease Islamic terrorists, using 'safe' language that deliberately minimizes their inhuman acts?"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Daniel Gordon was active in field of education

By LEILA SPEISMAN
Staff Reporter

Daniel Gordon, a man well-known in the Orthodox community who was active in educational matters, died earlier this month of cancer. He was 56.

His family has been in Toronto since 1904, when his grandfather, Rabbi Jacob Gordon came to take up the position of spiritual leader of the Lithuanian synagogue. He founded the Simcoe Street Talmud Torah, the predecessor of Associated Hebrew Schools.

Daniel Gordon was educated at Associated Hebrew Schools, CHAT, Ner Israel Yeshiva, Yeshiva University and Osgoode Hall.

About seven years ago, he left the practice of law and went into business.

He was very involved in supporting and working for Jewish education, especially Eitz Chaim Day Schools, which his children attended, and for the last six years, Tiferes Bais Yaakov. As well, he was active in the Torath Emeth congregation, and in the last 10 years, at Agudath Israel Anshei Keltz.

Rabbi Mordechai Ochs, spiritual leader of Torath Emeth, said he was particularly struck by "the exemplary devotion" Gordon showed in caring for his parents. "He considered it a privilege, not an effort."

Gordon was always looking for ways to revitalize the synagogue, Rabbi Ochs said, especially by making it comfortable for young people. As well, the rabbi said, Gordon loved learning, and both attended and led shiurim.

Rabbi Yitzchok Feigenbaum, principal of Tiferes Bais Yaakov, an Orthodox high school for girls, said Gordon was "the driving force behind the founding board. He was involved from before it started until the very end."

Unlike at Eitz Chaim, he had no children in the school, but "felt that there should be such a school, a school that would answer the questions that thinking Jewish teenagers have, and prepare them for the challenges of being part of the broader community," Rabbi Feigenbaum said.

Rabbi Feigenbaum described Gordon as "honest, straightforward and down to earth. He cared about the Jewish people, not about glory or accolades."

Gordon's wife, Cooky, said their family is an especially close one, and he took great pleasure in the fact that his three daughters and their families live in Toronto. (His son, Hillel, is studying in Israel, but is married to a woman from Toronto.)

The large number of people who attended his funeral attest to his being admired and respected across the whole community, she said.

Gordon is survived by his wife Cooky, brother Rabbi Jared Gordon, children Aviva and Avromi Abish, Sari and Tuli Spiro, Reena and Michael Mann, Hillel and Rachel, and 10 grandchildren.

Gerry Koffman

Federation exec. dir. 'passed on his enthusiasm to those around him'

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Winnipeg's Jewish community is mourning the death of Gerry Koffman, the longtime executive director of the Jewish Federation of Winnipeg/Combined Jewish Appeal, who died Sept. 15, Erev Rosh Hashanah, after a short bout with cancer. He was 54.

Koffman, a native Winnipegger, began his career in community service here in the late 1970s. For several years, he served as deputy executive director of the Winnipeg Jewish Community Council, as it was then known.

In 1988, he left Winnipeg for the growing Jewish community of Ottawa to become executive director of the Jewish Community Council of Ottawa/Va'ad Hair. He returned to Winnipeg in 1994 to assume the federation leadership. One of his reasons for coming back was the death of his father at that time from cancer.

Under Koffman's leadership, the CJA campaign began to set ever-higher goals. The dollars raised have increased every year for the past five years, with the target for this year being $4.5 million, up $200,000 from last year.

Speaking at Koffman's funeral, his son Josh said his father was successful because he was a man of vision.

"It wasn't just about collecting money for my father," Josh said. "He was more interested in where it was going. That was more important. He was able to pass on his enthusiasm to all those around him."

Had adversaries, no enemies

In his eulogy, Rabbi Neal Rose observed that while Koffman may have had adversaries, he had no enemies.

Koffman's sister, Penny, who lives in Israel, recalled the number of missions that Koffman led to Israel and how excited he was to be able to introduce her to the Winnipeggers accompanying him on the missions.

Koffman was always positive and optimistic, despite a series of medical problems, including one eight years ago when he underwent a colostomy.

Koffman's cancer was discovered in May while he was preparing to undergo surgery to repair a hernia.

"Often, people who have had colostomies later develop hernias," he explained in an interview in late July. "I was to have had surgery to repair a hernia. Pre-surgery testing uncovered a tumour on my pancreas."

Although surgeons were able to remove one tumour, they found another, inoperable one wrapped around his pancreas. Koffman was hopeful that chemotherapy treatments could delay the inevitable, but he never regained the strength needed for the therapy.

Although Koffman realized the seriousness of his situation, he remained upbeat.

"I have kept in touch with the office and am doing as much as I can from home," he said in the July interview. "My colleagues at the federation, both lay and professional, have been outstanding in their support. Both Rachelle [Koffman's wife] and I have been moved and touched by their caring and concern."

Koffman is survived by his wife Rachelle, his son Josh and daughter Jodi, his mother Toby, his brother Kenny, and his in-laws Cantor Gerry and Peril Daien, as well as sisters- and brothers-in-law, and nieces and nephews.

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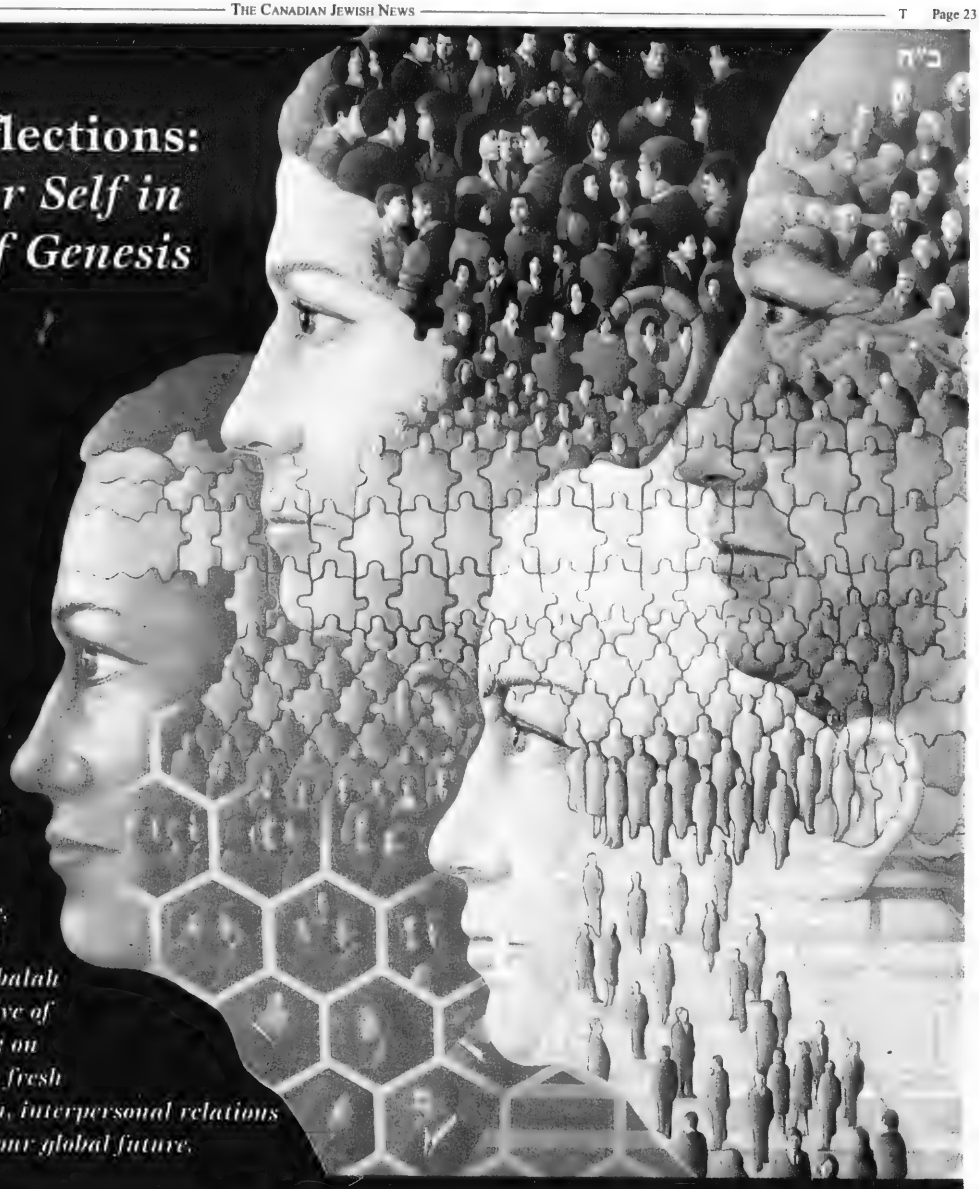

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Survivors press demands with visiting Romanian president

By JANICE ARNOLD
Staff Reporter

MONTREAL – During his recent Montreal visit, Romanian President Ion Iliescu listened to the demands of the local Association of Romanian Jewish Survivors of the Holocaust (ARJSH), but was non-committal on whether his country will make a clear declaration of the extent of its responsibility in the destruction of the Jewish community during World War II.

Iliescu met briefly with ARJSH president Issie Veisfeld and secretary Rodica Rubinstein at a reception celebrating the 85 years of diplomatic relations between Romania and Canada. The meeting had been pre-arranged through Romanian Ambassador Liviu Maior.

The ARJSH wants what it calls a "final admission" from Romania that its wartime government and citizens took part in the Holocaust.

Veisfeld told Iliescu the Holocaust is taught in all Romanian schools, especially the part he says Romania, which was then led by the fascist Gen. Ion Antonescu, played in the deaths and deportations of Jews. The ARJSH also wants monetary compensation for Jewish properties confiscated or destroyed from 1940 to '45.

Before that can happen, Veisfeld maintains that Romania must publicly acknowledge that much of the killing was carried out by Romanians, and not shift the blame to the Germans. The ARJSH maintains approximately 350,000 Jews perished and many others suffered atrocities under Antonescu.

"We want to go back to say kaddish at the graves of those killed by Romanians, not the Germans," Veisfeld bluntly told Iliescu, who replied, "Yes, I know."

Veisfeld told Iliescu he understood that he must deal with members of his government who are not willing to confront the issue of the Holocaust.

In response, Iliescu mentioned that Nobel Prize laureate Elie Wiesel was recently in Romania. Wiesel heads a government commission of inquiry that was established last year into the deaths of Jews in Romania during the war. Iliescu created the commission in response to the uproar that ensued after a Romanian official denied the Holocaust ever took place in Romania.

Iliescu reiterated that his government is doing its best to determine the truth.

He added that he had been in Iasi recently, where he met its rabbi to plan a commemoration of the 1941 pogrom in that city.

> ***The ARJSH wants what it calls a 'final admission' from Romania that its wartime government and citizens took part in the Holocaust***

Veisfeld presented Iliescu with a written statement that read: "We sincerely hope that you will finally clarify all of our questions, so that we, the remaining Jewish survivors of the Holocaust in Romania, may understand your real position, and not just hear empty promises."

It asks "when the Romanian government is prepared to act on their word," pointing to a statement made by Romanian Secretary of State Cristian Diaconescu at the 2003 conference on anti-Semitism in Vienna that acknowledges the official persecution of Jews in Romania during the war.

After the meeting, Veisfeld said he was disappointed. "Since 1990, we have been trying to get Romania to admit what it did. But until now, there have been no results." Iliescu, he said, was "diplomatic," but did not offer anything concrete.

Veisfeld, 79, a survivor of the Iasi pogrom, has waged a determined campaign to get post-communist Romania to admit to the "crimes" the wartime government committed.

In 1996, Veisfeld met face to face with then Romanian president Emil Constantinescu, when he visited Montreal, and presented him with a similar set of demands. Constantinescu was the first Romanian leader to acknowledge Romania's role in the Holocaust.

The only demand from that time that has been partially fulfilled, said Veisfeld, is the removal of statues of Antonescu in Romania. Some, however, still remain, he said. Although Holocaust education has been introduced in the schools, Veisfeld dismissed it by saying: "Yes, they teach that there was a Holocaust and six million Jews died, but they say the Germans did it. I understand why that is. They don't want kids coming home from school and saying, 'Grandpa, did you kill Jews?'"

As for property restitution, Veisfeld said Romania has acknowledged a responsibility in principle, but "there is so much red tape, it's meaningless."

About three years ago, Veisfeld visited Romania to further press his demands with government officials. He has also maintained a dialogue with Romanian representatives in Canada.

Ambassador Maior visited the Montreal Holocaust Memorial Centre museum, accompanied by Viesfeld, last June.

Iliescu, 74, completes his four-year term at the end of this year. He was Romania's first democratically elected president from 1990 to '95.

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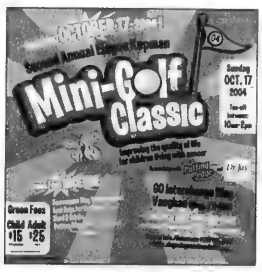

The green fee, $15 per child and $25 per adult, includes the game, loot bags, food and drinks, and a pass to the Putting Edge.

The purpose of the event is to raise funds for the Elayne Kopman Hope for Health Foundation for Cancer Research, which supports the prevention and treatment of all types of cancer.

In particular, it supports Dr. Neil Berinstein's advanced therapeutics program at Toronto's Sunnybrook Regional Cancer Centre. The goal is to raise funds for research into cancer prevention and therapies.

Among the projects the foundation has been involved in is purchasing equipment to allow early detection, training oncologists, and research into therapeutic vaccines.

Richard Kopman established the Elayne Kopman Hope for Health Foundation for Cancer Research in memory of his mother, Elayne, who died last year from lung cancer at the age of 54. Before her death, she was an active community volunteer, including for leukemia research.

For more information, call 416-485-8407, or e-mail, richard@elaynekopman-h4h.org.

Coast to Coast

Montrealers bring comfort to Be'er Sheva

By JANICE ARNOLD
Staff Reporter

MONTREAL – Maria Sokolov, 58, a Russian immigrant to Israel 13 years ago, worked in a laundry to help put her son through university in Ukraine, where he is studying pharmacy. She was taking the bus home in Be'er Sheva Aug. 31, when her life ended violently in one of two Palestinian suicide bombings that day.

FEDERATION CJA plans to pay for the rest of her son's education, said past president Marilyn Blumer, one of four representatives of the Montreal Jewish community who flew to Israel on the day of the attacks to offer comfort to the people of the Negev city.

Montreal has been twinned with Be'er Sheva for 15 years under the Jewish Agency's Partnership 2000, which encourages links between developing regions of Israel and Diaspora communities, through both fundraising and personal contact.

Sokolov's was one of two funerals the delegation attended during an intensive 10½-hour stay in Be'er Sheva.

Another gesture the federation wants to make is the creation of a scholarship at the absorption centre where Karine Malka, 23, worked with Ethiopian immigrants, Blumer said. The Montrealers paid their respects at Malka's shivah.

Blumer, federation executive vice-president Danyael Cantor and Rabbis Chaim Steinmetz and Reuben Poupko, both active in the federation, were on a plane to Israel late on the afternoon of Aug. 31, a Tuesday, and were back in Montreal three days later, on a Friday afternoon.

"It was an instinctive response. I wanted to be there to share their pain," said Blumer, who has visited Be'er Sheva about twice a year for many years and has formed close relationships. "Danyael called me at about 11:15 a.m. and I was at the airport at 2:15 p.m."

She did, however, have misgivings. "My second thought was: who am I to intrude on these people's grief? I am basically a stranger."

"Overwhelming" is the word the Montrealers used most frequently to describe the grief and suffering they saw, as well as the gratitude expressed by Be'er Sheva citizens for their having dropped everything and taken the earliest flight from Montreal in order to be with them.

"Whatever we did that day, however, pales in comparison to what Israelis are doing. I am humbled by the devotion and sacrifice of so many when tragedy strikes," said Rabbi Poupko. He hopes the visit sent the message that they are not alone at times like this, he added.

The delegation met in Tel Aviv with director-general Eytan Hyam and deputy director-general Dr. Jochanan Peiser of Be'er Sheva's Soroka Hospital, where the more than 100 wounded were treated and whose trauma unit was equipped in the last couple of years through donations from the Montreal Jewish community

After overnighting in Tel Aviv, the Montreal delegation headed to Be'er Sheva where they arrived at 9 a.m. They first met Be'er Sheva Mayor Yaakov Terner, a frequent visitor to Montreal.

They then attended the funeral of Eliyahu Uzan, 58.

After that, they laid a wreath at the site of the bombings, then spoke to to students at Mekif Alef high school which is twinned with Montreal's Herzliah high school.

Their next stop was the Soroka hospital where they visited about 10 of the injured, who were stable enough to receive people.

"One of the most amazing stories – one that I think is symbolic – was that of a 12-year-old Russian boy named Boris. He was hit by ball bearings lodged in the bomb which tore into his side and caused severe bleeding. His 15-year-old sister Olga, who was with him and less seriously injured, carried him on her back for a quarter of a mile to the hospital emergency room," said Rabbi Steinmetz.

Especially heart-wrenching was meeting Rachel Atash, the mother of the bombings' youngest victim, 3-year-old Aviel, her only child. Atash suffered extensive burns.

"She was just in shock," Rabbi Steinmetz said.

Blumer was surprised to see a group of men in kaffiyahs bearing flowers at the hospital. "They were Bedouin chiefs who had come to visit the victims. That's pretty brave."

The Montrealers were gratified to learn how useful the trauma equipment and the internal communications system, both funded by the federation, were in this tragedy. The phone lines often collapse in Israel after a terrorist act because so many people are calling to see if loved ones are all right. With the Montreal-funded system, the hospital was able to continue to reach staff uninterrupted and mobilize them to the emergency ward right away.

Continued on page 30

FEDERATION CJA officials Danyael Cantor (left), Rabbi Chaim Steinmetz, Rabbi Reuben Poupko and Marilyn Blumer gather at the hospital bedside of 13-year-old Boris and his sister Olga, both injured in the Be'er Sheva suicide bombings.

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151 Eglinton Ave. W., Toronto, ON M4R 1A6
416-485-7007 web: www.kolel.org e-mail: learn@kolel.org

Lily Silver ז"ל
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Our heartfelt sympathy
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Renette Berman - National President

Rosh Hashanah and Continuity...

This time of year in the Jewish calendar is all about beginnings and recommitments. Thankfully, once again, we are given the opportunity to begin anew and to recommit to the people, the values and the way of life that are most precious to us. If staying connected to the Jewish community in Canada and abroad is part of that new beginning for you , there is no better vehicle for doing so than *The Canadian Jewish News.*

As a way of helping individuals launch their new beginnings, *The CJN* is introducing a special continuity subscription offer in time for Rosh Hashanah. We have decided to offer our readers a special, one-time opportunity to provide their children or their grandchildren with their own subscription to *The CJN.*

A gift subscription for your child or grandchild, **who does not already subscribe to *The CJN*,** will cost **$19.95** (taxes included) for one full year to anywhere in Canada.

Could there be a better gift at Rosh Hashanah for your child or grandchild than the opportunity to feel part of the Jewish community?

The Canadian Jewish news

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Coast to Coast

'Fonzie' kicks off Vancouver 2004 CJA campaign

By PETER CAULFIELD
Special to The CJN

VANCOUVER — Hollywood actor, writer and producer Henry Winkler, best known for his performance as the leather jacket-clad "The Fonz" in the 1974-84 TV series *Happy Days*, was keynote speaker at the opening event of the 2004 Vancouver Combined Jewish Appeal (CJA) campaign.

Henry Winkler

Winkler addressed a wide range of topics in a discursive Sept. 8 speech that took place in the sanctuary of Congregation Schara Tzedek synagogue. An overflow crowd of more than 1,100 attended the event.

"How do we, as individuals, become ourselves?" Winkler asked. "And how do we, as Jews, stay true to ourselves?"

Winkler, who was dyslexic as a child, said it is important for anyone pursuing a life goal to not be discouraged by temporary setbacks.

"Negative thinking can become a habit and it can prevent you from achieving your dream," Winkler said. "I got tired of being negative all the time and learned how to stop negative thoughts and turn them into positive thoughts. It's just as easy to be positive as it is to be negative."

Winkler said we should make the most of our time on Earth by giving of ourselves to other people. "We don't need to help everybody in the world, just one other person," he said. "And we can affect other people just by paying attention to them."

Begin by giving to children, Winkler said.

"Give the most to those with the most potential and who are the most vulnerable – little children," he said.

The theme of the 2004 campaign is "Because The Front Line Has Reached Our Backyard," which connects the terrorist attacks in Israel with the growing number of anti-Semitic incidents in Canada.

CJA chair Jeffrey Goldberg said the campaign is the best tool the Greater Vancouver Jewish community has to respond collectively to the challenges it faces.

"Our future security depends on not only the strength with which we stand together with the people of Israel and amongst ourselves in the face of the most serious attacks," Goldberg said. "It also depends on the quality of Jewish life we build for our children and ourselves. Only the CJA campaign enables you to touch all these responsibilities with a single gift."

Other speakers included Schara Tzedek spiritual leader Rabbi Andrew Rosenblatt, who gave the invocation, and Lyle Lexier, a member of the Jewish Community Centre Bagel Club, a social club for Jewish adults with special needs, disabilities, and challenges, who spoke about the trials and tribulations of living with a disability.

Goldberg introduced the members of the CJA campaign cabinet: Susan Mendelson, women's division chair; Mitch Gropper and Zev Shafran, vice-chairs for major gifts; Bill Kaplan, vice-chair for the professional divisions; Larry Vinegar, vice-chair for the business divisions; David Sacks, young leadership division chair; Helen Pinsky, community campaign chair; Alvin Wasserman, campaign marketing chair; Mark James, CJA strategic planning chair; and Bette Jane Israels and Mitch Gropper, co-chairs of the 2002 and 2003 campaigns.

Coast to Coast

Calling attention to a grave threat

According to Reports

By PAUL MICHAELS

At the time of this writing, just before the Jewish New Year, the Israeli media have been filled with stories about the threat posed by Iran's apparent determination to acquire nuclear weapons.

Major Canadian media outlets have not been oblivious to this threat either. Over the past two months, the *Globe and Mail* has devoted four editorials to the subject, a sure reflection of how seriously the paper views the Iranian menace. On Sept. 13, the day the International Atomic Energy Agency (IAEA) met to evaluate, among other things, Tehran's atomic energy program, the *Globe*'s editorial, "Iran's nuclear ambition," opened with these sobering words: "If there were ever any doubt about Iran's nuclear ambitions and about the threat these pose to the rest of the world, they should be laid to rest."

The paper then went on to catalogue the abundant evidence – including the technical detail that "Iran is reprocessing raw uranium into uranium hexafluoride, the raw material for nuclear fuel" – in order to draw as clear a picture as possible that Iran is undeniably on the road to acquiring nuclear weapons. Iran already boasts of having an advanced ballistic missile, the Shihab-3, capable of striking 1,300 kilometre away, Israel being a declared prime target, but by no means the only one.

The *Globe*'s warning is dire: no matter who wins the U.S. presidential election in November, the United States cannot allow Iran to possess nuclear weapons, and unless Iran can be persuaded diplomatically to give up its nuclear ambitions, "conflict [is] inevitable."

On Sept. 14, the lead editorial in Israel's liberal newspaper *Ha'aretz*, "How to handle Iran's nukes," said: "Everyone prefers to handle the Iranian nuclear issue through diplomacy, to clarify to Iran that the price for nuclear armament is greater than its potential use, and that the world, through the IAEA, the UN and the countries willing to impose sanctions, will not leave Iran alone until it gives up its quest for weapons-grade uranium."

Like the *Globe*, *Ha'aretz* warns that "[if] the diplomatic road is blocked, the U.S. and Israel will be forced to resort to force to disrupt and thwart Iran's nuclear arms race… Use of force will be a last resort, but anyone who blocks diplomacy will force use of force even on those who abhor it."

That's quite an admonition – and prediction – from a newspaper respected around the world for its moderate, even dovish approach to Israeli-Arab relations. The Iranian threat is just this serious a matter.

Other countries with nuclear weapons include unstable regimes such as Pakistan (which widely sold its nuclear know-how abroad) and North Korea. What makes Iran an even more dangerous special case and cause for alarm? *Ha'aretz*'s answer is that "Iran's special threat lies in the connection between a fanatic regime, whose declared aim is spreading the Islamic revolution and destroying Israel, and its ability to implement its doctrine." *Ha'aretz* reminds readers that "Even critics of Israel's nuclear ambiguity policy admit that no Israeli government has ever used it even as a threat, but simply for deterrence."

Indeed, anyone who has spent time in Egypt and Jordan knows that despite an abundance of anti-Israel propaganda, citizens of those countries do not worry that Israel plans to launch nuclear weapons in the region. (Radical left and right-wing critics in the West are more capable of promoting this fantasy.)

Like the *Globe*, *Ha'aretz* concludes that the choice is Iran's: "diplomatic conflict or military conflict."

By the time this article appears, the IAEA may already have recommended bringing Iran's violation of the Nuclear Non-Proliferation Treaty before the UN Security Council. This is certainly the time for the international community – led by the European "troika" of Great Britain, France, and Germany – to act to preserve international peace and security. The UN could impose sanctions on Iran for its secret efforts to enrich uranium used in the creation of nuclear bombs. Whether it does so remains to be seen.

Paul Michaels is communications director for the Canada-Israel Committee.

RIDING AGAINST HUNGER: The 10 members of "the Spokespeople" – five couples who are committed to tzedakah – completed a 43-kilometre bike-a-thon on Sept. 12 and raised more than $4,000 for MAZON Canada, A Jewish Response to Hunger. The group rides on behalf of a different charity every year.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Mazel tov to Nicole Kirsh & Evan Aranoff who were were recently engaged.

GROLL

Ryan & Keren (nee Sucher) are thrilled to announce the birth of their son

CHARLIE SAM

(Hebrew name Yosef), born Saturday, September 11th, 2004 at 5:19 p.m., weighing 6 lbs. 5 oz. He is the adored first grandchild of Bubbie Fern & Pops Barry Groll and Safta Rolanda and Saba Coby Sucher. Charlie is named in loving memory of his great-grandfathers Sam Groll and Yosef Sucher. He is welcomed by his aunts, uncles & great-grandparents.

Sandy Donnenfield and Doug Donnenfield, and Roslyn Jacobsen announce the engagement of their children Jessica Donnenfield & Craig Jacobsen. Grandparents, Kitty & Jack Cotton and Annette Donnenfield.

Bubbie Gail & Zaidie Joe want to wish our grandson Josh Forberg, a very happy fourth birthday. We love you very much.

Happy fifth birthday Jordyn Bailey, daughter of Fara & Michael Forman. Love from your sister Samantha Taylor.

Happy third birthday Samantha Taylor. Love from your sister Jordyn Bailey.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New

By REBECCA NADLER

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What's New Deadlines: PLEASE NOTE HOLIDAY DEADLINES. Monday, Sept. 27, is the deadline for the Oct. 14 issue and Wednesday, Oct. 6, is the deadline for the Oct. 21 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, Oct. 2

JAVA IN THE HUT

Hot soul, cool night, warm coffee and the glow of *Havdalah*. The Kolel Sukkah becomes a Turkish coffee house with **Mark Weinstock** of Bais Groove. 9:30-11:30 p.m. 151 Eglinton Ave. W. $10 in advance, pre-registration required. Call 416-485-7007, ext. 0, for reservations. Space limited.

Sunday, Oct. 3

HABONIM BREAKFAST

Habonim Breakfast Club presents "The Life and Times of Golda Meir," a multi-media presentation by **Marcia Diamond**. 10 a.m. at 5 Glen Park. $6 per person.

FRIENDS OF YIDDISH

Cantor Deborah Staiman performs "Gems of Yiddish Song" at the annual membership breakfast of Friends of Yiddish. 10:30 a.m. at 471 Lawrence Ave. W. Members free, guests $15. RSVP to **Freda** 416-665-3605 by Sept. 29.

FEMINIST BOOK GROUP

Feminist Book Discussion Group, Older Women's Network, will continue their discussion of the book "*Dropped Threads II*," edited by **Carol Shields**, at 1:45 p.m. For location and information, call **Marge Mintz**, 416-630-5049.

WINDSOR CONCERT

Ruth Kaye performs *My Grandmother, My Mother and Me* at the Eighth Annual Daniel and Anne Katzman Concert at the Windsor Jewish Community Centre. 2 p.m. $10. Tickets are available at the centre.

A HEALING SERVICE

Experience hope, comfort, faith and support at a healing service led by **Rabbi Tina Grimberg** and **Judy Shier Weisberg**, musician and holistic practitioner, 3 p.m. at 15 Hove St. Includes a special Sukkot service. Wheelchair accessible, parking, no fee, open to the public. Call **Etta**, 416-944-3359.

BURLINGTON CONCERT

A Touch of Klez performs at the Burlington Art Centre, 1333 Lakeshore Ave. 3 p.m. Tickets $10 in advance, $12 at the door. Call 905-331-6857 or e-mail touchofklez@studioj.org.

SUKKOT PARTY BARBECUE

Aish Hatorah's Annual Sukkot Party Barbecue for families and singles takes place at 4 p.m. at 949 Clark Ave. Food and entertainment included in one price. For registration and information call 905-764-1818.

Monday, Oct. 4

SUKKAH DEBATE

"The Great Sukkah Debate," between **Rabbi Steven Saltzman** of Adath Israel Congregation and **Rabbi Wayne Allen** of Beth Tikvah Synagogue. 7:30 p.m. at Beth Tikvah. 416-635-5340.

Other news

ISRAEL/JEWS IN THE MEDIA

Canadian Friends of Laniado Hospital is holding its 13th annual Dr. Joseph Weil Memorial Lecture, Tuesday, Oct. 12, 8 p.m., with guest speaker **Michael Coren** on "Israel and Jews in the Media," at the Shaarei Shomayim Congregation. $18 in advance, $20 at the door. For tickets and sponsorship information, call 416-785-8946.

STUDY OPPORTUNITIES

Beit Rayim Synagogue offers Torah study with **Chana Sargon**. This interactive program will study biblical texts with classic and contemporary commentaries. Fall series begins Wednesday, Oct. 13, 8-9:30 p.m. All welcome to register. Call **Marlene**, 905-770-7639, ext. 31.

Mekorot Institute of Torah Studies for Women offers day and evening text-based classes, including Bible, Jewish philosophy, Jewish law, Talmud and more. Visit www.mekorot.ca or call 416-398-1510.

Continued on page 29

Aish20s: Hebrew Ulpan for the 20-Something Crowd

Tuesdays, October 12-December 14
7:45pm

At the Village Shul, 1072 Eglinton Ave. W.
$100 for all 10 classes
Choose from Level 1: Learn to Read Hebrew or Level 2: Tools for comprehension.

For more details on Aish20s Hebrew Ulpan and Aish20s visit www.aish20s.com

Pre-registration is required, phone 905-764-1818

aish20s

Aish Thornhill: The Hebrew "Like-An-Israeli" Ulpan

Wednesdays, October 13–December 1
8:00pm

At Aish Thornhill, 949 Clark Ave. W.
$80 for all 8 classes
Choose from Level 1: Learn to Read Hebrew or Level 2: Tools for comprehension.

For more details on Aish Thornhill Hebrew Ulpan and other programs at Aish Thornhill visit www.aishtoronto.com

Pre-registration is required, phone 905-764-1818

aish Thornhill

Friends of Simon Wiesenthal Center for Holocaust Studies

Fall Speakers Series

Monday, October 4: The Home Front
John Thompson, *President of the Mackenzie Institute*
"Canada As A Base for Terrorism"

Tom Kaye, *Chief of Police in Owen Sound*
"Terrorism: How Prepared is Canada?"

Norm Godfrey, *Canada Israel Committee*
"Communicating to Canadians: Building Support for Israel"

Monday, October 18: The Muslim World
Dr. Sarah Carlen, *York University*
"Jews in Muslim Lands"

Majed El Shafie, *President of One Free World Ministry*
"Persecution of Christians and Jews in Islamic Countries"

Wednesday, November 3: World Affairs
Address by Rabbi Abe Cooper, *Associate Dean, Simon Wiesenthal Center*

All Sessions 7:30 p.m.-9:00 p.m.
Beth Sholom Synagogue, 1445 Eglinton Avenue West

RSVP: 416-864-9735, Ext. 0 *or* swcmain@pathcom.com
Tickets for the entire series are $36

What's New

Continued from page 28

Florence Melton Mini-School is now taking registration for fall classes Call 416-789-7400 for details.

JF&CS GROUPS

Jewish Family & Child Service Information/registration. Call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

Today's Woman. A 5-session group for women wanting to make changes in their lives. Tuesday, Oct. 12, 7-9 p.m.

Surviving Separation and Looking Ahead. A 6-session group for newly separated individuals who are dealing with the initial feelings of loss, anger, loneliness and wanting to let go of the past and move forward. Wednesday, Oct 13, 7:30-9 p.m.

Healthy Living, Healthy Choices. An 8-week group for women 55+ years. Wednesday, Oct 13, 1-3 p.m.

Parenting Children With Challenging Behaviour. A 6-session program for parents of children who frequently demonstrate difficult behaviour. Wednesday, Oct 13, 7-9 p.m.

Depression 101. A one-session workshop presented by the Mood Disorders Association of Ontario. Thursday, Oct 14, 7-9 p.m.

Living With Teens. A 6-session group for parents focusing on setting realistic limits, encouraging open communications and understanding teen pressures. Thursday, Oct 14, 8-9:30 p.m., Promenade Mall, suite #313.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. 416-630-6481.

Information sessions for new immigrant are held every Tuesday mornings 9 a.m. Registration required.

Holiday Celebration: Join JIAS to celebrate "Chagei Tishrei 5765" on Tuesday, Oct. 5, in the lobby of the Leah Posluns Theatre at the BJCC, 4588 Bathurst St., 7-9 p.m. This is an opportunity for Jewish families who have immigrated to Toronto in the last two years to celebrate new beginnings with traditional holiday sweets, music, children's craft corner, information about services in the community and more. Call for information.

Conversation Café. Newcomers to Toronto are invited to The Second Cup at the Bathurst Jewish Community Centre for an hour of English conversation. Every Thursday at 7 p.m., beginning Oct. 14. For information, call **Suzie** at ext. 30.

JIAS is looking for volunteers for the telephone language companion program, which helps new immigrants develop English language skills. Call to volunteer.

FOR SENIORS

Association of Jewish Seniors' is celebrating Sukkot with lunch in the sukkah, Tuesday, Oct. 5, 11:30 a.m. at Shaarei Shomayim Congregation. ALJS members $10, non-members $15. Call to reserve. Call **Tammy,** 416-635-2860.

Earl Bales Seniors' Club: Saturday dance, Oct. 2; Hebrew classes, Tuesday mornings 10 a.m.-noon, $25 a month; bingo, Tuesdays 12:30-3 p.m.; Casino Rama, Wednesday, Oct. 13; Blue Heron Casino, Tuesday, Oct. 26; Dixie Outlet Mall, Monday, Nov. 1. Call 416-395-7881 Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Closed through Sept. 30. Oct. 3, Simchat Torah party, 7 p.m.; Oct. 14, bingo. Call **Menachem Wallach**, 905-731-7748, or **Malka Colla,** 416-630-5771.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Bereavement Group for spouses aged 55 and older living in the community. Offers understanding about the issues of loss, loneliness, pain and healing. All welcome. Free. Call **Shawn** at ext. 2986.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

"Roots and Remembrance: Jewish Immigration to Pre-World War I Toronto," with **Bill Gladstone**, *Canadian Jewish News* columnist. Tuesday, Oct. 5, 10-11:30 a.m.

Agawa Canyon Trip. Join a 2-day train excursion departing Oct. 5, 8 a.m., returning Oct. 6 at midnight. Members $226, non-members $250. Call **Irina** at ext. 123 for information and reservations.

Israeli Club Etrog for Hebrew-speaking seniors meets Tuesdays at 7 p.m. Etrog Club 15th anniversary dinner, Tuesday, Oct. 19. Purchase tickets in advance. Call **Galit Osadtsuk** at ext. 115.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Lena Shugar's "Journey Home" runs through Oct. 24 in the Loggia Gallery.

Fitness and recreation programs are starting at the Bathurst JCC. Sign up your children for swimming, house-league basketball, soccer and funball, plus many more sports. The BJCC also offers a wide range of group fitness classes, personal training and recreational sports for adults. For more information, call ext. 0.

The Travellers in a concert of their original music and a look back at the Weavers, Monday, Oct. 18 at 8 p.m. Leah Posluns Theatre.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

The Downtown Toronto Sukkah Tour, Sunday, Oct. 3, 10 a.m.-12:30 p.m. Visit sukkot in downtown Toronto. Call for information.

Jewish Storytelling meets the first Tuesday of each month at 7:30-9:30 p.m. Members, $5 at the door.

Hebrew and Yiddish classes. Beginners to advanced. Classes start in October.

Knit One, Purl Two! Sunday, Oct. 3, 1-4 p.m. For beginners and beyond. This 3-hour workshop will get you on your way to knitting for fun and relaxation.

Try the open klezmer jam led by **Martin van de Ven** Tuesday, Oct 5 at 8 p.m. $10. Pre-registration advised.

Join the klezmer players' workshop led by clarinetist **Martin van de Ven** of Beyond The Pale. Levels I and II. Tuesday evenings 7-9:30 p.m. 10 weeks. Starts Oct. 12.

Choir Kids, grades 1-3, and Youth Singers, grades 4-6, Thursdays after school. A relaxed singing environment with a great conductor. All children welcome. No experience necessary.

Sing in the Women's Chorus. Sing an eclectic repertoire in a relaxed setting. No experience or audition required. Every second Monday night, 8-9:30 p.m. Next meeting Oct. 4.

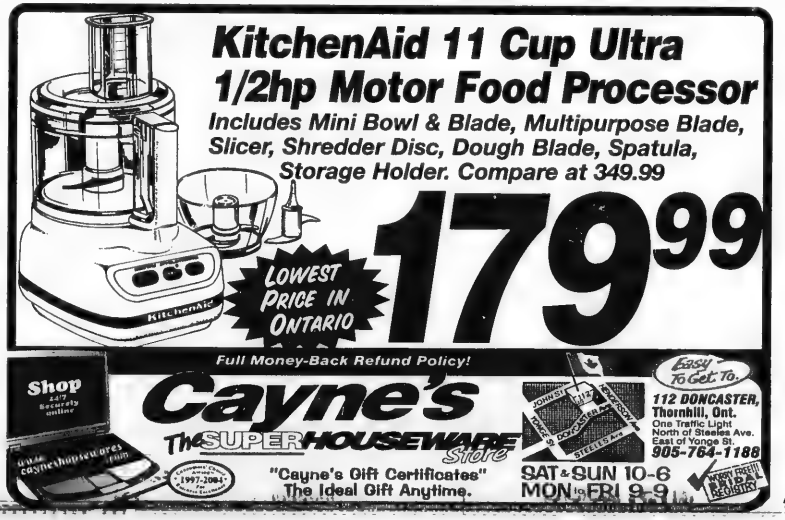
VOLUNTEERS WANTED

Baycrest Centre is looking for volunteers for the Palliative Care Unit. Training and supervision are provided. Good English skills are necessary. Other languages needed are Hungarian, Italian, Portuguese, Mandarin or Spanish. Training begins Oct. 20. The Health Centre is also looking for volunteers who are well organized and like working with people. Good English skills and the ability to speak other languages are also helpful. Flexible times available. For information, call 416-785-2500, ext. 2575.

RAE TO BE HONOURED: Canadian Friends of the Hebrew University pays tribute to Bob Rae at the 2004 Scopus Award Dinner on Sunday, Oct. 24. Seen at the recent dinner campaign launch reception, from left, are dinner chair Lorne Greenspoon, Rae, Justice Minister Irwin Cotler and vice-president of Hebrew University, Avi Armoni.

BLOWING THE SHOFAR: Grade 4 students at Paul Penna Downtown Jewish Day School practised blowing the shofar as they learned about and prepared for Rosh Hashanah.

SINGLES EVENTS WILL RETURN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OBITUARIES
and Related Notices

Steeles Memorial Chapel

Kellerman, Mirjam	Sep 12/04	122 Chelmsford Av
Greenspan, Harry	Sep 11/04	88 Combe Av
Placey, Leo	Sep 13/04	60 Millersgrove Dr
Strigberger, Clara	Sep 13/04	267 Franklin Av
Kholiavski, Abram	Sep 13/04	Private
Kessel, Pessia	Sep 14/04	Private
Sandorfy, Eugene	Sep 14/04	650 Briar Hill Av
Waller, Minna	Sep 14/04	Private
Podchlebnik, Genia	Sep 15/04	Private
Bargman, Stanley	Sep 15/04	33 Elmhurst Ave.
Weizblit, Elizabeth	Sep 17/04	Private
Korolnek, Rose	Sep 18/04	7 Townsgate Dr.
Flauder, Harvie	Sep 17/04	Private
Rensler, Louis	Sep 19/04	3560 Bathurst St.
Smithen, Judith Myra	Sep 20/04	126 Mintwood Dr.
Klein, Malka	Sep 20/04	3560 Bathurst St.
Pereles, Max	Sep 21/04	Private
Szekely, Kalman	Sep 22/04	Private
Kronenwald, Jack	Sep 22/04	Private

HEDREW BASIC
TRADITIONAL GRAVESIDE SERVICE

Dorothy Edelist	Sep 11/04	15 Canyon Av
Albert Goldstein	Sep 14/04	205 Cummer Lodge
Sam Shore	Sep 14/04	989 Eglinton Av W

BENJAMIN'S PARK MEMORIAL CHAPEL

Rose Golant	Sep 5/04	4300 Bathurst St
Harry Brothman	Sep 6/04	1060 Eglinton Av W
Peter Lustgarten	Sep 7/04	85 Ava Rd
Mildred Oksenberg	Sep 7/04	1035 Eglinton Av W
Ida Snitman	Sep 9/04	39 Vinci Cres
Hedy Morgen	Sep 9/04	3705 Bathurst St
Dorothy Siderson	Sep 9/04	89 Skymark Dr
Sol Roth	Sep 10/04	38 Gordon Rd
Dorian Lucacescu	Sep 10/04	155 Antibes Dr
Alan Brown	Sep 12/04	142 Smithwood Dr
Lil Steinberg	Sep 13/04	2121 Bathurst St
Norman Bieda	Sep 12/04	16 Windermere Av
Mickey Fienberg	Sep 15/04	2500 Bathurst St
Harvey Mandel	Sep 14/04	209 Grandview Av
Anne Schwartz	Sep 16/04	5935 Bathurst St
Toba Steinbok	Sep 15/04	4383 Bathurst St
Murray Leib	Sep 15/04	11 Wynn Rd
Edith Rattner	Sep 18/04	4005 Bayview Av
Ena Herman	Sep 15/04	1035 Eglinton Av W
Joyce Deitcher	Sep 16/04	5 Spirea Ct
Edith Kirsh	Sep 18/04	319 Lytton Blvd
Anna Rattner	Sep 19/04	265 Fisherville Rd
Laura Friedman	Sep 19/04	2 Bucman Ct

The unveiling of a monument to the memory of the late

GIZELLA FEIN ז"ל

will take place

Sunday, Oct. 3rd, 11:00 a.m.

Pardes Shalom Cemetery

Dufferin St. 3 km north of Major Mackenzie

Marmarosher Section

Relatives and friends are invited to attend

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The family of the late

WILLIAM (WILLY) KROSSEL ז"ל

wish to thank family and friends for their kind support, sympathy cards, shiva meals and generous donations. Your thoughtfulness will always be remembered. Please accept this as our personal thanks.

Wishing you a healthy & happy New Year.

The family of the late

Sumer Janowski ז"ל

wish to thank all family and friends for their kindness and support.

Our warmest wishes for a happy, healthy and sweet New Year and may we share only happy occasions.

The family of the late

EARL PARNES ז"ל

wish to thank all relatives, friends and those concerned, for their extraordinary kindness, understanding and support.

Earl's music and humour were always a source of joy to those who knew him.

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The family of the late

Philip Shore ז"ל

wish to thank family and friends for their kind support, sympathy cards, shiva meals and generous donations. Your thoughtfulness will always be remembered.

Please accept this as our personal thanks.

Rose Shore & family

Watch this space each week for obituaries and related notices

Coast to Coast

Silverstein new head of Ottawa UJA

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Jack Silverstein was recently been appointed director of the United Jewish Appeal (UJA) of Ottawa and the Ottawa Jewish Community Foundation.

Silverstein has a history of community involvement that began with volunteer work in his hometown of London, Ont. Professionally, he worked for Young Judaea in Denver for two years before becoming involved with fundraising.

"I have been in the fundraising field for 10 years now," said Silverstein at the recent UJA opening event. "I have done it all – I spent six years working for the [Catholic] Diocese of Toronto and the [Catholic] Diocese of St. Catharines, I've raised funds for the Kitchener-Waterloo Symphony, Carleton University and most recently, I have spent the last three years at The Ottawa Hospital Foundation spearheading their $100M campaign.

"But something was missing. All of these were great causes but none of them fed my 'Jewish soul.' In my new position as director of UJA, I can marry my two passions of Judaism and fundraising," he said.

After his participation in the community mission to Israel in April, Silverstein officially took up his new position in May and spent the summer getting the UJA campaign infrastructure in place.

"The volunteers have been absolutely amazing," he said. "We have about 200 to 250 volunteers, which I find incredible for a city of this size. This is a very volunteer-driven organization. I've been so impressed with the folks that have the time, or make the time, to volunteer for UJA. Many people give both of their time and their money."

Silverstein's plans include a bigger-than-ever campaign goal of $4.5 million for this year and $5 million for next year. He is also hoping that the annual community mission to Israel will grow in size and popularity.

"I believe that now is the time for Ottawa's Jewish community to step forward and take their support of UJA to a higher level that will facilitate our agencies being exceptional, offering the programming and quality that we all believe is critical not only to a safe and secure Jewish future, but to a vibrant and compelling Jewish presence in Ottawa," he said.

This summer as Silverstein has been busy lining up speakers and programs for the fall UJA kick-off and various other events.

"I am very excited about this opportunity to marry my two passions – Judaism and building community," Silverstein said.

He said he and his wife, Sarah, are happy to raise their son, David, in Ottawa, "a great place to come and raise a family."

Group visits Be'er Sheva

Continued from page 25

Zaka, the Orthodox organization that is usually the first on the scene to retrieve body parts, has also benefited from Montrealers' donations, which recently paid for a fully equipped ambulance.

Despite being there only two days, the Montreal delegation was surprised to see how people were rallying to help one another through numerous acts of kindness, like those who sat by bedsides or attended shivahs of people who had no one else. Rabbi Poupko said he was heartened by the progress in Be'er Sheva, which has a large immigrant population. "When you see a man who came from a mud-hut village in Ethiopia just over a decade ago who is today a surgeon working on victims of terrorism, there is a poetry in that which is inspirational."

Above all, he stressed that Be'er Sheva residents are not living in fear that this is the beginning of renewed terror.

"The sense is that this was an anomaly, an aberration, and that Israel's security efforts are working, that the relative calm of the last six months will continue and they are not going back to the situation of two years ago," he said.

Winnipeg community protests Palestinian film festival

By MYRON LOVE
Prairies Correspondent

WINNIPEG — A pro-Palestinian film festival held here last weekend raised the ire of the Jewish community, with spokespeople calling its 12 films base propaganda and saying that running some of them on Yom Kippur added insult to injury.

The Canada-Palestine Film Festival – sponsored by the Winnipeg chapter of the Canada-Palestine Support Network (also known as CanPalNet) and subtitled "Images and Resistance in Israel-Palestine" – was held Friday through Sunday at the downtown Cinematheque theatre, which is run by the Winnipeg Film Group and largely funded by the city and province.

Among the films was Mohammed Bakri's controversial self-styled documentary *Jenin, Jenin*, which contains allegations that Israeli troops committed atrocities against women, children and the disabled during an incursion into the Palestinian town in April 2002.

David Matas, senior legal counsel to B'nai Brith Canada, said he was concerned the films could incite hatred and provoke incidents similar to the firebombing of the United Talmud Torahs in Montreal last Passover and the firebombing of an Edmonton shul in 2000.

"Although I haven't seen the films, I have talked to people who have. They are pure propaganda," Matas said. "The titles alone – with words such as 'occupation' and 'resistance' – indicate the tenor of the films, which further justify terror and suicide bombings."

He said organizers claimed they didn't know the festival would coincide with Yom Kippur, but they didn't change the date once they did.

"If they had arranged this in somebody's basement or other private venue, it wouldn't be a problem," Matas said. "But holding this in a publicly funded location gives it a legitimacy it doesn't deserve. And scheduling this on Yom Kippur ensures [Jews] won't be able to go to protest or ask questions."

Event partly held on Yom Kippur

Paul Burrows, a spokesperson for the Canada Palestine Support Network, said scheduling the films on Yom Kippur was an unintentional oversight. "We have Jewish members on our board who didn't realize it was on Yom Kippur," he said. "If we had been alerted to the fact earlier, we could have changed it, but by the time we found out, everything was booked and it was too late to change it.

"We timed this to coincide with the anniversary of the new intifadah which began in late September 2000. We are upset that a number of our longtime Jewish supporters [weren't] able to attend because of family commitments."

Burrows said that several of the films were made by Israeli Jewish filmmakers and that the films promote dialogue between Israelis and Palestinians and point the way to possible reconciliation.

He added that Cinematheque has hosted Jewish and Israeli film festivals in the past. "In Canada, everyone is allowed to present their perspectives," he said. "You won't see me protesting an Israeli film festival at Cinematheque."

Victor Jerrett-Enns, the Winnipeg Film Group's executive director, said Cinematheque is a resource available to all community groups and that his organization doesn't take a political position on films shown there.

Jonny Cline, the newly arrived Winnipeg Zionist Initiative shaliach, shared Matas' concerns about the film festival.

"I am expecting some ripples in the community as a result of the films – although I hope I'm wrong," he said. "I think the Canada-Palestine Network is trying to cause trouble such as has happened in the United States and eastern Canada. Winnipeg is a peaceful community. I want it to stay that way. But it seems that Winnipeg is being targeted."

Matas compared the festival organizers to "a bunch of con artists who have come to this backwater [Winnipeg] to try to fool the locals. They are perpetrating a fraud."

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Coast to coast

Goldblatt family reunion is an annual event

By CYNTHIA GASNER
Special to The CJN

Jacob Norman, the patriarch of the Goldblatt family, came to Canada at the turn of the century.

He began his first business, dealing in scrap metal and glass in Hamilton, with a horse and buggy. Eventually, he founded International Iron and Metal.

Goldblatt brought many of his relatives to Canada and assisted some of them with employment.

In 1905, Rochel, the first of seven children of Elchonen Goldblatt, Jacob Norman's cousin, and Raisa Goldblatt was born in Seda, Lithuania, followed by the birth of Tzvia, Wilfred, Sara, Abe, Eli and Labol.

Wilfred, who was born in 1907, was, in 1921, the first of the Goldblatt children to come to Canada, and he was followed by others.

Wilfred's son, Jerry Goldblatt, the owner of Creekwood Metal Trading, an international metal brokerage house in Hamilton, said his father worked as Jacob Norman's chauffeur before opening an army surplus business and later, an iron and steel business.

The Goldblatt family at their annual family picnic.

Goldie Vine Newman, Rochel's daughter, says the descendants of Elchonen and Raisa were always close, and as children, they would gather on weekends for refreshments and games.

"Although many in our family were in the same or similar business and were business competitors, they all co-operated with one another and helped each other," she says.

Over the years, the family members went in different directions. There were warm feelings when they met, but many of the younger members of the family did not know their cousins.

"My children now live in Toronto," says Jerry, "and I realized it was important to me that they know their cousins."

More than 27 years ago, Jerry organized the first Goldblatt family picnic. It has been held every year since, at Hidden Valley Park in Ancaster, near Hamilton.

"The picnic is a place where the younger people can meet one another and new people to the family are introduced and welcomed," says Jerry, the "chair" of the Goldblatt family picnic.

He gives credit to Newman, "my trusty aide," and the other volunteers who help with the picnic and a newsletter, *The Gontzeh Goldblatts*, which keeps the family up-to-date on the happenings in all branches of the family.

> *'We are reaping the benefits of this close loving family'*

There were more than 70 family members, from three generations, at this year's picnic.

Two spouses of the children of Elchonen and Raisa live in Hamilton, Charlie Eber and Bessie Goldblatt.

"Over the years," says Newman, "we never charged the elders for the picnic, but they always insisted on contributing – to paying their fair share or more.

"We, the ancestors of the original seven children, grew up reaping the benefits of this close loving family. It is a heritage we want to pass on, and with our annual picnic and newsletter, it is working."

Jerry Goldblatt adds, "Although we are in many differing walks of life, yet we have something in common – family."

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Coast to Coast

Hamilton shul gets new rabbi

By FRANCES KRAFT
Staff Reporter

Rabbi Phil Cohen's initial impression of Hamilton has been reinforced since he relocated from Pennsylvania in July to become the spiritual leader of Temple Anshe Sholom.

Rabbi Phil Cohen

"Although it's not really a small town, it has a small-town atmosphere," he said in a recent phone interview. "At the same time, it has a major university, which gives the town a bit of an intellectual edge."

The rabbi's own intellectual interests – he has a PhD in Jewish philosophy from Brandeis University – include Maimonides and contemporary Jewish thought, particularly the work of Martin Buber. He is currently working on a book about Jewish bioethics, covering the Jewish view on topics ranging from euthanasia and abortion to stem cell research and genetic engineering. But he also describes himself as an avid biker, hiker and undying fan of Bob Dylan.

A former Hillel director at Michigan State University before he became associate rabbi at Old York Road Temple–Beth Am in Abington, Pa., where he served for the last three years, Rabbi Cohen hopes to become involved in campus work, both in terms of outreach and education.

At the temple – where he is replacing Rabbi Irwin Zeplowitz, who left last year for a congregation in Long Island, New York – Rabbi Cohen's priorities include "empowerment" of congregants so that they know that they themselves, not the rabbi or the cantor, "own" Jewish tradition.

Outreach to potential members is also at the top of his list. "While our numbers are decent – about 450 families – we're aging."

Social action programs, already ongoing at the synagogue – the only Reform temple in Hamilton and at 151 years old the oldest in Canada – are also an area of interest for the 52-year-old rabbi, a native of Philadelphia who was ordained by Hebrew Union College in 1983.

Rabbi Cohen grew up in a Conservative home but spent his college years "pretty disengaged from Jewish life." As the result of "a series of experiences," including study at a ba'al tshuvah yeshiva in Jerusalem in the mid-1970s, he acquired "a passion for wanting to understand Judaism."

But he admits to not necessarily knowing what the key is in reaching out to unaffiliated Jews.

"There are a lot of keys," he said. "What I really want to have happen here is to have this place really hop with educational and social activities that bring people to our door – some of whom would join us."

Reform Judaism "makes a legitimate claim that Jewish choice is the proper way to explore Jewishness in the modern world," he said.

Anshe Sholom is more traditional than many of its American counterparts in terms of the number of men wearing kippot and tallitot, and the temple's requirement that men wear them on the bimah, Rabbi Cohen said.

The issue of officiating at same-sex marriages – which the Reform movement leaves to the discretion of individual rabbis – has not yet arisen for Rabbi Cohen, who said he would officiate if asked. (At present, the congregation does not allow same-sex marriages to take place in the sanctuary.)

In the past three years, Rabbi Cohen has visited Israel six times. Last spring, he took part in a fundraising bike ride sponsored by the Arava Institute for Environmental Studies. He would like to form an Israel group at the temple to ensure that Israel-related activities are included in programming, and also would like to organize congregational trips to Israel.

For those interested in bike-a-thons in Israel (the Reform movement also has one), he noted that Hamilton is "a first-rate place to train because of its gradual hills," similar to those he encountered in Israel.

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On Campus

Ethiopian Israeli is 'face of Israel' at Western

By HAILEY EISEN
Special to The CJN

LONDON, Ont. — Inside the community centre at the University of Western Ontario an Israeli flag hangs over an information booth for the Hillel student organization. Students crowd around the table, interested in finding out about upcoming programs, and eager to meet Hillel's newest staff member, Leah Biteolin.

Clubs week at Western is an opportunity for Biteolin, a young shlichah (emissary) from Israel, to see what campus life is like for Canadian Jewish students.

Biteolin is a 23-year-old Ethiopian Jew who has lived in Israel most of her life. She arrived in London just over two weeks ago, and says that she is already starting to feel at home.

"So far it is better than I expected," she says. "The students here are very friendly and very motivated."

Biteolin is one of three shlichim in Canada who have been hired by National Jewish Campus Life (NJCL), an agency set up to provide resources to campuses across the country, in partnership with Jewish Agency for Israel (JAFI), Birthright Israel and Hillel International. The other two shlichim are in Ottawa and Vancouver.

These young Israelis are the face of Israel on Canadian campuses, explains Jared Isaacson, executive director of London Jewish Campus Services.

While this program has existed in the United States for a few years, this is the first year that Canada has become involved.

"In the past five years or so, since the Israel issue has become very newsy again, attracting a lot of attention… these organizations felt that it would benefit North American Jewish and non-Jewish students to be able to see an Israeli first-hand," says Isaacson. "They wanted to bring a positive, fun, young face of Israel onto campuses."

For the next 10 months, Biteolin will share her Israeli culture and spirit with Western students and the London community. But her story does not begin in Israel. She and her family endured great hardships when, 20 years ago, they escaped from their home in Ethiopia and followed their dream of establishing a life in the Jewish homeland, and living in Jerusalem.

Biteolin was only three years old when her family left Ethiopia, but her story is shaped by her parents' vivid memories.

"They heard that everyone was leaving Ethiopia for Jerusalem, but at that time we couldn't just leave the country because of the Communist regime – no one could get out without permission," Biteolin says. "We left all our things behind and walked for two or three weeks to the Sudan border."

She recalls how her family, among a large group of Ethiopian Jews, walked mostly at night so as not to be discovered, hiding their Jewish identity in fear of persecution.

They spent six months in refugee camps in Sudan, travelling from village to village and depending upon the Red Cross for food and medicine.

"We were put in the worst places in Sudan," Biteolin says. "They were places that only animals would live… We didn't have any clean water or anything."

Her youngest brother did not survive the refugee camps, but the rest of her family made it out of Sudan and found their way to Israel via France.

"Finally!" she says, a huge smile spreading across her face. "It was the most exciting thing for my parents and my grandparents, to see their dream coming true."

She continues with a slight laugh, "You know my mother always told me that her grandmother told her not to work so hard, because one day she would be in Israel. And it really happened!"

Leah Biteolin

Biteolin brings these experiences with her to London in hopes that students will develop a passion for Israel as strong as her own. In coming to Canada this year, she says she feels that she can give something back to the Jewish community.

"On a personal level, the Jews of North America provide so much support for the Ethiopian community in Israel – they help to bring us to Israel and provide funding for community centres and student scholarships. So if I can give up a bit of myself to help students strengthen their identity and change the Israeli image around campus, then I think it will be a nice experience."

So far, Biteolin has been welcomed with enthusiasm.

"In Canada we only get one interpretation of Israel from the media," says Leora Sas, a fourth-year anthropology student. "When issues do arise, it will be nice to have someone here who can actually provide a first-hand Israeli perspective."

Sas is a member of the Israel Action Committee, a campus club that aims to educate and promote awareness of Israel among Western students.

"I think having a resource like Leah is really important for every university campus," she says.

Biteolin is busy planning for upcoming events and seminars that will take place on campus this year. She will be contributing to a number of programming initiatives including Hebrew lessons for all interested students.

"Most of all, I want the students here to feel like Israel is their home – a place where they can always go," she says with a big smile.

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Analysis

An embarrassment for Damascus

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

The interesting thing about the conversations with various sources in the defence establishment Sunday was that there was little effort to deny Israel's responsibility for the assassination of senior Hamas leader Iz El-Din al-Sheikh Khalil, in Damascus.

Officially, Israel is not commenting on the explosion. However, it is also not making any effort to deny its involvement. And when the assassination comes less than a month after the prime minister, the defence minister and the chief of staff all openly threatened Syria for the double bus bombing in Be'er Sheva, it's easy to draw conclusions.

Khalil's name has been coming up with greater frequency in Israeli intelligence reports in recent months. Kais Obeid, the Israeli Arab who initiated the kidnapping of businessman Elhanan Tennenbaum, has become Hezbollah's point man for running Tanzim cells in the West Bank, and Khalil is his parallel for Hamas in Gaza, where he lived until he was expelled to Lebanon with 400 Hamas activists in 1992.

But since the military wing of Hamas continued functioning in Gaza, there was not much for Khalil to do in the way of co-ordination and orchestration. Therefore, Khalil has been focusing on another main project: building up an arms supply ahead of the Israeli disengagement – and for that, Hamas needs to smuggle a lot of weapons into Gaza from Sinai, through the tunnels.

When Khalil had some partial successes and brought in improved weapons, the IDF felt it – with a strike in the Philadelphi corridor in May. But despite his efforts, most of the weapons remain on the Egyptian side of the border.

Khalil's death is not very significant in and of itself. Over time, Hamas will come up with other operations officers. The question is whether that will happen in Damascus.

Dry Bones
WE HIDE IN SYRIA WHERE WE PLAN THE MURDER OF JEWS IN ISRAEL
AND THEN THE ZIONISTS SNEAK IN AND BLOW UP OUR AGENTS?!
GOSH. . .
ARE THEY ALLOWED TO DO THAT?!

Israel this time backed up its threats with action, and in contrast with the aftermath of its bombing of an empty training camp last Yom Kippur, Syria and the Palestinian groups cannot say the results are negligible. The head of the political wing of Hamas, Khaled Mashal, quit Damascus last month, in the wake of the statements made by Israeli officials.

Mashal is shuttling between Tehran and Cairo, dodging Arab reporters' questions about when he is going back to Damascus. Other senior officials in Hamas have lowered their profiles, in a way that is reminiscent of what happened in Gaza after the assassinations of Ahmed Yassin and Abdul Aziz Rantisi last spring.

How will Hamas react? A few hours after the bombing, there was a leaflet in Gaza threatening to strike Israelis overseas. Later the group's position was upgraded: Activists in Lebanon said the leadership will have to decide on future steps. So far, the group has stuck to very specific borders in the conflict: inside Israel and the territories. When it included foreigners, such as the two Britons involved in the bombing of Mike's Place in Tel Aviv, it said it was to avenge the murder of a leader, Ibrahim Makadme.

Revenge through Hezbollah seems unlikely, since it would embarrass Syria. A foreign attack is more possible, and there's always the easiest form of vengeance: Qassams on Sderot. And of course, after the next suicide bombing, they will no doubt call it vengeance for Khalil, even though they haven't finished seeking vengeance for Yassin and Rantisi.

Even more than for Hamas, the assassination is an embarrassment for Damascus. President Bashar Assad's regime already suffered a blow earlier this year in a series of Muslim Brotherhood attacks in the Syrian capital. Now it's someone from Hamas who was targeted – after Hamas ostensibly ceased operating in Damascus. And it's all happening while Assad is under increasing pressure from the Americans to stop aiding terror and to pull his troops out of Lebanon.

Lately, France surprisingly joined that call, with a joint resolution with the United States at the United Nations for a Syrian withdrawal from Lebanon. Assad, already facing a severe economic crisis at home, now has to find work for thousands of soldiers (who moonlighted as construction workers in Lebanon) and officers (who earned their extra money by selling drugs). Syria, in any case, probably could not respond with force.

From an operational point of view, Prime Minister Ariel Sharon – on the assumption it really was an Israeli operation – can be pleased with Mossad's return to active duty. After the paralysis that gripped it following the failed assassination attempt on Mashal's life in Jordan nine years ago, the Arabs are now attributing to Mossad five assassinations in Lebanon in the last two years. The fact that it was able to reach all the way into the Syrian capital and conduct a pinpoint operation was probably the result of international and inter-agency co-operation. The war against terror is no longer the exclusive province of the Shin Bet. The Mossad and Military Intelligence are back in action.

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French group works for Jewish refugees from Arab lands

Continued from page 1

The organization aims to raise international awareness of the hundreds of thousands of Jews who left Arab countries from 1948 onward, following the creation of the State of Israel. It will do so by collecting eyewitness accounts of Jewish life in these countries from émigrés.

"It's getting on now for 60 years," Kamami said. "Many of those who were forced out are already dead, and if we don't make an inventory soon, this will be lost in the trash can of history."

Some 900,000 Jews left Arab countries after 1948 and more than 600,000 went to Israel. They and their descendants now make up about half of Israel's Jewish population.

There were various reasons for the vast exodus of Sephardi Jews.

Some were entranced by the birth of the Jewish state and quit their homelands for Zionist ideals.

Others saw their futures compromised in the newly independent North African states because of the association of Jewish communities with former colonial powers.

Still others, facing government-sponsored anti-Jewish riots in countries such as Iraq and Egypt, were forced out and should be categorized as refugees, Kamami said.

All, though, faced a pervasive climate of hostility in which attacks against the Jewish community were liable to break out at any time and where Jews – and Christians – were second-class citizens.

Today, fewer than 8,000 Jews remain in Arab countries; some states, such as Libya, were totally emptied of their Jewish populations.

Kamami accepts that his project to gather testimony from those who left Arab countries is not the first – nor indeed, the only – attempt to undertake such a task.

The World Organization of Jews From Arab Countries was set up in 1975 to address the issue of Sephardi refugees but has since suffered severe funding difficulties and has been largely moribund in recent years.

Attempts by JTA to contact the organization, both in the United States and Israel, were unsuccessful and the group does not have a website.

Nevertheless, two U.S.-based organizations – Jews Indigenous to the Middle East and North Africa and Justice for Jews From Arab Countries – are very active.

Following a campaign by the latter group, the issue was forced onto the U.S. political agenda earlier this year, with the tabling of twin resolutions in the Senate and House of Representatives calling on President George W. Bush to ensure that "any explicit reference to the required resolution of the Palestinian refugee issue is matched by a similar explicit reference to the resolution of the issue of Jewish refugees from Arab countries."

Israel also got in on the idea a few years ago when it announced that it was partenering with the American Sephardi Foundation on a project to preserve and collect 10,000 claims from previous compensation initiatives that had been abandoned.

900,000 Jews left Arab countries after 1948

Kamami, though, says what has been missing until now has been the existence of a francophone group because "most Jews who left Arab lands – whether they went to France, Israel, the U.S. or Canada – spoke French.

"Having a website in English or Hebrew is not as effective, and running it from the U.S. falls into the problem here of a latent anti-Americanism," he said.

Some émigré organizations in France are less keen, however, on such a campaign, convinced that claiming reparations from former countries will damage future contacts with their places of birth.

Simon Atias, the president of the Paris-based Organization of Jews Originating from Morocco, strongly disagreed with the notion that the term "refugees" could be ascribed to Jews who left Morocco.

"That's much more applicable to people who were forced out of Iraq and Egypt," he said, presumably because Jews faced less hostility in Morocco than elsewhere in the Arab world.

However, he, too, noted that after a long period during which there was little activity in campaigning for Sephardi Jews, there had been a sudden upsurge of interest in recent years.

"There was something in Israel, but they really didn't do anything until negotiations with the Palestinians started," he said.

Doing something at this time is what motivated Kamami – as he readily admits.

"The new trend is victimology. We need to show the trauma and the climate of physical attacks on Jews, which is what forced them to leave," he said.

Kamami believes the issue of the dispersal of Jews from Arab countries has been ignored for so long because the Jewish world was largely uninterested in hearing about their plight.

"Historians were occupied with the Shoah, which was obviously the major disaster to befall the Jewish people," he said, adding, "So no one wanted to hear others speaking about losing their property or their money. They didn't have the right to talk about it. Some feel they still haven't. They were ashamed.

What was their experience compared to the Shoah?" Half a century later, he said, times have changed. The issue of the Palestinian refugees will soon become a major issue for debate and Israel will need to be armed to confront it, Kamami believes.

In fact, rather than talk of refugees, he prefers to refer to what he calls "an exchange of populations."

"Seven hundred thousand Palestinians left or were forced out in 1948 and that's less than the Jews who were forced out of Arab lands," he said.

"We can talk of a population change like between Germany and Czechoslovakia after the war or between Hindus and Muslims" following the end of British rule in India.

Nevertheless, Kamami says, such a narrative was initially an uncomfortable one for the fledgling State of Israel. "Israel didn't want to make a big deal out of it at the outset. That was for a positive reason, since we were creating a new nation and the idea that these Jews had been chased from the Diaspora, rather than having made a clear Zionist choice to come to Israel, was not acceptable. This narrative is good for our Zionist egos but it is not the reality."

That said – and despite the deliberate analogy with the issue of Palestinian refugees – Kamami points out an intrinsic difference between the two cases.

"Those that arrived in the refugee camps in Israel, the *ma'abarot*, didn't stay there," he said. "They chose to integrate into their new countries.

"They helped to build Israel. And those who went to the U.S., Canada and France renewed the Sephardi Diaspora."

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Anglican delegation to recommend divestment

Continued from page 1

"The church has become increasingly sympathetic to the plight of the Palestinians," Te Paa said, "and the chances of the ACC accepting our recommendation are quite high."

The delegation, which arrived in Israel last week, toured extensively in the West Bank and met with Palestinian Authority President Yasser Arafat in Ramallah. Delegates insisted that they made sure to schedule time with Israeli leadership as well, and pointed to a meeting with member of Knesset Azmi Bishara last Wednesday.

"The word draconian barely even begins to describe what we saw," Rev. Brian J. Grieves, who represents the U.S. church, said of his experience.

Like others in his delegation, Grieves intends to recommend that the church adopt divestment "to bring an end to the conflict."

He stressed, however, that consultations with leading figures in the American Jewish community who were "deeply distressed" by the precedent the Presbyterians set in late July would be key in the decision-making process.

Archdeacon Taimalelagi Tuatagola-Matalavea, the Anglican observer at the UN who was part of the delegation, said that she too would advocate for divestment and an increased co-operation with the Presbyterian church, "so that Christian faiths can bring peace to this land."

Rev. Naim Ateek, an APJN advisor who is active in the Palestinian Christian liberation movement, agreed, adding that the church needs to seek peace, and political or economic pressure is a necessary means to achieve that.

The Anglican Peace and Justice Network represents 75 million Anglicans and Episcopalians worldwide.

In a related development last week, some U.S. lawmakers expressed concern with plans by the Presbyterian Church to divest from Israel. A letter sent from 14 congressional representatives to the leader of the General Assembly of the Presbyterian Church last week suggests that the church misunderstands the Israeli-Palestinian conflict and is contradicting its commitment to the secure existence of the Jewish state.

"We disagree with your characterization of the conflict as 'rooted in Israel's continued occupation of Palestinian territories,'" the letter says. "We believe the conflict is primarily rooted in the Palestinian leadership's refusal to accept Israel's right to exist as a Jewish state."

The letter said plans to divest from Israel because of concerns about its West Bank security barrier and planned withdrawal from the Gaza Strip are "counterproductive, and morally bankrupt.

With files from JTA.

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Mortar strike kills woman

An Israeli woman was killed and another lightly wounded last Friday when four mortar shells were fired at the Neveh Dekalim settlement in the Gaza Strip. One shell struck a home in the settlement, seriously wounding Tiferet Tratner, 24, of Jerusalem, and leaving a second woman with light injuries. Tratner was airlifted to Soroka Medical Center, where she died of her injuries. Hamas claimed responsibility for the shelling.

Three soldiers killed in Gaza

Palestinians killed three Israeli soldiers outside the community of Morag in the Gaza Strip. Three gunmen sneaked in under cover of the morning fog. All three Palestinians were killed by Israeli return fire. Islamic Jihad, the Popular Resistance committees and the Abu Rish faction of Yasser Arafat's Fatah group claimed joint responsibility for the attack. The three slain soldiers were the deputy company commander, Capt. Tal Bardugo, 21, of Jerusalem, Staff Sgt. Israel Lutati, 20, of Neveh Dekalim, and Staff Sgt. Nir Sami, 21, of Jerusalem.

Two killed in Jerusalem

Two border policemen – Mamoya Tahio and Menashe Komemi – were murdered last Wednesday in a suicide bombing near a bus stop in the French Hill neighbourhood of Jerusalem. The Al-Aqsa Martyrs Brigade claimed responsibility for the attack, which also injured at least 15 people. A teenaged woman, Zayneb Abu Salem, from a refugee camp in the West Bank city of Nablus, was identified as the bomber. As a result of the attack, Israel will step up scrutiny of Palestinian women at its checkpoints, acting Internal Security Minister Gideon Ezra said. "To my regret, as a result of the attack, all of Jerusalem's Arabs are liable to suffer from recurrent searches, including women. Security demands special attention to women as well as men."

Israeli trade with Arabs up

Israel's trade with Arab states rose more than 47 per cent in the first eight months of 2004. The trade amounted to $169.7 million US, the Israeli business publication *Globes* reported. Trade with Jordan and Egypt led the way.

Germany responds to Shalom

Germany agreed to sponsor a UN General Assembly resolution condemning anti-Semitism. German officials told Israeli Foreign Minister Silvan Shalom it would agree to the move, Shalom told reporters last week. The resolution is a key objective for Jewish officials in the current UN General Assembly. They see the resolution as a follow-up to the first major UN conference this summer addressing growing global anti-Semitism. Shalom also told reporters that he met Iraqi Prime Minister Ayad Allawi, marking the first diplomatic exchange between Iraq and Israel since Iraq's new government took over.

Files from JTA and Ha'aretz.

Shalom urges UN to end its obsession with Israel

By SHLOMO SHAMIR
Ha'aretz Daily Newspaper Ltd.

NEW YORK — Israeli Foreign Minister Silvan Shalom last week urged the UN General Assembly to shed its obsession with Israel and said Iran has replaced former Iraqi dictator Saddam Hussein as the main source of world terrorism.

Shalom also called on the General Assembly to fight threats arising from Syria's occupation of Lebanon and Iran's nuclear ambitions.

Shalom, who has said that Iran must be taken before the Security Council over its nuclear program, said, at the UN, that Iranian missiles can reach London, Paris and southern Russia.

"The international community now realizes that Iran does not only pose a threat to the security of Israel but to the security of the whole world," Shalom told the General Assembly's annual ministerial meeting.

"Indeed, Iran has replaced Saddam Hussein as the world's No. 1 exporter of terrorism, hate and instability."

He said Syria's military presence in Lebanon and support for Hezbollah is a threat to Israel and to peace in the region.

Shalom has called on the UN Security Council to impose sanctions on Teheran if it fails to dismantle its nuclear programs and has said that Iran has missiles that can strike at capitals in Europe and the Middle East.

The foreign minister also called on the 191-member General Assembly, which is heavily influenced by the voting blocs of Arab, Islamic and non-aligned countries, to sponsor a special session aimed at bringing an end to racism and anti-Semitism.

Lebanon's Hezbollah guerrillas heaped scorn on Iraq's prime minister last week for shaking hands with Shalom at the United Nations, saying he had disgraced Iraq and offended Arabs and Muslims.

Iraqi Prime Minister Ayad Allawi shook hands with Shalom at the General Assembly, where alphabetical order put them side by side.

"[It] is a sign of one of the most dangerous goals of the American war on Iraq, yanking Iraq from its place in the Arab and Muslim worlds and sticking it in the U.S.-Zionist political cosmos," Hezbollah said in a statement.

"This unacceptable handshake is at once a true insult to the Iraqi people, their history, culture and Islamic and national commitment; and flagrant scorn for the suffering of Palestinian people and the sentiments of Arabs and Muslims."

Shalom said the incident was the first official contact between Israel and Baghdad since the U.S. invasion of Iraq, which Israel attacked in 1981 to destroy a nuclear reactor.

Iraq fired missiles at Israel during the 1991 Gulf War, when Saddam Hussein answered demands to pull his army out of Kuwait by saying Israel must in turn end its occupation of the West Bank and Gaza Strip.

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Palestinian elections – national and local – in limbo

By DANNY RUBINSTEIN
Ha'aretz Daily Newspaper Ltd.

A few months ago, amid demands from around the world for reforms in what is left of the Palestinian Authority, the Palestinian leadership – meaning PA President Yasser Arafat – considered the idea of holding elections in Gaza and the West Bank. There have also been grassroots demands for changes in government and the eradication of corruption, so what better response could Arafat and his people offer than a call for elections?

Free elections are the soul of democracy, and through them the Palestinians could demonstrate to the world that they are a progressive nation, led by leaders who won the confidence of the people. Holding elections for the legislative council was an important element in the Oslo accords and in January 1996, elections took place in Gaza and the West Bank – and east Jerusalem residents also had the right to vote.

Ballots were cast for the parliament and chairman (president) of the authority. There were 88 MPs elected, as well as Arafat. The opposition groups, meaning Hamas, boycotted the voting, because they opposed Oslo and Oslo legitimized the elections.

The next elections were meant to be held four years later in 2000, and were postponed until after the full Israeli-Palestinian peace everyone was expecting. But instead of an agreement, bloodshed began and the PA, which had already announced plans for a vote, was forced to cancel the elections.

While they were meant to be general elections for the parliament and chairman of the authority, the situation for local authorities is very different. There are more than 150 townships, local councils and village councils in the West Bank and Gaza, and the last elections for municipalities took place on the initiatives of former defence ministers Moshe Dayan and Shimon Peres, in 1972 and 1976.

Yasser Arafat

Some time ago, Arafat appointed a central elections committee, headed by Bir Zeit University Professor Ali Jerbawi, whose first assignment was to update the voter registration rolls. All those with the right to vote were called to register at the precinct level, so the right could be ratified, and this time, the vote would be for two elections – local authorities and national elections for parliament and chairman.

Seemingly, there should be no difficulty holding city elections in the territories because Israel cannot interfere. There's even a date more or less set for four months from now. The committee announced earlier this month that more than 410,000 voters have already registered to vote in the West Bank and Gaza, despite Israeli efforts to obstruct the process, which were mostly evident in east Jerusalem, where Israel closed the voter registration offices.

Meanwhile, Hamas has announced it will take part in the coming local elections because they are not connected to Oslo. Hamas has been very successful in union elections and student votes, and one of the reasons Arafat has not held local elections until now was his fear of Hamas success.

The Israeli government is not interested in elections in the territories because it does not want to help the PA depict itself as reformist. Moreover, who can get elected in the West Bank and Gaza? In general elections, it's clear Arafat will win, and with that victory comes renewed legitimacy. And even if someone else is elected, there is no chance it will be a candidate liked by Israelis.

It is doubtful whether a new Palestinian leader could accept proposed peace deals such as the Geneva Initiative or even the Nusseibeh-Ayalon agreement. Any elected Palestinian would find it difficult to stop the attacks on Israeli targets in the territories and very quickly would be accused by Israel of being tainted with terror.

The Israeli government says we have already seen what Palestinian democracy brought in 1996, and now things could only get worse. Meanwhile, the PA and Hamas continue to struggle over the composition of the central election committee and technical arrangements for local elections to the extent that it is difficult to see them actually taking place.

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Nightingale's extensive experience began with its founding in January 1986. Their long history of community involvement includes support staffing for community hospitals, long term care facilities and nursing homes. They began an ongoing involvement with the Toronto Homecare Program in 1989, which eventually evolved into their present relationship with local Community Care Access Centres.

Community care has undergone radical changes. Hospital stays are being shortened and convalescent time in one's own home has been growing in length. Nightingale has been quick to react with an innovative approach to homecare enabling them to service the ongoing complexities of home health care.

As a part time Rabbi and with ongoing involvement in adult education, Kerzner maintains his connection to the Jewish community. In-services devoted to the kosher kitchen and Jewish observances reflect a commitment to serve the Jewish community with cultural sensitivity.

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Dishing up healthy, satisfying meals for your family

BY NORENE GILLETZ
Special to The CJN

In these high-stress, fast-paced times, how can busy parents prepare uncomplicated, healthy, delicious home-cooked meals that suit even the pickiest of eaters? In *The Vegetarian Family Cookbook* (Broadway Books, $26.95), Nava Atlas offers an abundance of flexible, adaptable recipes, plus a wealth of easy ideas, menus and helpful tips designed to satisfy every member of the whole family. Her recipes are down-to-earth, offering realistic solutions for preparing delicious breakfasts, lunches and dinners, plus quick, healthy snacks.

Covering everything from family-friendly salads to comforting casseroles, the book has recipes for delicious meat-free meals, from Alphabet Soup to Zucchini Raisin Muffins. Atlas explains why choosing organic products is always best. She takes the mystery out of cooking with soy, and also provides dozens of delicious whole-grain, low-sugar desserts. Most of the recipes include vegan substitutions for eggs or dairy products.

"What I offer you here," Atlas says, "is an abundance of options, information and resources to make healthy, delicious, meatless meals as often as possible, whether your family is vegetarian, vegan, omnivorous or a combination."

Here are some terrific tips Atlas offers for busy cooks: "Plan three full meals for the week ahead, allowing for two nights of leftovers. Plan your meals before you go grocery shopping to prevent running back and forth to the store all week for ingredients. There's nothing worse when walking into the kitchen after a long day without a clue as to what you want to make. Just 15 or 20 minutes of meal planning per week saves lots of time and simplifies your life immeasurably."

This is Atlas' eighth cookbook. Her website is www.vegkitchen.com, one of the most widely visited vegetarian sites on the Internet.

The following recipes will make a welcome addition to your Sukkot or Thanksgiving menu, perfect for the transition from late summer to fall.

CREAMY BUTTERNUT SQUASH AND APPLE SOUP
Dairy/Vegan Option

Everything about this soup says fall harvest – from its warm golden colour to its slightly sweet, fresh flavour. Once the squash is baked, this soup comes together fairly quickly.

1 large butternut squash
2 tbsp. light olive oil
1 large red onion, chopped
4 cups peeled, diced apple, any cooking variety
4 cups prepared vegetable broth, or 4 cups water with 1 vegetable bouillon cube
½ tsp. ground ginger
¼ tsp. ground nutmeg
2 cups low-fat milk, rice milk or soy milk
salt and freshly ground pepper to taste

Preheat the oven to 400. Halve the squash lengthwise with a sharp knife and scoop out the seeds and fibres. Place cut side up in a shallow baking dish and cover tightly with foil. Or, if you'd like a more roasted flavour, simply brush the squash halves with a little olive oil and leave uncovered. Either way, bake for 45 to 50 minutes or until tender. Set aside until cool enough to handle.

Heat the oil in a soup pot. Add the onion and saute over medium-low heat until golden, 8 to 10 minutes.

Add the apples, broth and spices. Bring to a simmer, then cover and simmer gently until the apples are soft, about 10 minutes.

In a food processor, puree the squash with ½ cup of the milk until completely smooth. Transfer to a bowl.

Transfer the apple-onion mixture to the food processor and puree until completely smooth. Return to the soup pot and add the squash puree; stir together. Add the remaining milk, using a bit more if the puree is too thick.

Bring the soup to a gentle simmer, then cook over low heat until well heated through, 5 to 10 minutes. Season with salt and pepper. Serve at once, or let the soup stand off the heat for 1 to 2 hours, then heat through as needed before serving. Makes 6 servings.

Dairy: 169 calories, 6 grams total fat, 4 grams protein, 5.2 grams fiber, 28 grams carbohydrate, 3 grams cholesterol, 95 mg sodium.

Vegan Option: 178 calories, 6 grams total fat, 2 grams protein, 5.2 grams fiber, 33 grams carbohydrate, 0 grams cholesterol, 83 mg sodium.

TWO-POTATO BREAD PUDDING (Vegan)

You need not wait until Thanksgiving to enjoy this hearty casserole, which resembles a baked stuffing.

1 medium sweet potato
5 medium potatoes, preferably red-skinned or Yukon Gold
1½ cups low-sodium prepared vegetable broth or 1½ cups hot water and 1 vegetable bouillon cube
4 large or 6 average slices whole-grain bread, torn into small pieces
2 tbsp. light olive oil
1 cup chopped onion
1 cup diced celery
¼ cup finely chopped fresh parsley, optional
2 tsp. salt-free all-purpose seasoning (e.g., Mrs. Dash)
salt and freshly ground pepper, to taste

Bake or microwave the sweet potato and the white potatoes separately in their skins until done. When cool enough to handle, peel and place in a large mixing bowl. Add half of the broth and coarsely mash.

Preheat the oven to 375. Generously oil a 2-quart baking dish. Place the bread in a small mixing bowl and pour in the remaining broth. Let soak for several minutes, until the broth is absorbed. Meanwhile, heat the oil in a medium skillet. Add the onion and celery and saute over medium-low heat until the onion is lightly browned and the celery is tender.

Add the onion and celery mixture to the mashed potatoes. Stir in the soaked bread, parsley, if using, and salt-free seasoning. Season with salt and pepper.

Pour the mixture into the prepared dish. Bake for 45 minutes, or until the top is a crusty golden brown. Makes 6 servings.

224 calories, 6 grams total fat, 5 grams protein, 5.1 grams fiber, 38 grams carbohydrate, 0 grams cholesterol, 161 mg sodium.

Norene Gilletz is a cookbook author, cooking teacher and food consultant. For information, call 416-226-2466 or visit her website, http://www.gourmania.com.

About Nutrition

By LISA WEINBERG

Q. I bake rogelach for the holidays. I have always used all-vegetable shortening, but I have been reading about cutting down on trans fat. What can I use instead?

A. Shortening is a source of trans fat and reducing its use is wise. I would try baking rogelach with non-hydrogenated, trans-fat-free margarine or, where possible, with canola oil. For recipes that do not require a crisp texture – for example, cookies – you can replace fat with plain yogurt or apple sauce.

Q. My son is in senior kindergarten and his school is asking that his snacks be healthy and include water only to drink? Is this a common request? What should I send? He loves crackers and animal cookies.

A. I am very pleased to see many schools making these requests. Preparing snacks now requires a little more time and creativity on the part of parents, but the end result is well worth the effort. Send cut-up fruit and vegetables with or without dip – try yogurt dips for fruit – cheese strings or cheese slices, mini yogurt, applesauce and dried fruit, along with the water. If you think you're going to have a hard time talking your son into eating these foods, ask him after the first day what other kids brought. He may see something that he'd be willing to try.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

Correction

The story headlined "Computer technology comes to aid of ALS patients" in the Sept. 15 edition of *The CJN* incorrectly stated that "the support of the Kunin-Lunenfeld Foundation [for ALS therapies at Sunnybrook and Women's College Hospital] is being withdrawn this month." In fact, the Samuel Lunenfeld Charitable Foundation, as the fund is properly called, has not only renewed its financial support for the Reuben Kunin ALS Technology Program (which operates under the banner of the Assistive Technology Clinic), it has increased its support to help make up for funding shortfalls from other sources. *The CJN* regrets any confusion the story may have caused.

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Madonna's "Re-invention" doesn't detract from her classics

By ALIZA CRAIMER
Special to The CJN

LONDON — I can still remember the Akiva Academy Talent Show where my Grade 4 friends, Lisa and Leanne, pranced around on stage doing their best sultry impressions of Madonna, while lip-syncing *La Isla Bonita*.

Avowedly anti-Madonna then, I sang, or rather croaked my heart out to, that *Annie*,classic, *You're Never Fully Dressed Without a Smile*. Who would have guessed that 16 years later, I would pay ridiculous amounts of hard-earned scholarship money to attend, not one, but two Madonna concerts in England?

I am not the sort of fan who aspires to be like Madonna, look like Madonna, nor do I particularly care what religion(s) she is dabbling in this week or next. I like Madonna the performer: the dancer and the singer of great, cheesy pop songs and ballads from the '80s and early '90s (*Like a Prayer*, *Papa Don't Preach*, *Cherish* and *Express Yourself*).

So I went to Madonna's concerts in Manchester and London, not because of her connections with things Jewish, such as Kabbalah, but to experience her spectacle and charisma.

The Jewish buzz surrounding Madonna and her Re-Invention Tour has been hard to miss. Much has been made of Madonna's involvement with the Kabbalah Centre led by Rabbi Philip Berg. She has specified that all concert venues provide 25 cases of "Kabbalah water" backstage. Imbued with "ancient kabbalistic meditations," a half-litre bottle of this mystical nectar can be purchased for a paltry $1.75 US.

She spent Rosh Hashanah in Israel but for various reasons didn't perform. Eager to study Kabbalah and experience the roots of its mystical tradition, Madonna made a pilgrimage to Israel along with 2,000 of her fellow students of Kabbalah from 22 countries.

The queen of pop has also taken on a Hebrew name of royal proportions, Esther, although she apparently still prefers to be called Madonna by fans (at one concert, she ad-libbed, "Don't call me Esther!").

Significantly, on this tour, Madonna does not perform on Friday nights due to her observance of Shabbat (or at least partial observance, as her concerts on Saturday night begin before sundown). Some religious Jews have criticized Madonna for making a trendy fetish out of Judaism and specifically Kabbalah, but, as my boyfriend pointed out, if Madonna succeeds in making even a few of her Jewish fans feel renewed interest or pride in their own religion, what is the problem?

As we waited a regal 50 minutes for Her Majesty to appear onstage, it was not Esther for whom we clapped and screamed, but Madonna – good old, cone bra-wearing, irreverent, blond ambition, party girl, Madonna.

And that, for the most part, is who we got. The "re-invention" aspect of the tour, to my great relief, did nothing to detract from her classics and actually made some of her new songs much better. Between her singing and dancing and the 100 per cent effort put into the show by everyone on stage, I left exuberant and without a single regret over the cost of the tickets.

With my highly attuned Jewdar, I immediately zoned in on the little red string bracelet adorning Her Majesty's wrist. Anyone who has visited the Kotel is familiar with these superstitious charm bracelets, sold by very old, babushka-clad women. Madonna's version, at $26 US, must be made of really special string. Maybe when she was in Israel for Rosh Hashanah, she stocked up on "the real thing" for the bargain price of a few shekels.

Madonna seen (but not performing) in Israel recently.
[Israpet photo]

The next "Jewish" reference was during *American Life* where an assortment of religious figures, including a nun in a mini-dress, a priest, an Arab and two Chassidim complete with payot and shtreimls danced on the special stage extending into the crowd.

This was followed by the Hebrew letters lamed-aleph-vav appearing on a screen above Madonna as she sang *The Lament* from *Evita*, bizarrely strapped into an electric chair. I know nothing about Kabbalah, so while I have read that that letter combination is supposed to be one of the 72 names of God, it struck me as rather funny that it literally reads as "love."

Coincidence? I think not.

Next up on the "things Jewish" itinerary, Madonna sang Lennon's classic *Imagine*, which she astutely noted "could have been written yesterday."

The first time I saw the show, I tried not to snort derisively as war-ravaged children flashed behind her on the screen and she sang, "Imagine no possessions, I wonder if you can?"

The second time around, I zoomed in with my binoculars to see if there was any hint on her face of irony – this line being uttered by one of the richest women in the world, the ultimate material girl, who is said to make $2 million per show. This line is worth reflecting on for all fortunate people, myself most definitely included, but I could not help but marvel at the in-your-face irony (chutzpah?) of this being sung by someone who spends $26 on a piece of string.

In any event, the number concluded with the big screen showing a little Arab boy in a traditional headdress, walking arm in arm into the sunset with a little Jewish boy wearing a kippah. Perhaps Madonna will succeed where others have not and advance the cause of peace.

If Madonna's political bent was not clear from *Imagine*, it could not have been more obvious as the screen curtains came to a close. The final screen showed giant Palestinian and Israeli flags side by side.

I couldn't help but wish that Madonna was still going to perform in Israel and that I could be there with fans who could read the Hebrew on the screens and for whom her political images would have real resonance.

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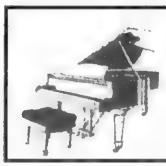

Eye on Arts

By Bill Gladstone

NADAL JCC OFFERS NEW COURSES IN JEWISH MUSIC, FILM, LITERATURE

Three great educational programs are coming up at the Miles Nadal JCC.

• **Shlomo Schwartzberg**, film critic and programming director for the Toronto Jewish Film Festival, presents "The Image of the Jew in Film and Television." The four-part course looks at the depiction of Jewish characters in the media "from *Marjorie Morningstar* to *Kissing Jessica Stein*, *Seinfeld* to *The Simpsons*, *The Godfather* to *The Sopranos*." Mondays, 7:30 to 9:30 p.m., Oct. 25 to Nov. 15.

• Renowned clarinetist **Martin van de Ven** directs the Klezmer Players Workshop, an intensive 10-week klezmer experience for all levels of instrument players. Levels I and II. Tuesdays, 7 to 9:30 p.m. beginning Oct. 14.

• The Brown Bag Book Group is a book discussion group led by teacher **Marilyn Herbert**. Bring your lunch and discuss good books. Babysitting available. Five Thursdays, 12 noon to 1 p.m. Books to be discussed are *The Singing Fire* by **Lilian Nattel** (Oct. 21), *The Amazing Adventures of Kavalier & Clay* by **Michael Chabon** (Nov. 18), *The Golems of Gotham* by **Thane Rosenbaum** (Dec. 2), *Ten Thousand Lovers* by **Edeet Ravel** (Jan. 5) and *Three Daughters* by **Letty Cottin Pogrobin** (Feb. 17).

Prior registration is required for all three courses. Nadal JCC, 750 Spadina Ave. at Bloor. 416-914-6211.

* * *

Daniel Pearl Memorial Concert: The Royal Conservatory Orchestra performs a concert next week in celebration of the life of **Daniel Pearl**, only days before what would have been his 41st birthday. Presented in association with PEN Canada, a writers' group that promotes free expression in writing, the performance is one of many taking place around the world as part of Daniel Pearl Music Day.

A *Wall Street Journal* reporter, Pearl was kidnapped and murdered by terrorists in Pakistan in February 2002. He was also an avid musician who "saw music as a means of bridging different cultures and connecting with people he met on his travels," said Conservatory president **Peter Simon**. "We share in his belief that music plays a vital role in the building of cross-cultural understanding and dedicate this concert to the causes of tolerance, understanding and global harmony."

Conducted by **Simon Streatfeild**, "Symphonies of Hope and Fate: A Tribute to Daniel Pearl" features works by **Beethoven** and **Karl Nielsen**. Glenn Gould Studio, Canadian Broadcasting Centre. Adults $15. Thursday, Oct. 7, 8 p.m. 416-205-5555.

* * *

Writers Stage Mock UN Debate: Michael Ondaatje, **Sheila Heti**, **Julia Rosenberg**, **David Bezmozgis**, **Daniel Brooks**, **Dionne Brand** and **Kush** are among the writers and artists participating in "Darfur After Dark," a Toronto event meant to draw attention to the political and humanitarian crisis in the Darfur region of Sudan and to persuade the Canadian government to offer more assistance.

In Toronto, as in five other cities across Canada, participants will stage a mock debate of the UN Security Council, with Sudanese music provided by Kush.

"The performance of the UN play should be a lot of fun," said Bezmozgis, author of the recent and much-lauded *Natasha and Other Stories*. "Everyone has a moral responsibility to do what they can at this point and to make their voices heard."

Gladstone Hotel, 1214 Queen St. W. Wednesday, Sept. 29, 8 to 10 p.m.

* * *

At the Galleries: "North by Northwest," an exhibition of works by celebrated artist **Ted Harrison**, goes on view this week at the Hollander York Gallery. Harrison celebrates his 25-year association with the gallery with this assortment of colourful stylized paintings of northern Canada. Opening Oct. 2, 1 to 5 p.m. 110 Yorkville Ave.

* * *

Arts in Brief

• To mark the 75th anniversary of **Anne Frank's** birth, Marshall Arts presents the Toronto premiere of **Wendy Kesselman's** adaptation of *The Diary of Anne Frank*, the Pulitzer Prize-winning play by **Frances Goodrich** and **Albert Hackett**. This impassioned drama stars **Jennifer Waiser**. Previews from Oct. 1, opens Oct. 5, runs to Nov. 7. Bathurst Street Theatre. 416-872-1212 or www.ticketking.com.

• **David Buchbinder's Shurum Burum Jazz Circus** performs in the Stone Distillery Building, Distillery District, Thursday, Oct. 7, 8 p.m.

• **Muriel Gold**, author of *Tell Me Why Nights are Lonesome* (Shoreline Press) reads from and discusses her book, a charming portrait of her parents who came to Canada in the early years of the last century. Israel's Judaica, 870 Eglinton Ave. W. Monday, Oct. 11, 7 p.m. 416-256-2858, ext. 33.

• *J-18* is one of 10 Spanish-language films running in Si Si Cine Toronto Latin Film Festival Oct. 1-3 at the Bloor Cinema.

The Argentinean movie is a tribute to the victims of the terrorist attack on the Jewish community in 1994 in Buenos Aires.

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Moss featured at fundraiser for Magen David Adom

By CYNTHIA GASNER
Special to The CJN

Lyric soprano and dancer Leah Moss, 24, is donating her talents to support Canadian Magen David Adom for Israel, which raises money for ambulances and medical supplies.

A native of Toronto who has studied at the Juilliard School of Music in New York, Moss is completing her education at Mannes College of Music in New York City.

"I want to help my kin through the only gift I know how to give – music," she says.

"My desire is to take the audience with me on a musical journey in which I can share with them the struggles, accomplishments and magic of the Jewish people – my people."

Leah Moss

Moss performs at a concert titled "A Musical Extravaganza," on Tuesday, Oct. 12, at 8 p.m. at the Leah Posluns Theatre.

The evening includes performances by guitarist Ron Cohen and the Daniel Barnes Klezmer Quartet. The musicians are also donating their time.

Moss is the youngest member, and a soloist, with the New Yiddish Chorale, which is conducted by the renowned Yiddish music expert Zalmen Mlotek. The New Yiddish Chorale is part of the Folkbiene Yiddish Theatre. The chorale recently performed with Neil Sedaka and the Klezmatics at a sold-out concert at Carnegie Hall.

Moss says she enjoys performing in Yiddish. "It is a rich and rewarding way for me to connect with my cultural heritage."

Through her association with the New Yiddish Chorale, she performed at the 15th

Continued on page 43

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Arts & Travel

Israeli director examines cult of masculinity in his films

By SHELDON KIRSHNER
Staff Reporter

The films of 40-year-old Israeli director Eytan Fox almost always explore the cult of masculinity in Israeli society.

Fox's latest film, *Walk on Water*, which appeared at the recent Toronto International Film Festival, fits that bill.

In *Walk on Water*, a cynical Mossad agent is assigned to track down a Nazi war criminal who may or may not be alive. He works through the criminal's two grandchildren, one of whom lives on a kibbutz as a volunteer.

By the time he completes his task, he has come to terms with his conflicted views of the Holocaust, Germans and Germany.

"I'm telling a story in which a man with a deep-rooted fear of the world gets to connect with his inner feelings," explained Fox, whose previous films run the gamut from *Song of the Siren* to *Yossi & Jagger*. "He changes through confronting and processing the most frightening event of his past."

Born in New York City, Fox grew up in Tel Aviv and believes that Israeli masculinity stems from the Holocaust and Israel's sheer struggle for existence and recognition.

In an interview, he observed, "We vowed never to let it happen again. We would never be led like lambs to the slaughter. We were expected to be strong. We lived with the constant fear that everyone was against us. That's how I grew up in the 1970s."

To some extent, the Oslo peace process, with its expectations of better days ahead, lifted this gloom, Fox said.

But the current Palestinian uprising, which broke out four years ago this month, brought back all the demons he had battled as a youth.

"We had to be tough again," said Fox, a gay man who lives with screenwriter and producer, Gal Uchovsky, in Tel Aviv's bohemian quarter off Sheinkin Street.

In his opinion, this emphasis on masculinity, which comes out especially in *Yossi & Jagger*, has taken a terrible psychological toll on Israeli men.

"While being tough, we became emotional cripples. It was too heavy a burden to carry on our shoulders."

A graduate of Tel Aviv University's School of Film and Television, Fox differs with the widely-held Israeli perception that Israel is universally besieged.

"The world is critical of Israeli policies, and rightly so," he said. "What is happening in the West Bank is tragic and horrible. As a strong power, we have to take responsibility and do something about the situation."

The late Yitzhak Rabin, he noted, proved that Israel and the Palestinians can come to terms.

In *Walk on Water*, the Mossad operative suggests that Israelis no longer care about the issue of Nazi war criminals.

Israeli director Eytan Fox

Fox contends that the reverse is true.

"Young Israelis think that Berlin is cool, that German girls are hot and that they have moved beyond the Holocaust. But in fact, they're repressing and denying their real feelings."

Walk on Water, which has been sold to 35 countries, including Canada, will open in Germany soon.

Germans are very ambivalent about Israel these days, he said. They sympathize with the Palestinians, but feel a special connection with and an obligation to Israel.

In Israel, *Walk on Water* fared amazingly well, tallying up an attendance figure of 130,000, an uncommonly big achievement by Israeli standards.

Similarly, the reaction to *Yossi & Jagger* – a film about a gay relationship between two Israeli soldiers serving in southern Lebanon – was positive. "It was accepted in such a loving way by a broad audience."

Fox believes that Israeli attitudes toward gays and lesbians have changed for the better in recent years. "It used to be so closed and backward. But it has opened up in a wonderful way."

His next film, *Romeo and Julio*, which begins production in March 2005, could be his most explosive one. It's about an Israeli Jewish gay whose friendship with a Palestinian turns sour when he becomes a suicide bomber.

"It'll be the toughest film I've ever shot."

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Documentary reveals the life of wartime Soviet spy

By JOSEPH SERGE
Arts Editor

So what was a nice Jewish girl from Winnipeg doing working undercover for Stalin's intelligence, using clever aliases and travelling the globe as a leading Soviet spy?

A Spy's Life: Kitty Harris (History Television, Oct. 4, 9 p.m.) reveals this true story for the first time.

Directed by award-winning director Tim Southam and produced by Wheelwright Ink. Ltd., this documentary could easily be taken out of the pages of a John Le Carre novel.

Kitty Harris's perilous adventures are bookended by her birth and death in Russia. Fleeing Czarist anti-Semitism, her family left Russia in the early 1900s and settled in Winnipeg. It was during the Winnipeg General Strike that, as a young woman, Harris got her first taste of revolutionary politics.

After to moving to Chicago, she met Communist Party leader Earl Browder and accompanied him to Shanghai in 1927 where she started working as a courier for Communist spies.

Two faces of Kitty Fox: Above and top right, the Communist spy was a master at changing her identity.

She excelled at her job and was soon an important conduit working in Paris, Hitler's Germany and London where she ran a safe house for the famed British traitors the Cambridge Five.

She used many aliases and worked bravely under risk of capture, torture and execution. As one former KGB agent says, "How she did it for such a long time is unbelievable."

During Stalin's purges in the late '30s, when intelligence officers were routinely arrested and shot, Harris managed to survive. One former KGB officer believes she may have been personally protected by Stalin.

But this didn't last. Despite her relentless devotion to the cause, she was summoned to Moscow from Mexico where she was eluding the FBI after being outed by a KGB defector in a book.

In Russia, she was arrested for "anti-Soviet attitude," a routine excuse fuelled by Stalin's increasing paranoia of people who had worked overseas. She died in Gorky in 1966.

Soprano Leah Moss has a passion for classical music

Continued from page 41

Annual North American Jewish Choir Festival held in the Catskills and at other Yiddish festivals.

She is also part of a trio, Ashira, which presents Kabalat Shabbat and Musaf services in various synagogues. They recently performed at the Park Avenue Shul. Their website Ashira.org includes four musical selections and information about the group.

A year and a half ago, Moss performed at a sold-out concert at Beth Tikvah Synagogue in aid of victims of terror in Israel.

As a child, Moss performed with the Toronto Children's Chorus, the Claude Watson School of Music for the Arts and at the Royal Conservatory of Music.

She has performed with the New York Grand Opera, in Verdi's *Un Ballo in Maschera* on Central Park's Summer Stage and in Verdi's *Requiem* at Carnegie Hall. She played Cassie in *A Chorus Line* at the Colleen Dewhurst Theatre.

Her debut CD, *Lighting Darkness-Music from the Soul*, was recorded and released in Toronto in 2002.

She says she started out singing classical music and always had a passion for it, as well as musical theatre. "What I never expected was a love of Judaic music. The first time I sang a Judaic song, *Hashivenu*, it was like I had found myself. Judaic music is my calling."

Moss performs in Yiddish, Hebrew and Ladino and sings selections from Mendelssohn, Shemer and Goldfaden, Ravel.

Tickets for the concert at the Leah Posluns Theatre are $20. A sponsorship category includes preferred seating, a tax receipt and a meet-the-artist reception.

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Former hotel industry exec now pens taut thrillers

By BILL GLADSTONE
Special to The CJN

"I write to entertain, I don't write to preach," said Eric Rill on a recent visit to Toronto during a publicity tour for his latest book, *The Innocent Traitor* (Georgetown Publications).

A former top executive in the hotel industry originally from Montreal, Rill's first novel was *Pinnacle of Deceit*. A political thriller, it was a surprise bestseller that elicited comparisons to the works of Tom Clancy, Ken Follett and John Le Carre.

His second novel is also a taut thriller involving complex political intrigues, government agents, spies and terrorists, all operating in a muddy, violent world where everyone is tainted. While the first book was set in Canada and the United States, *The Innocent Traitor* takes readers inside the CIA and the Guatemalan military.

Eric Rill's newest novel is a followup to his debut bestseller

"The story is a complete fiction that is based on what really happened in Guatemala and what's happening all over Central America and in fact in Iraq today," the author said, explaining that the CIA orchestrated a 1951 coup in Guatemala and subsequently backed a military regime responsible for the slaughter of many thousands of people.

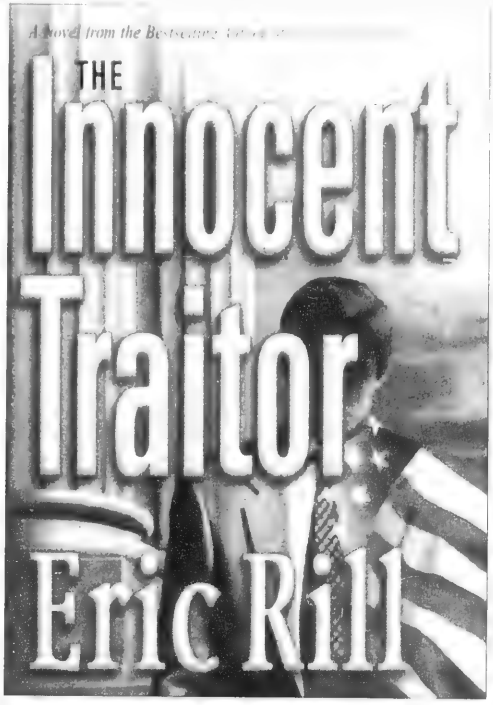
But Rill, who has "always been fascinated with politics," says the book was not intended as a political statement. "I wrote a thriller that I hope will keep people turning the pages," he said.

"I spent half my life in the United States and I love many things American," he said. "I just have difficulty with people who don't 'fess up to doing what they're doing."

The idea for the book came from a chance conversation he had in 1996 aboard a cruise ship with the brother of Alvaro Arzu, a Guatemalan politician who was later elected president. Later, Rill met a knowledgeable CIA source and "tapped" him for the sort of insider information that would allow him to establish an air of authenticity in the book, which is set in Guatemala, Washington DC and aboard a cruise ship.

"I'm not privy to whether he contravened his oath or not, but clearly I got enough information that I could write a book based on truth," said the author, who had lived in Washington DC for several years. "From what he told me, I was able to understand how the CIA operates in a personal way, what lingo they use, and so on."

Born in Montreal in 1946, Rill studied political science at New York's Cornell University and business at UCLA, and joined the Ramada hotel chain soon after graduation. Rising quickly through the corporate ranks, he stayed with the company for 10 years of jetsetting travel to more than 100 countries. "I was in China in 1972, the week after Nixon was there. That was the wonderful thing about Ramada. I got to travel all over the world."



At the peak of his responsibilities, a time when he was "running 10,000 people and 500 hotels," he decided he wasn't enjoying his job any more. So he left to start his own company, buying and selling distressed hotel properties in the United States and Canada.

Meanwhile, he had started writing, first a diary, then short stories. Eventually came the realization that he was more a creative than a corporate type. "It's important to know when to get off one bus and get on the next one," he said, of his decision to leave the hotel industry. "I figured it was time to start writing full time."

A resident of the British West Indies, Rill is still a keen international traveller and has maintained many of his industry connections. Indeed, seeking knowledge of normally restricted areas of a passenger vessel for some key scenes in *The Innocent Traitor*, he utilized his professional connections to get full access to a Radisson cruise ship during a month-long excursion around South America.

"If you're going to write, you've got to do research," he said.

As part of his novelistic research, he's also interviewed the former head of the U.S. Secret Service as well as officials in the RCMP and many other people he probably would not otherwise have met.

"Researching a novel is like getting a peek into someone's life," he said, expressing both fascination and delight at the novelist's calling. "You're always doing something. For me, that's fantastic."

David Frum's vision of an evil-free world

By DAVE GORDON
Special to The CJN

For many, President George W. Bush has been the right man to lead America. Journalist David Frum has been in the position to be the right man to tell America why.

Frum, a former speechwriter for Bush and the author of *The Right Man: The Surprise Presidency of George W. Bush* (Random House), writes about the threat of terrorism in *An End to Evil: How to Win the War on Terror* (Random House).

In it, Frum and co-author Richard Perle lay out a formula for national and international homeland security.

They postulate that the United States is good and those who pose a threat, current or future, are evil and must be neutralized or destroyed. They advocate an aggressive, activist approach to stamping out terrorism, both within America's borders and in other countries.

Their plan calls for the United States to overthrow the government of Iran, abandon support of a Palestinian state, blockade North Korea, use strong-arm tactics with Syria and China, disregard much of Europe as allies, and sever ties with Saudi Arabia.

Before becoming a White House speechwriter, Frum was an author of books and political commentary, as well as a columnist for the *National Post* and *Forbes* magazine.

In *The Right Man: The Surprise Presidency of George W. Bush*, Frum chronicles many of his experiences working in the White House, notably during the 9/11 crisis.

Frum helped write the phrase, "axis of evil," for Bush's 2002 State of the Union address – a phrase that linked international terrorists to Iran, Iraq and North Korea.

"The list of the 'axis of evil' states was much more than the terrorist-sponsoring states. They were implicated in terror, pursuing weapons of mass destruction and also dangerous regimes," he writes.

During his tenure at the White House in 2001 and 2002, Frum watched as Bush, the man who critics viewed as a "frat-boy" and "cowboy," became, in Frum's eyes, a pillar of moral clarity.

Fittingly, he wrote about the contrasting dualities of his own role, as both an insider and outsider.

Frum was a Canadian, Jewish intellectual in an administration heavily influenced by the president's born-again Christianity. (The first words he overheard in the White House were, "Missed you at Bible study.")

Being a Jew in the White House brought its own unique set of experiences, Frum says. There were poignant moments he recalls during the terrorist attacks of 9/11, when he made an improvised yarmulke by pulling his jacket over his head and read Kaddish from his Palm Pilot. There was also the White House menorah lighting, attended by just 10 people – half of them staffers' kids.

But Frum believes the White House's small Jewish contingent hasn't hurt Jews or Israel.

"I think it's thought-provoking that there has not been an administration in American history that featured more Jews of high position than the Clinton administration," he writes.

That's because he feels there has never been an administration that has taken more reckless risks for the security of Israel than that of former president Bill Clinton.

"Arafat was… given a security force trained to wage war against Israel. Who decided to trust him? The Israelis made a gamble themselves, but the gamble did not work out so well," Frum writes. "Clinton met with Arafat more often than any other leader. Bush won't talk to him. Bush doesn't talk to terrorists."

In the midst of the 9/11 tragedy, Afghanistan, and Iraq campaigns, Frum writes, what was most important was that Bush was restrained and moderate – and that his moderation has been a part of his success with the American public.

"This was not an act of vengeance or anger. It was an act of creative, constructive work to [get] rid [of] radical Islamists," he says.

And, according to Frum, the work to rid the world of terrorism is far from over.

Lisa Loeb takes her songwriting and religion seriously

'It's important to make choices that mean something to you'

By DAVE GORDON
Special to The CJN

Ask casual music fans what comes to mind when you mention Lisa Loeb, and they will likely talk about her tortoise-shell glasses or her hit song *Stay*.

Ten years ago, the uncomplicated, hummable, acoustic guitar-plucked refrain of *Stay* was familiar to millions of radio listeners – a refrain that still unfailingly elicits cheers from concert-goers after just the first few notes.

Since *Stay*, Loeb has had hits with *Do You Sleep* and *I Do*, and the 36-year-old, Dallas-raised chanteuse recently released a new album, her fourth, called *The Way It Really Is*. With her signature sound – folksy pop infused with reflective and poignant lyrics – the CD won't disappoint fans. Critics are lauding its sound, which is darker, richer and more mature than her earlier work.

Loeb, who two years ago switched from Geffen Records to Artemis, a small boutique record label, says she feels she now can create the art of her choice without added pressure from the industry for an instant hit song.

"It's better to have what's important to you instead of what success means in the public's eye," she says.

She is promoting the new disc with a Canadian and Japanese tour, and recently appeared in Montreal, Toronto and Vancouver.

Loeb's career took off in late 1993, when actor and friend Ethan Hawke asked her to contribute a song for his movie *Reality Bites*. When director Ben Stiller included *Stay* on the film's soundtrack, Loeb became a record-breaking and award-winning singer/songwriter. She also became the first unsigned artist to have a No. 1 single – a single that garnered her a Grammy nomination for best performance by a duo or group in 1994.

Loeb, like a lot of professional musicians, started very young, singing along with Olivia Newton-John records and the soundtrack to *Annie*, and taking piano lessons, although she soon switched to guitar.

"Not only was my brother hogging the piano all the time, but he was becoming a world-class classical pianist. So I started to play guitar. It was an instrument I could play in my room. I could play classical or popular songs, and I could carry it around," she says.

She says she was having trouble remembering the Rush and John Cougar songs her guitar teacher was showing her, and decided to start writing her own songs.

"I did take songwriting seriously then," she says. "I always have a mixed feeling about how seriously I take what I do. One day I'll take it very seriously and the next I'll say, 'Well, I could do without it…' It's something I'll have to talk to my shrink about. [But] I… work hard at it and am offended when people don't take it seriously at all."

Something else she is taking seriously these days is learning about her religion, as she thinks about having children.

"I'm learning more that the most important aspects of Judaism are the parts about family, and figuring out how I can relate to it. I think that happens at my age when people start to think about having kids," she says.

Lisa Loeb: Creating the art of her choice.

Has her religion ever affected her music? "Nothing in Judaism has really been brought into my songs directly, like, my bat mitzvah or anything – except for the fact that I wore high heels at my bat mitzvah, and maybe somewhere along the line, it reminded me that I just cannot wear those kinds of shoes on stage."

Loeb says she admires the way Jewish tradition looks highly upon those who seek answers and acquire knowledge.

"The thing that has influenced me is an intellectual thing, a cultural thing and a philosophical thing. There's a general feeling of learning and education that's really important. It makes you a more thoughtful and spiritual person to think about what you believe and feel. I think that comes out a lot in my songwriting. I'm only slightly neurotic – it's the Woody Allen School of Judaism. That comes from thinking about every aspect of something," she says.

Loeb puts her career on hold during holy days. "I can't not go to services. I'm going because I want to go. Lots of people go and don't want to, and then whine about it later," she says. "It's important to make choices that mean something to you."

International sex trade highlighted in Gitai's latest film

By SHELDON KIRSHNER
Staff Reporter

Night has fallen on the Sinai Peninsula as the camera pans on a slow-moving camel train traversing the stony moonlit desert.

The camels carry passengers, but it is impossible to ascertain whether they are men or women.

Promised Land, which was screened at the recent Toronto International Film Festival, is not a travelogue, as the innocuous opening shot might suggest.

Far from being bland, Amos Gitai's latest movie is a shocker, a shattering view of the world-wide sex trade and its ugly tentacles in Egypt and Israel.

A bitterly ironic play on words, *Promised Land* packs a wallop as it offers viewers a glimpse of the dehumanizing and degrading flesh trade that turns ordinary women into prostitutes.

As Bedouin make their way toward the Israeli border, they stop to warm themselves up around a camp fire. They refer to their charges, a group of young, apprehensive eastern European women, as "goods."

That is precisely what they are, at least in the eyes of the Arab guides tending to the camels. One of them grabs a woman and proceeds to rape her.

***Promised Land* is a *cri de coeur* about the heartless trafficking of women.**

As reality sets in, the women are transferred into vans. The vehicles slip into Israel, past Israeli army patrols, and rendez-vous with Israeli smugglers speaking in a mixture of Hebrew and Russian.

An "auction" takes place as the smugglers inspect the women and haggle over prices. Five thousand dollars. Seven thousand dollars.

The price depends on their feminine charms and their age. "She has beautiful breasts," comments a female dealer.

It is a disgusting process and Gitai milks it for all it is worth.

The scene shifts to Ramallah, a town in the West Bank, as the women, now disguised as Arabs in flowing robes, are smuggled past an Israeli checkpoint.

In Eilat, their penultimate destination, they are ordered to undress, doused demeaningly with hot water, like so many cattle, and fitted with skimpy outfits.

Hanna (Hanna Schygulla), a German- born madam, comforts one of the tearful women.

Once again, like common chattel, the women are moved, this time to a club or a bordello in Haifa. Taking advantage of the situation, a driver sexually molests a woman.

Subsequently, a woman in distress issues a desperate appeal for help.

In a series of cross-cutting scenes, Gitai contrasts their wretched condition with that of a squeaky-clean Russian church choir cranking out ethereal songs.

Toward the close of this depressing film, the women in the club/bordello are routed by a fire, and freedom beckons.

Featuring a cast of generally unknown actors who acquit themselves remarkably well, *Promised Land* is anything but a garden-variety Hollywood commercial film.

Instead, it is stunning *cri de coeur* about the heartless trafficking of women in our times.

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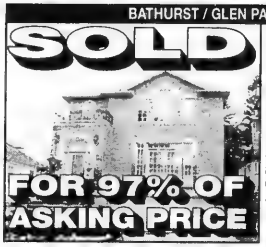

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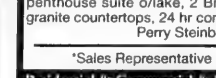

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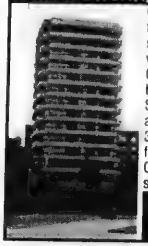

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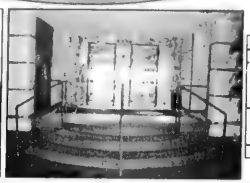

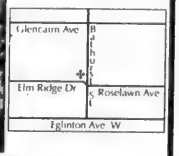

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Green criticized for playing on Yom Kippur

By PAUL LUNGEN
Staff Reporter

The decision by Shawn Green of the Los Angeles Dodgers to play a key game on Erev Yom Kippur and sit out a game the next day is drawing mostly critical reviews from several rabbis.

Green's decision makes no sense, said Rabbi Joseph Kelman, rabbi emeritus at the Beth Emeth Bais Yehuda Synagogue. Not only does it violate the sanctity of Yom Kippur, which began at sundown, but it sets a poor example to Jewish youth, he said.

Rabbi Reuven Bulka, of Ottawa's congregation Machzikei Hadas, agreed. "You can't be half pregnant," he said. "It's like saying I'll be honest today, but I'll steal tomorrow."

However, Rabbi Matthew Kaufman of the Lodzer Congregation said Green's decision not to reject his Jewish identity, religion and culture should serve as an inspiration to other Jews.

Green, one of about 10 Jewish players in major league baseball, announced late last week he would miss a key game on Yom Kippur against the San Francisco Giants, who at the time were a half game behind the Dodgers in the National League West, with a playoff spot at stake.

However, the first baseman said he would play the evening game. "Playing one of the two is the most consistent with my beliefs as a Jewish person," Green told the Associated Press. "I'm not Orthodox. I am Jewish and I respect the custom. I feel this is the most consistent way to celebrate the holiday. I feel real good about my decision."

Meanwhile, the *New York Times* reported that two Jewish ballplayers with the Boston Red Sox, Gabe Kapler and Kevin Youkilis, were considering their options. "It's not as easy as a straight yes or no," Kapler said before the holiday through a Red Sox spokesperson. Youkilis was reported to be grappling with the issue. According to the boxcores, Kapler played both Yom Kippur games, while Youkilis did not.

Red Sox GM Theo Epstein, who is also Jewish, said before the holiday that he planned to attend two Yom Kippur games at Fenway Park in an important weekend series with the arch-rival New York Yankees.

In Toronto, meanwhile, Toronto Argonauts co-owner David Cynamon said he managed to have the Argos' Friday night game (on Erev Yom Kippur) against the Edmonton Eskimos switched to the next night, following the holy day's conclusion. "We threatened not to play, at least not in that 24-hour period," he told the *Toronto Star*.

Argo lineman Noah Cantor, the only Jewish player in the CFL, said he would not have played had the game been held on Yom Kippur. Earlier in his career, Cantor missed two CFL games when they coincided with Yom Kippur.

Rabbi Kelman, speaking last Friday, said Green's decision is all too typical for North American Jews, who have taken it upon themselves to make decisions on religious issues without consulting rabbinic authorities. "Where did he get the wherewithal to say he'll play tonight and not tomorrow? It makes no sense.

"It's a very bad example to Jewish boys and girls… The fact he didn't play the next day doesn't negate the fact he desecrated [Yom Kippur] at night."

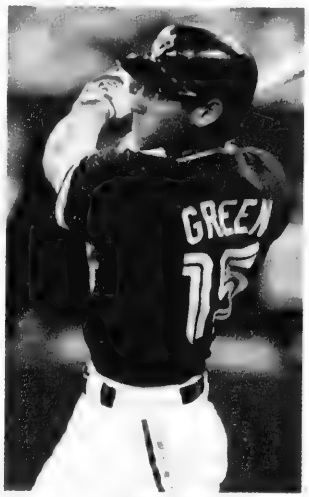
Rabbi Bulka said Green's decision will "compromise [the general public's] understanding of what Yom Kippur is all about."

As to Green's influence on Jewish young people, "I hope it will be zero," he said. "I hope it will get people to realize you can't do Judaism half way, which is what he's trying to do.

"In the end, it's not a principled decision. It's an expedient decision."

But Rabbi Kaufman said Green's compromise "is a commendable decision and a wonderful example of how an individual has made a statement that Judaism is both relevant and compatible with modern life."

He said Green "found a meaningful way to reaffirm his Jewish identity while pursuing a career."



Shawn Green

Green is not the first Jewish ballplayer to be faced with the question of whether to play on the holiest day of the Jewish calendar. The two most notable were Detroit all-star Hank Greenberg in the 1930s and Dodgers ace pitcher Sandy Koufax in the 1960s.

When the first game of the 1965 World Series fell on Yom Kippur, Koufax announced he would not pitch against Minnesota. Don Drysdale substituted, but he allowed seven runs in three innings and the Dodgers lost 8-2. Koufax pitched the next game, another loss, but he also threw a four-hit shutout in Game 5 and closed out the series in Game 7 with a three-hit shutout on two days rest.

Koufax's decision had a huge positive impact on Jews' self-image and their image in the wider community, Rabbi Bulka said.

Greenberg, who at one point in his career challenged Babe Ruth's home run record, consulted with his rabbi on whether to play in the 1934 pennant race during Rosh Hashanah and in the World Series, which fell on Yom Kippur. The rabbi consulted the Talmud and found a citation that suggested he could play on Rosh Hashanah, but not Yom Kippur. Although the rabbi was later shown to have been wrong, Greenberg hit two home runs on Rosh Hashanah in a 2-1 win.

Greenberg missed the Yom Kippur game, choosing instead to attend services at a Detroit synagogue. The congregation greeted him with a standing ovation when he entered the sanctuary. Greenberg's son, Steve, said his father called it one of the two most memorable moments in his life, along with his 1935 World Series win.

Sheldon Friedman, principal of the Community Hebrew Academy of Toronto, said he would have preferred to see Green miss both games. Friedman said the player's decision sends a mixed message to young people, but the player's stature among Jewish teens is not as great as Koufax's was. "The Toronto media made a big deal of it. I don't see it being a big story with the kids," Friedman said.

"To say this is going to impress anyone is wrong," Rabbi Kelman said. "On the contrary. What could have been kiddush hashem, a wonderful gesture à la Sandy Koufax, is negated by what [Green] is doing."

With reports from CJN news services

Red Sox roster 20 per cent of the way to a minyan

By ELI SHUPAK
Special to The CJN

When Kevin Youkilis was called up from Triple-A Pawtucket on May 15, it marked the first time in nearly 80 years that the Boston Red Sox had two Jewish players on their roster during the same season.

His promotion made him a teammate of Gabe Kapler and an employee of front office staff that includes general manager Theo Epstein and chair Tom Werner.

The last time two Jews donned the Red Sox uniform in the same season was in 1926, when outfielder Si Rosenthal and relief pitcher Happy Foreman suited up for Boston.

Youkilis made his debut a memorable one, homering off Pat Hentgen in his second at-bat at Toronto's SkyDome. He went on to become American League Rookie of the Month despite playing the first two weeks of May in the minors.

Kevin Youkilis

The third baseman was hitting .281 with seven homers and 33 RBI when he was placed on the disabled list Aug. 18. He hit .105 in September, bringing his average down to .264.

"It's kind of fun to have [Youkilis] as a teammate," said Kapler, a Red Sox reserve outfielder, before a recent game against the Blue Jays. "He's a different kind of personality than I am, but we have an interesting connection.

"It's nice to have another guy in the clubhouse to share a story with or bounce things off if you have a question because there are so few of us."

There are currently just five other Jewish major leaguers, the most prominent being Los Angeles first baseman Shawn Green and St. Louis starting pitcher Jason Marquis, as well as a trio of relievers that include Al Levine (Detroit), Justin Wayne (Florida) and John Grabow (Pittsburgh).

Kapler is immensely proud of his heritage and has a pair of Jewish-themed tattoos among the 11 on his body. On the back of his left leg is a Magen David emblazoned with the words "Strong Minded," featuring blue Hebrew letters in a crescent around the star. The other leg has the starting and ending dates of the Holocaust.

Although he is married to a Roman Catholic, their two young boys are getting a Jewish education attending Adat Ariel, the North Hollywood preschool where Kapler's mom teaches.

ספרותנו

יעל זליגר

החלום של יונתן, מאת: תמר גרשה-זהבי ועבדאלסלאם יונס

זוגות, זה המאפיין לספר החלום של יוסף ראשית, הספר חובר על-ידי שני אנשים; תמר ורטה-זהבי, ישראלית שמתגוררת בירושלים עם משפחתה ועבדאלסלאם יונס, ערבי, יליד כפר ערערה במשולש המתגורר אף הוא בירושלים עם משפחתו. ורטה-זהבי סיימה עבודת דוקטורט בחינוך ועובדת כמרצה בתחום הגיל הרך במכללה לחינוך ע"ש דוד ילין. יונס עובד כפסיכולוג חינוכי ומרצה לפסיכולוגיה באוניברסיטת באר-שבע, במכללת בית ברל ומכללת דוד ילין.

הספר נועד לקורא הצעיר, הישראלי והערבי כאחד. הכתוב מלווה בתצלומיו היפים של הצלם מיקי קרצמן. כל דף מעוצב בשני טורים, טור בלשון העברית וטור בלשון הערבית. העברית בצבע אדום והערבית בכחול. כך רואים את ההבדל, אך מבינים שהולכים ביחד. שתי תרבויות, שני קהלי יעד אך יש בניהם חיבור אנושי.

גם התוכן בנוי צמדים, צמדים. תקווה ואכזבה, שמחה ועצב, עבר והווה, חלום מול מציאות. אין בחלום של יוסף ניסיון להסתיר או לטשטש הבדלי זהויות. אין גם כוונה לייפות מציאות של חיי ילד פלסטיני במחנה הפליטים דהֵישֶׁה. עם זאת, הסיפור אופטימי וחדור אהבה. בחוכמה רבה הבליטו המחברים את הקו המבדיל בין שני העמים ובין שתי השפות ודווקא משום כך יש מקום רב למציאת המאחד.

בפתיחה אנו פוגשים ביוסף שעיניו אדומות מבכי. במחנה אין לו חברים והילדים מכנים אותו "יוסף החלמן". אכן יוסף אוהב לחלום ואת חלומותיו הוא יודע לצייר. יש לילד כשרון לרתף בדמיונו ולצייר. בבקרים הוא מתעורר לקול המואזין הקורא לתפילה. יותר מכל יוסף אוהב להקשיב לסיפוריה של סבתא; סיפורים על העבר כשעוד גרו בכפר לפני שנגרס במלחמה. מרוב סיפוריה של סבתא, נדמה ליוסף שהוא מכיר כל בית בכפר, כל עץ וכל עדר עזים. עוד אנו למדים על יוסף שהוא, ככל הילדים בדהישה, אוהב לרכב על אופניים שהן בדרך כלל משהו מפורק המוחזק בכל מיני חוטי ברזל. יש דבר אחד טוב במחנה הפליטים המקולל מספר יוסף: "ירידות תלולות... אצלנו אין כבישים ואין מדרכות... אני בטוח שהילדים בדהישה הם אלופי העולם ברכיבה על אופנים."

יום אחד נגלה ליוסף שכמה מבני גילו מתכננים לעבוד ולחסוך כסף לקניית אופנים טובים לחבורה. לשברון לבו, יוסף יודע שאין סיכוי שהילדים ירצו בו כשותף. גם נושא זה מעלה בסבתו נשכחות והיא מספרת איך בימי הקיץ היו היא וחברותיה קוטפות תאנים בכפר, מוכרות את האסיף ובכסף שחסכה קנה לה אביה ביפו מטפחת-ראש צבעונית מעוטרת בפרחים וציפורים; "יוסף, יא יוסף, כמה טוב היה אז. חיינו בגן עדן ולא ידענו שזה גן עדן."

סיפוריה של סבתא יפים אך אינם עוזרים לתחושת הניכור החברתית של יוסף, עד לאותו יום נפלא שבו המורה בבית ספרו מודיעה על תחרות ציורים שמתקיימת בעוד. שם התחרות: "החלום שלי". כל ילד מוזמן לשלוח ציור על חלום שחלם ולזוכה יועק פרס משמעותי. המורה סאחר אוהבת את יוסף ומודעת לכישוריו והיא מגישה לו צבעים חדשים, דפים ומבקשת שיצייר. ויוסף מצייר. הוא מדמיין את חברותיה של סבתא בכפר ילדותה, ישבות בין עלי העצים הירוקים ורקמת השמלות הצבעונית והאדמה החומה-אדמדמה. בתחתית הציור הוא כותב כך: "החלום שלי הוא לרכב על אופנים ביום קיץ עד לכפר האהוב של סבתא."

הסוף בורוז. יוסף זוכה בתחרות והפרס אינו אלא זוג אופנים לתפארת. יוסף מאושר. כשרון הציור, כסופיו לאופנים וחלומותיה של סבתא לא החזירו אף אחד לגן עדן אך לפחות יוסף היה לנסיך חלומות בדהישה.

(תמר ורטה-זהבי ועבדאלסלאם יונס מנחים יחד מפגשים של מתנכים ותלמידים ערבים ויהודים.)

...

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CARROT-MANGO SOUP

- 2 lbs. carrots
- 1 tblsp. olive oil
- 1 large onion, chopped
- 1 1/4 tsp. curry powder
- 4 cups soup broth
- 1/2 cup orange juice
- 1/2 tsp. salt
- 2 large ripe mangoes
- sprinkling of chopped parsley

Sauté onion and curry in stock pot. Cook, stirring for 5 mins. Coarsely chop carrots and add carrots, broth, juice and salt to pot. Cover, bring to boil and quickly reduce and simmer, stirring occasionally 20-30 mins. Peel, slice & coarsely chop mangoes. Puree in processor until smooth; set aside. Take carrots from broth and puree; return carrot puree to broth in saucepan and add mango puree. Heat over medium-low heat uncovered, stirring often about 5 mins. Serve hot or cold with chopped parsley garnish.

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Money Matters

"Donating" organs

Rabbi Jay Kelman, C.A.

Health care and economics are often a volatile mix. Just ask our first ministers. The Canadian ethos is such that rich and poor are to receive – in theory – equal access to treatment. Thus, the right to a CAT scan or a heart bypass should be based on criteria that are totally free from economic bias. Surely most Canadians would be appalled at the notion of selling organs for monetary gain, and it's not surprising that such activities are banned in most western countries. This, however, is not necessarily the Jewish view. While this is a complex and nuanced subject, some broad guidelines are possible.

Contrary to popular misconceptions, in most circumstances, donating organs is a fulfilment of *pikuach nefesh*, the mitzvah of saving a life. This is true both after death and in the case of kidneys while we are alive. Despite the fact you can lead a perfectly normal life with one kidney, Jewish law does not compel you to donate a kidney. It is, after all, a procedure that carries some risk, discomfort and pain, and we do not demand that someone literally give away part of their body, even to save another. The fact there are so many people waiting – some until their untimely deaths – for organs reflects the difficulty most people have in donating organs. Those who, despite the hardships, perform this mitzvah are to be praised, period.

While it is most praiseworthy to perform mitzvot for their own sake, receiving compensation for the effort does not negate a mitzvah. This is true even if money is the sole motivator for the donation. How many of us would go to work if we were not paid. Why should performing a mitzvah forbid you from taking money? Even the "agent" who connects donors to recipients may also be paid for their efforts. Care, of course, must be taken to ensure that people, especially the poor, are not preyed upon. How sad, from a societal perspective, if people feel the economic need to sell organs.

Rather than calling into question the motives of those whom others may call mercenaries, Jewish law takes a much broader view. If paying people to donate will increase the number of organs available, we will ultimately save many lives – and that is the highest of Jewish values.

E-mail rabbi@byad.org.

By AVRUM ROSENSWEIG

The Naked Island

URBAN WRITER

My father was a great lover of books, and our home was his library.

Growing up, I would lie in bed, gaze at the bookshelves that lined my bedroom wall and read the spines of books such as *I and Thou* by Martin Buber and *To Be a Jew* by Hayim Donin. When my father died, he left the family 10,000 volumes, including oversized Talmudic tractates and collections of pre-Holocaust writings exhumed from the tear-drenched soil of Europe.

Books – their smell, texture and content – are in my blood. They are sacred, and it is for this reason that I celebrate and am so proud of my friend Bryna Wasserman, whose first book, *The Naked Island* (Key Porter Books) is complete, bound and in bookstores everywhere.

Bryna is a dynamic woman from Hamilton, a practical dreamer with an inimitable ache for life and the soul of an explorer with abounding curiosity.

Most of us know a "Bryna" and envy them. They are the ones, like my Bryna, who travel to Singapore, China, Nepal, India and Australia in search of interviews, inspiration and words that ultimately fall into line to create a manuscript that will sit humbly on a book lover's shelf, be recommended by a friend, and debated with great fanfare at book clubs.

We know such people and they inspire us. They do because they are able to weave language, imagination and experience to create dozens of chapters, and like my Bryna – a fulfilled Jew – intersperse, scatter and sprinkle their Judaism into the story in a challenging and proud way.

Writing is a passion, and, as such, it does not allow the writer to rest until it's tended to like the tummy of a cat, purring to be rubbed. Bryna tells me she wrote *The Naked Island* because she loves to write. She is indeed a passionate human being who, through the course of writing, came to know her characters and fall in love with them. She made them her companions when she was lonely, and later experienced a deep sadness at having to bid them goodbye.

But writing a book is also a painstaking act, as the twists of plots evade the imagination of the novelist and the fluidity of the story so often mocks the author. Writing *The Naked Island*, a book about a broken-hearted Jew in her time of innocence, was indeed a meticulous operation, one that took Bryna 10 years to complete, with dozens of rewrites.

Today, however, Bryna is an author and her book sits honestly and upright in the same bookstores that are home to Shakespeare's *Midsummer's Night Dream* and Virgina Woolf's *The Waves*.

She is a member of our Ontario Jewish community who, like *The Naked Island*'s protagonist Rachel Gold, travelled great distances to face the most daunting yet exhilarating image – herself. In the process, she uncovered the depth of her Jewish soul and the reality that she is a Jewish writer.

Haven't you always wanted to write a book? I have a friend who did, just like Hemingway and Amos Oz, and it was reviewed by *Quill & Quire*, an industry trade magazine, which called Bryna "an emerging talent, writing in a nimble style that approaches prose-poetry."

One day, a child will be lying in bed excitedly reading the spines of her mom's books, one of which will be *The Naked Island* by Bryna Wasserman. How cool is that? (Bryna is available for book clubs at bryna@interlog.com.)

"My pen is my harp and my lyre; my library is my garden and my orchard."

– Judah Ha-Levi, Spanish poet and physician.

(E-mail avrum@veahavta.org. Help the people of Sudan.)

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Planning a wedding or other happy occasion, and not sure which band to hire? Give George St. Kitts a call. He has four bands; any one of them will play your favourite music; and St. Kitts is at his happiest when your guests are having a good time.

After performing with other bands for some years, he started his own band in the "80s, playing at clubs and casinos in Canada, the U.S. and Europe. He's also done a lot of theatre work, recently in The Lion King and The Rat Pack.

St. Kitts is an established professional, who's been written up in Billbosrd; he has three CDs to his credit and his own record company, QG Records. When his busy schedule allows it, he writes and arranges music too.

These days, St. Kitts and his bands are doing more private events. There aren't as many clubs as there used to be; and for a man who loves entertaining and enjoys rapport with his audience, the party circuit is a natural choice. He plays every kind of party including weddings, bar mitzvahs and corporate events.

Speaking generally, St. Kitts' style is energetic and upbeat, with feeling; but he doesn't specialize in one genre. He plays many kinds of music for every occasion: Swing, Motown, Rock, North American Pop, Hebrew including horas, Italian including Bocelli & Sinatra, South African folk songs as well as Jazz, Pop, Funk, Blues, R&B.

There are good reasons for a party musician to be so wide-ranging. "It pleases my clients that I'm versatile," St. Kitts explains: "they know that if they want to hear a piece, I'll learn it for them. Also, it makes my work more interesting, because every party is different."

St. Kitts knows many Israeli songs, and plans to learn more. Nor is Hebrew his only singing language besides English. At present, he's learning a song from "My Big Fat Greek Wedding" -- in Greek, of course.

When the same people see St. Kitts and his band go onstage at different events, they know he'll never do exactly the same show. He's always on the lookout for new talent, new ideas, new songs.

He likes Toronto for the tremendous reservoir of talent here. "Along with plenty of older, experienced musicians and singers," he says, "this city has a lot of fresh young talent."

St. Kitts Music Inc. is the umbrella company for St. Kitts' four bands. One of these, as you might expect, is called the George St. Kitts Band. Another is Midnite Starr, which plays every genre for young and old. He started Sound Machine, another versatile new band, in July this year.

George St. Kitts' Motown band is Sounds of Motown. Motown is the music which came out of Detroit in the '50s and '60s; typical groups were the Supremes and the Four Tops. The nickname Motown refers to Detroit's role as the major U/S. car manufacturing centre.

Some singers from Midnite Starr and the Sound Machine were in The Lion King. While St. Kitts likes theatre, he found this gig very demanding: he performed in eight shows a week for three and a half years.

St. Kitts holds to high professional standards, gives clients what they want, and will show everyone at your party a good time. At an all ages event, he wants everyone, young and old, to enjoy the music; he loves to see people up dancing.

St. Kitts likes to interact with people, not just be up on stage. He'd love to come over to your table and sing a song for you.

He has such a solid reputation as a party performer that some of his bands, like Midnite Starr, are booked well into 2005. Call soon: 905-841-6489; and visit St. Kitts' website at www.georgestkitts.com.

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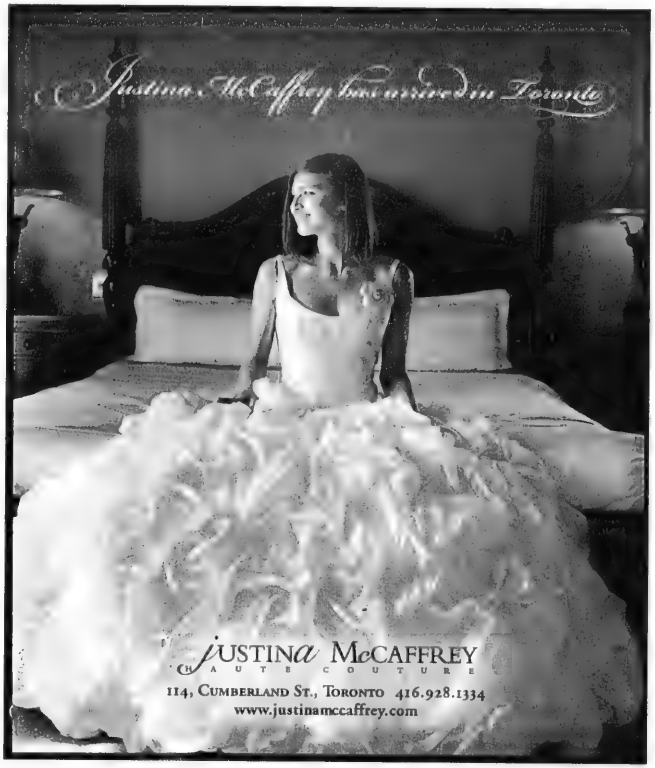

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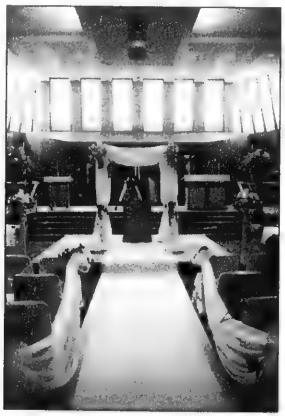

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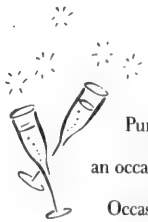

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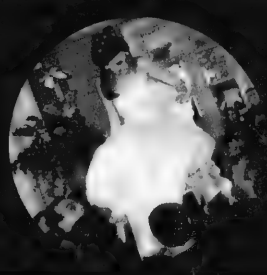

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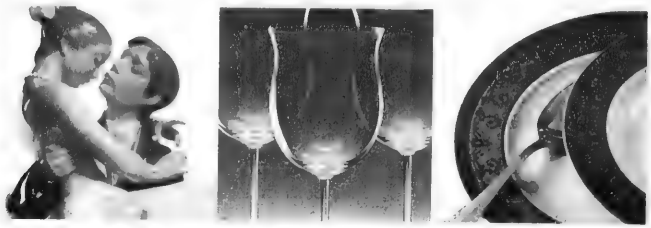

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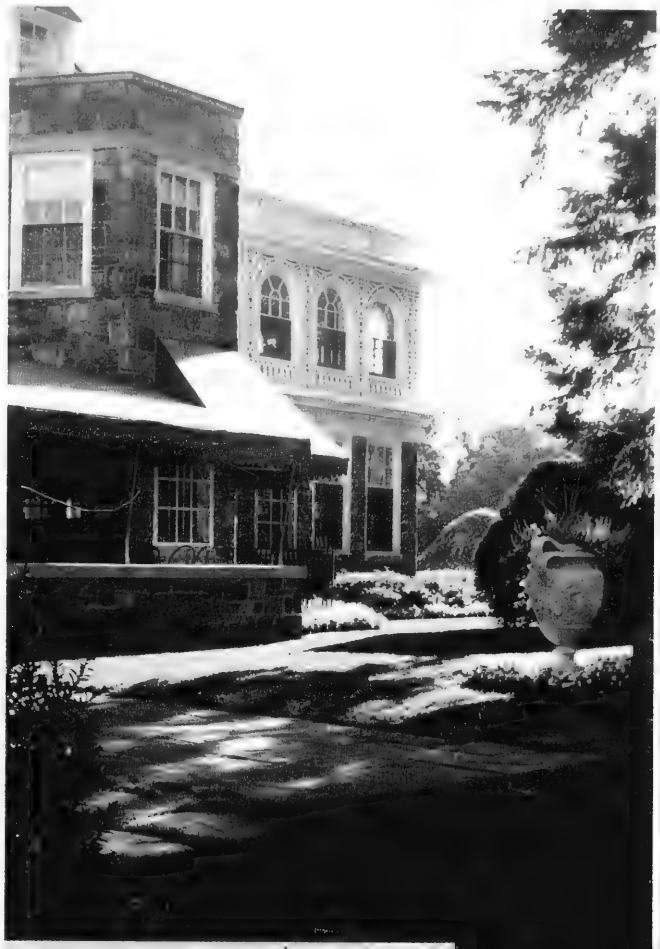

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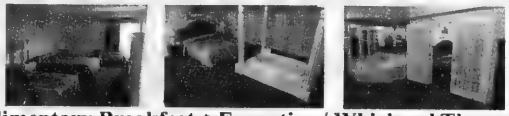

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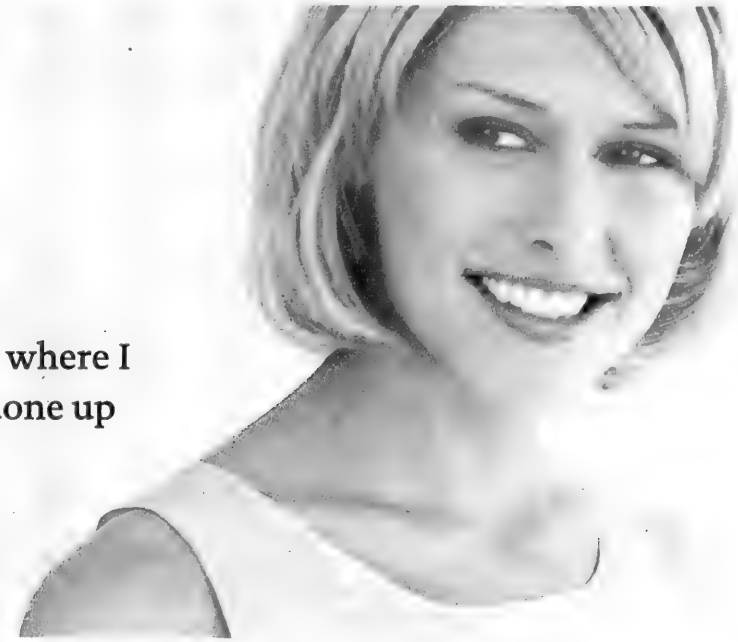

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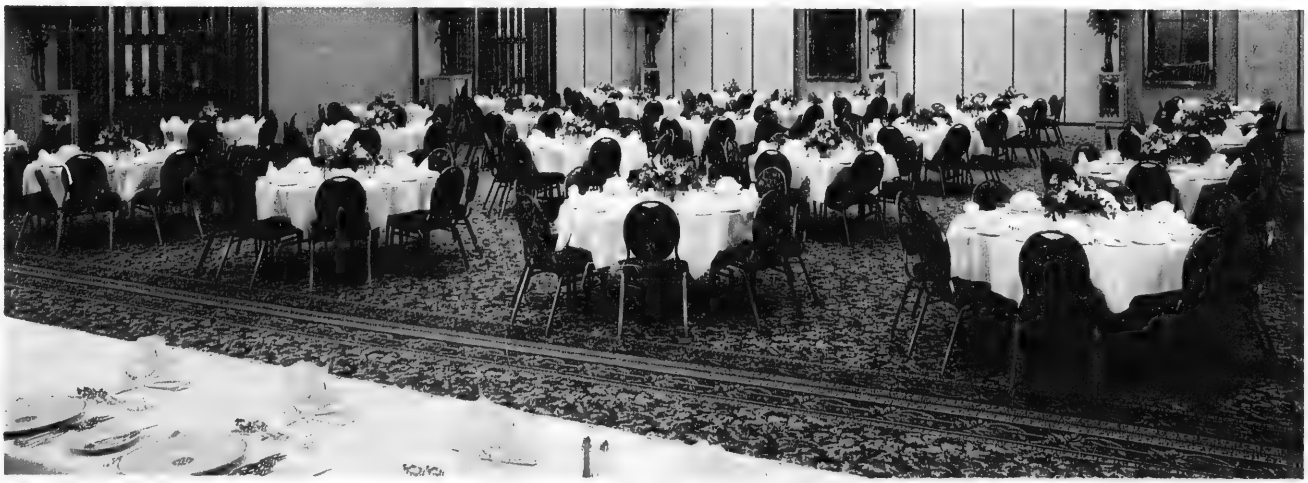

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This Week

National

Fine line between valid criticism and racism. *Page 5*

Sacha Trudeau's documentary fails to convey nuances of Mideast conflict. *Page 25*

Books & Authors

Leonard Cohen: 'Arguably Montreal's most famous Jew.' *Page 30*

Arts & Travel

Vladimir Spivakov leads the Moscow Virtuosi. *Page 40*

CJN Profile

PR partners share life inside and outside the office. *Page 44*

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Israel's longest war

—— After four years of intifidah, violence continues ——

By GIL SEDAN
Jewish Telegraphic Agency

Four years ago last week, all hell broke loose in the Middle East. Palestinians and Israelis, who for almost a decade seemed on the verge of historic reconciliation, turned in opposite directions – killing each other, hating each other and losing hope.

Who is winning this intifadah? Who is losing?

Some losers are painfully obvious: according to figures released last week by the Shin Bet security service, 1,017 Israelis and foreigners have been killed since the outbreak of the intifadah in September 2000 and 5,598 have been wounded.

According to unofficial Palestinian figures, at least 3,300 Palestinians have died in the conflict – not to speak of the thousands of wounded, crippled and imprisoned.

The second intifadah broke out after Israeli Prime Minister Ariel Sharon, then Israel's opposition Likud leader, visited the Temple Mount in Jerusalem's Old City, a site holy to both Jews and Muslims, on Sept. 28, 2000.

Some have insisted Sharon's visit triggered the uprising, while others have argued that the outing was simply used as a pretext for Palestinians to revolt.

Continued on page 36

Days after the second intifadah began on Sept. 28, 2000, Palestinian youth took to the streets. The level of violence, however, soon escalated from stone-throwing to suicide bombing, which has come to characterize the conflict. *[RNS / Reuters photo]*

Canadian speaks for Europe's Jewish students

By JANICE ARNOLD
Staff Reporter

MONTREAL — The job of finding a common voice for more than 170,000 young Jews living in 34 countries in Europe and the former Soviet Union, often under vastly different circumstances, has been given to a Canadian.

David Nachfolger

David Nachfolger, 25, is the new executive director of the European Union of Jewish Students (EUJS). a 26-year-old organization based in Brussels.

Continued on page 29

OTTAWA WELCOME: New Israeli Ambassador Alan Baker presented his credentials to Gov. Gen. Adrienne Clarkson last week at Rideau Hall.

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Hamas has up to 200 Qassam missiles: IDF — please see page 35

News in Brief

Canada

Eggleton Honoured

TORONTO — Art Eggleton, a former defence minister and ex-mayor of Toronto, was honoured by B'nai Brith Canada Sept. 21 for his years of service to the Jewish community. Eggleton represented the heavily Jewish riding of York Centre from 1993 to 2004.

New Seniors' Program

KELOWNA, B.C. — The Okanagan Jewish Community has started a seniors' program. Its first monthly event, a luncheon, is to be held Oct. 27 in Kelowna. The OJC hosted three outreach counsellors from Vancouver's Jewish Family Service Agency last month to learn what the JFSA does and to help the OJC assess local seniors' needs.

World

Community Revived

ROME — Yom Kippur services were held in the Italian town of Trani for the first time in half a millennium. Trani, in southern Italy, had a thriving Jewish community in medieval times, until Jews were expelled from the area 500 years ago. A small community was reorganized this year by Chabad and the Italian Union of Jewish Communities. One of Rome's seven shuls sent a rabbi and cantor for the services, and Trani's mayor made the former Colona Monastery available for services until the medieval Scolanova Synagogue, long used as a church, is restored.

Tangled Up in Jews?

ST. PAUL — Bob Dylan attended Yom Kippur services at a Chabad synagogue in Minnesota led by Rabbi Moshe Feller, head of Lubavitch of Minnesota and Dylan's longtime acquaintance. Dylan had an aliyah and was engrossed in the prayers, a participant reported. Dylan, who has attended services there before, became connected to Chabad through a childhood friend who was close to Rabbi Feller and died in 2001, Chabad said.

Alleged Spies Out Soon

AUCKLAND — Two alleged Mossad agents in jail in New Zealand are due to be released and return to Israel this week. Elisha Cara and Uriel Keinan, who also holds Canadian citizenship, were jailed in July for six months and fined after they were found guilty of illegally trying to obtain a New Zealand passport. The case caused serious diplomatic tensions with Israel, which has neither confirmed nor denied the men are spies. Legal sources said the early release is standard procedure and not the result of a deal. Local police are still trying to find two more suspects in the case: William Ze'ev Barkan, an Israeli who fled New Zealand, and David Reznick, a New Zealand Jew believed to have fled to Israel.

Chain Pulls Red String

LOS ANGELES — The U.S. department store Target stopped selling bracelets made from what it called "Kabbalah Red String" last month after the International Society for Sephardic Progress, a Florida-based advocacy group, said they represented commercial exploitation of a religious tradition. The string, believed to ward off evil, is first wrapped around the Tomb of Rachel in Bethlehem and sold through the controversial Los Angeles-based Kabbalah Centre.

Shul Loses Support

NEW YORK — Brooklyn's small Montauk Minyan is losing its support from the Union for Traditional Judaism because it invited a prominent gay Orthodox rabbi, Steve Greenberg, to speak on Rosh Hashanah, the *New York Jewish Week* reported. The UTJ, a 20-year-old breakaway group from the Conservative movement, said it was forced to act because Rabbi Greenberg was providing rabbinic leadership, and homosexual behaviour is incompatible with Jewish law. A spokesperson for the shul, which had 50 people at Rosh Hashanah services, said the rabbi's talk did not address gay issues.

Graffiti at Ipperwash Inquiry Condemned

TORONTO — Canadian Jewish Congress last week condemned the "hateful actions" of those who painted a swastika last month near the cars of Dudley George's family as they participated in the Ipperwash inquiry.

The inquiry, being held in Forest, Ont., near Sarnia, has been underway since July. It is probing the September 1995 death of Dudley George during his participation in a protest at Ipperwash Provincial Park.

Under the metre-long Nazi symbol, "4 ever" was painted on the asphalt of the local hockey arena, where the George family and their lawyer, Andrew Orkin, regularly park. Orkin and the presiding judge, Sidney Linden, are both Jewish.

"No one should have to face racism in this country. We stand behind the George family and the native Canadian community in condemning this hate crime," said Joel Richler, CJC's Ontario chair, who called Sam George, Dudley's brother, last week to discuss the incident. Congress has also offered its assistance to the OPP's hate crimes unit, which has indicated it intends to treat the incident as a hate crime.

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The Canadian Jewish news

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Creative Ideas in Financial Planning

Downtown agency deals with homeless Jews

By CAROLYN BLACKMAN
Staff Reporter

Special Report

Simon Kalkstein, a social worker and supervisor of the downtown branch of Jewish Family & Child Service (JF&CS), measures success in small steps.

"In this profession we have to go for the little differences. If we see a positive change [in our clients], then we have made progress."

A native of downtown Toronto, Kalkstein has been with JF&CS for 30 years, and at the downtown branch located in the Miles S. Nadal JCC, for 15 years.

His branch, which provides services such as counselling and financial assistance to clients, is a microcosm of the main branch located further north in the Lipa Green Building, he says.

"Our branch, however, has become known for dealing with the marginal community. A large number of clients are on financial assistance, and there are a number of single individuals with psychiatric or drug-addiction histories."

He has done a hand count, he says, and has found 22 clients, either former heroin or codeine addicts, who are involved in a methadone program. "It is a difficult drug because people can become addicted to it as well, but it is better than the other two."

Clients are often on a methadone program for years, he says, "and if they cannot work we provide them with financial assistance.

"As well, many of these people are peripheral to the Jewish community, so we offer that connection. We invite them to a Passover seder or arrange for them to attend High Holy Day services. We try to give them a Jewish identity."

He estimates that about two-thirds of his agency's 300-or-so clients receive some financial help, and a number of these people are "situationally" homeless. "They are homeless unless someone pays their rent."

Karen Paiken, manager of communications at JF&CS, says that the Jewish definition of homelessness is broader than the public definition.

"We include people who are in danger of being evicted and those who live in low-standard housing. We do not have hundreds of homeless Jews, but poverty is part of the issue and we include that in the problem."

She commends Kalkstein for sustaining an ongoing relationship with police, hospitals and shelters.

Continued on page 13

JF&CS treats individuals, say clients

By CAROLYN BLACKMAN
Staff Reporter

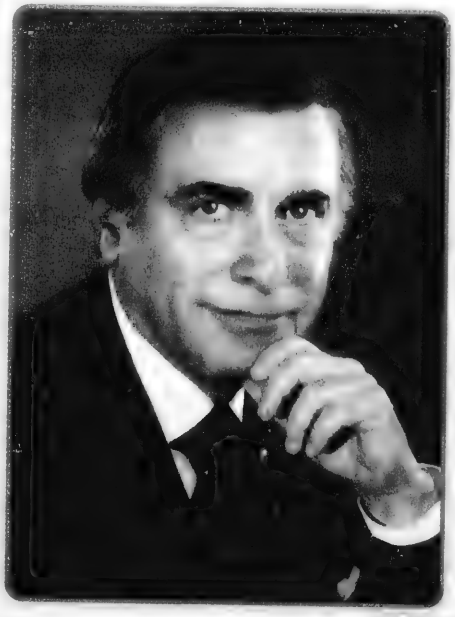
Sam, a 47-year-old divorced man who lives alone in subsidized housing in Rexdale, says he has been living a nightmare.

He dropped out of school in Grade 10 and after working as a computer operator and consultant, he suffered a stroke.

"I was married and I have a daughter who is now 16, but I haven't seen her in two years," says Sam (names in this story have been changed to ensure confidentiality), who at the time of the interview had a fractured wrist, which occurred after his wheelchair flipped over.

He became involved with Jewish Family & Child Service (JF&CS) while he was recuperating from his stroke at Riverdale Hospital, he says.

Continued on page 14



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Notice is hereby given that the annual and general meeting of the members of the Bathurst Jewish Community Centre will be held at 4588 Bathurst Street, Jerusalem Room, Toronto on the 17th day of October 2004 at the hour of 10:00am to 12:00pm.

(a) accept as members of the Corporation those Members listed in good standing tabled and delivered by the Secretary of the Corporation;
(b) elect Directors;
(c) approve the Financial Statements for the year ended June 30, 2004;
(d) appoint auditors and authorize the directors to fix their remuneration;
(e) transact such further and other business as may properly be brought before the meeting or any adjournment thereof.

Copies of the Financial Statements and Auditor's Report, together with copies of the slate of nominated directors, may be obtained from the Business Office of the Centre between the hours of 9 a.m. and 5 p.m. until the day of the annual meeting.

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A pattern of betrayal

From the editor's desk

There can be no doubt that life for Palestinians living in Gaza is a form of hell. Apart from the handful of the ruling elite who control the flow of funds and jobs or the heads of the major tribal clans who control the divisions of property, most of the Palestinians there live in conditions of severe squalor. Life on the West Bank is likely only marginally less squalid.

Even as these words were being written, Israel's Defence Forces were in pitched battle with the gangs of Hamas and other thugs and cutthroats who have terrorized Israelis and, truth be told, their own people for the past four years. To date, five Israelis and more than 60 Palestinians have been killed.

This most recent fighting is a casebook study demonstrating yet again, alas, how the Palestinian people, time and again, have been betrayed by their own leaders.

The tripwire for Israel's large-scale military response into northern Gaza was the murder last week, on the eve of the festival of Sukkot, of two toddlers aged two and four who were playing under the bough of their grandparents' olive tree outside their home in Sderot, in the northern Negev Desert.

Hamas had launched a Kassem rocket into the heart of a residential neighbourhood of the poor Negev town. This time, the rocket found its civilian mark and the two youngsters were killed immediately.

Prior to that Kassem rocket attack, Israeli security sources said, Palestinians had launched 460 Kassam rockets from the Gaza Strip in 313 different salvos. In those attacks, 80 rockets fell in Gaza and the remainder landed over the Green Line border.

Any clear-thinking, fair-minded and honest individual, however, must ask the question: why? What was the purpose of this latest Hamas rocket attack into Sderot?

Since Israel has already declared its intention – and has put into place the infrastructure – imminently to leave Gaza, the rocket attack could not possibly be explained as an effort to expel the Israelis from Gaza. Indeed, if such rocket attacks were to affect Israel's withdrawal policy, it would more likely have the opposite effect, namely, to suspend or reverse the government's unilateral withdrawal plan.

The only reasons for Hamas' attack was to perpetrate more killing of Israelis. It is a resumption of the Islamists' preferred pastime, bloodletting from the Jewish body politic.

In Hamas' warped and perverted worldview, this would have the salutary effect of evoking a violent response from the Jews (Israel), which, in turn, would further:

- stir the religious and national passions of Hamas' confederates;
- radicalize more of the unemployed Palestinian youth;
- enrage sympathetic westerners;
- sicken most westerners at the loss of innocent, mostly Palestinian, blood;
- provide an opportunity for the mask-wearing Hamas military men to show their mettle in a fight with the Israelis; and
- embarrass the "old," "tired," "unresponsive," Palestinian Authority leadership in Ramallah in front of their own people.

On Sunday, Hamas leaders in Gaza threatened to launch Kassem missiles into Ashkelon, even farther inside Israel.

It is patently and painfully clear that the PA Palestinian leaders are incapable and unwilling to stop Palestinian terrorists from operating against Israel. The public statement by PA Prime Minister Ahmed Qu'eria was pathetic for the impotence it betrayed. He urged the Hamas men to reconsider their tactics because they run counter to "national Palestinian interests." The statement by PA President Yasser Arafat, on the other hand, was pathetic for the unmasked hatred it portrayed. "Stand firm against those racists, barbarians and criminals," he told his people.

Israel's response against the rocket launchers will be crushing. It is acting to protect its citizens, as every other country on earth would do. And it is acting, again as every other country on earth would do, according to rules it, and not its enemies, dictate. Sadly, unfortunately, regrettably, innocent Palestinians have been killed as well. But such is the dark predictable outcome in a battle where the Hamas hide and fire their weapons among innocents.

Four years ago, former Israeli prime minister Ehud Barak, Arafat and former U.S. president Bill Clinton were in the midst of negotiations to try to bring the Oslo process, begun seven years before that, to a reasonable and peaceful conclusion. Faced with the prospect of having to sign a peace treaty with Israel, Arafat recoiled. He walked away from those negotiations and let loose the Al Aqsa Martyrs Brigade, Hamas, Islamic Jihad, Hezbollah and various others intent only on one objective: the end of an occupation that they defined as the end of the state of Israel.

Israel declared it would be leaving most of the West Bank. The Palestinian leaders declared terrorist war: 138 suicide bombings and more than 13,000 shooting attacks. Israel declared it would be leaving the Gaza Strip. The Palestinian leaders launched Kassem rockets.

More than 1,000 Israelis and more than 3,000 Palestinians have died as a result.

Is the pattern not clear? Is the betrayal of Palestinians by Palestinians not abject and abominable? —*MBD*

SeeJN

SUKKOT GUESTS:

Nativot Hatorah students excitedly welcomed the Ushpizin (Aramaic for "guests"). In our tradition, we invite the souls of the seven shepherds of Israel – Abraham, Isaac, Jacob, Moses, Aaron, Joseph, and King David – into the sukkah. The colourful assembly for grades 1 to 5 was organized by student events co-ordinator Rochelle Diamond and the Bnot Sherut girls from Israel.

Line between racism, criticism hard to discern: CJC head

By PAUL LUNGEN
Staff Reporter

Somewhere between the malicious deligitimization of Israel and a valid critique of its policies, a line divides criticism and racism – but it's a line that's not always easy to discern, said Ed Morgan, professor of law and president of Canadian Jewish Congress.

Much depends on the context of the criticism and the intent of those who advance it, he said.

Speaking as part of a panel discussing "Anti-Semitism and anti-Zionism: One and the Same?", Morgan said those who called for a one-state solution to the Mideast conflict are almost always aimed at attacking the legitimacy of Israel. Their "hate-filled" agenda is to say in effect, "we don't want to live with them (Jews) at all," he said.

Morgan was joined by panelists Jim Lederman, a senior Middle East analyst with Oxford Analytica, and reporter Olivia Ward of the *Toronto Star*, at an event sponsored by the Canada-Israel Committee.

Morgan quoted former Swedish deputy prime minister Per Ahlmark as saying of those who criticized Israel, that "if someone says he loves Swedes, but hates their state, they are unbelievable."

Morgan said the news media often confuse deligitimization of Israel with critique of its policies and they devote too much coverage to the conflict with the Palestinians, making it seem like the world's major story. The world, he said, is myopically focused on the Israeli-Palestinian conflict and even his students at the University of Toronto, who rely on Canadian news outlets, believe the Palestinians are subject to genocide.

Morgan was followed by Ward, a veteran journalist who has covered conflicts in Northern Ireland, Chechnya and Kosovo. Ward, however, began her comments by saying she would leave the issue of anti-Semitism and anti-Zionism to her co-panelists, and instead reviewed some issues relating to the Middle East, including quantity of coverage, objectivity, time constraints and context. "In the Middle East the background never ends," she said.

Lederman concluded the formal presentations at the Beth Tzedec Congregation by arguing Jews suffer from a lack of historicity. "Most people don't get it. We won. Jews are not victims. What we are seeing now is a reaction to that victory."

Expanding on his thesis, Lederman, who is based in Jerusalem, said the victory he was referring to came in Jews convincing the rest of the world of the need to observe the law and create lawful societies.

What's more, the establishment of the State of Israel amounted to a recognition by the world of the right of Jews to make law, as is demanded of them by the Mishnah. Those who would destroy Israel are using Jews as a proxy for their opposition to the form of law that has developed in the West and which owes a debt to the law promulgated by rabbis in ancient times, he said.

Lederman related his analysis to the topic at hand by arguing that historically anti-Judaism meant opposition to Jewish law, anti-Semitism meant opposition to those who practiced Jewish law and anti-Zionism means opposition to those making Jewish law.

Those calling for a one-state solution are doing so to undermine the ability of Jews to make laws for themselves, he added.

Jews remain a bellwether of the societies in which they live and today Jews are attacked because they represent the value system adopted in the West, he said.

ORT HONOREE:
Kathleen Crook, a member of ORT Toronto for two decades and its first national president, was honoured recently at the organization's 30th Golden Circle Luncheon. Funds raised from the event will go to the ORT Canada Campus in Netanya to help fix up the school and improve the education and wellbeing of its 1,500 students.

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Art project forces students to discuss difficult memories

By ANNA MORGAN
Staff Reporter

On Nov. 14, 1999, Olga Baranovski lost her child and Toronto the Good shed one more layer of innocence.

That evening, Matti was knocked to the ground and brutally kicked in the head by a group of thugs in G. Ross Lord Park. Matti was 15 years old when he died.

Since then, "the reality of youth violence and child abduction have left many children in Toronto feeling vulnerable," says Vanessa Barnett, who worked with students at C.H. Best Middle School in a visual arts project honouring Matti's life.

"Many children have difficulty verbalizing this anxiety," Barnett said.

The Memory Project, which was displayed recently at the school, allowed 17 students "to develop ownership over that traumatic experience by bringing them together to talk about the events before, during and after Matti's death," she added.

Many students at the school are immigrants who, like Matti, come from a Russian-Israeli cultural background and speak English as a second language. C.H. Best is located just a few blocks from Matti's home, his school and the park where he was killed.

Barnett, who is completing a master's degree at York University on the pedagogy of memory, said that she worked with the school's art teacher, Sandra Genua Colin, to help the kids "make meaning of the incident and become involved in a process of self-reflective discourse."

Art, Barnett said, allowed the children to integrate various academic skills and overcome the limitations of language in order to verbalize their anxieties.

She began the process with a visit to Olga Baranovski's home, in order to borrow pictures for her students to use in the project."Olga opened her photo album, discussed each picture with me and then participated in almost every stage," Barnett said.

Working through the process allowed the kids to become a community that grieved and felt sadness together, she added.

Oren Guttman, 13, in front of a panel he created for a visual arts project honouring Matti Baranovski's life. Oren moved to Toronto six years ago from Netanya, to just a few blocks from the Baranovski home. [Anna Morgan photo]

"It was difficult to focus on such a painful memory, but it was also life affirming and consoling."

When the project was complete, it consisted of a circular sphere 15 feet in diameter that contained two themes. The exterior display focused on the present – the park in the spring.

"It is a hopeful place with the blurred forms of children and their caregivers on the slides and swings," Barnett said on opening night.

"The inside of the sphere is memory ... the colour of the background is now muted and grainy – it has taken on the distance of the newspaper images."

The 17 interior panels, which were prepared by the students, not only mark events in Matti's life, but also foreshadow his death by focusing on the picnic table and the park where Matti was sitting shortly before he was attacked.

The panels resemble small Russian icons. Each portrays various aspects of Baranovski's life – such as Matti sitting on a grassy hill outside his apartment in Netanya, Israel. The installation ends with an 18th panel, prepared by Matti's mother, Olga, which portrays a representation of the Ten Commandments on top of the picnic table in the park.

The project is a miracle because of its educational value, Olga said on the steps outside the school.

"These kids will never choose the violent way."

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LIFESTYLE
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Weizmann offers youngsters enriched math program

By FRANCES KRAFT
Staff Reporter

As a child, Yossi Elran enjoyed mathematics texts that incorporated stories, puzzles and riddles, "not just boring math."

Today, the 37-year-old British-born Israeli and his 36-year-old wife Michal, who spent five years in North America as a child, are working for the Young@Science division of the Weizmann Institute of Science. Among other projects, they run Math-By-Mail, an extracurricular math enrichment program that spices up esoteric math concepts like fractals and modular arithmetic with cartoon characters and links to related non-math websites.

The math program, an established project in Israel, was introduced here last fall, the first time Weizmann has exported it, although two years ago the institute sold the program's math questionnaires to Korea, where they are used independently.

The Elrans returned to Israel in late summer after two years in Toronto, where Yossi was on sabbatical doing post-doctoral work in quantum physics. His focus in Toronto was on his research (he did his Weizmann work "on the side"), but now that he's in Israel, the research will take a back seat to his now full-time position at Weizmann. Michal will continue at Weizmann on a part-time basis.

Yossi became involved in Weizmann after taking over a session of a math and computers club that Michal was running, on a day that she couldn't attend.

Michal and Yossi Elran

The couple, who are the parents of five children, produced the math questionnaires in Hebrew, then translated them into English, tweaking them with illustrations and new explanations.

Michael Meyer, national executive vice-president of the Canadian Society for the Weizmann Institute of Science (Weizmann Canada) approached some local day schools about making it available to their students.

Associated Hebrew Day Schools, Netivot Hatorah and United Synagogue Day School became involved, with about 100 kids in all taking part in the program. The year was capped by a "math treasure hunt" held at Netivot. This year organizers expect more schools on board.

In Israel, said Elran in an interview, students must pass an exam to take part in the program, which was designed for Grades 3 to 8. Here, he said, the schools themselves choose the participants.

"It's math enrichment, not math encouragement," he said. "It's not for children who have difficulty with math. It's for kids who like it."

The program is very interactive, said Elran, with five questionnaires a year, which are then "reviewed" (he prefers not to use the term "mark") and returned to the students, who can e-mail any questions they may have.

Although a nominal fee is charged for the program, it doesn't cover the actual costs, said Meyer. A local donor has helped offset the amount.

"Weizmann feels it wants to do something with the local community, and we have something we are able to give back to the community," said Meyer. "Also, it's a way for us to introduce Weizmann to the kids, to the schools and to the parents."

Other Weizmann programs open to Canadian students include the longstanding Dr. Bessie F. Lawrence Summer Science Institute and an annual physics competition, in which the Community Hebrew Academy of Toronto participated for the first time last year.

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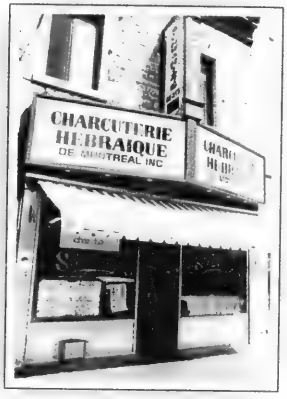

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Dry Bones

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Layton fails test

Last week, on Sept. 29, a group of some 27 members of the federal NDP posted an open letter to party leader Jack Layton on the Al-Jazeera Information Center, a U.S.-based website. The letter-writers complained of the party's apparent "sudden lurch towards Israel." They cited a number of signs that suggested the party's "sudden lurch."

In particular, they pointed to the fact "that the NDP caucus had sent two MPs as guests of the Canada Israel Committee [CIC] to visit Israel as part of a parliamentary delegation, without any consultation with any of the undersigned, despite the fact that some of us are associated with the party's international affairs committee."

But the blame for this apparent "sudden lurch toward Israel" they cast upon the Jews. "We are now worried that the recent tilt in the NDP towards Israel… has come about as a result of lobbying and *undue influence* by the CJC [Canadian Jewish Congress] and its partners within the NDP." Implying that there was something terribly wrong with any lobbying on the part of the CJC, they demanded that their leader say who in their party was speaking to the CJC. "We have a right to know who in the NDP is liaising with the CJC." Finally, in a classic reference to the old, reliable canard of Jewish domination, the disgruntled 27 also demanded "an assurance that the foreign policy of the NDP will be formulated democratically by the membership of the party *and not controlled by external lobbyists*."

The following day, the federal NDP leader responded. He posted his response to Arif Raza and the 26 Other Canadians' Open Letter on the Al-Jazeera Information Center website. He assured the letter-writers that "the position of the NDP on the Middle East has not changed." He also suggested that he was displeased with the tour of Israel by the two MPs and that he would consider conferring some sort of possible veto for the letter-writers for any such future visits to Israel by federal NDP caucus members. "It is also factually inaccurate to characterize the trip as one in which the caucus 'sent' MPs to Israel. On this occasion, the two NDP MPs accepted this trip and, because the House was not in session, the NDP Whip's Office was not notified… Your suggestion that there should be consultative processes prior to trips by MPs is a useful one and I will certainly raise this with caucus members."

Setting aside the differences we have with Layton's substantive policy concerning Israel's security fence, there is a great deal to lament in his inadequate response to the calumny-ridden letter by those 27 co-party members. For example, he posted it on a website that is rife with anti-Israel incitement and he seems to have conferred a quasi-veto in favour of the group represented by the letter-writers limiting the freedom of federal caucus members to participate in CIC-sponsored visits to Israel.

But the most egregious deficiency in his response was the one identified by CJC president Ed Morgan. Layton utterly ignored and failed to squelch the scurrilous allegation that the NDP is "*controlled by external lobbyists*." Jack Layton was put to a test of backbone. He failed.

Muriel Gold's memoir

There are scenes in Muriel Gold's memoir of her parents, *Tell Me Why Nights are Lonesome* (reviewed by *CJN* Sept. 15), that call out to be dramatized. The letters of Bernard and Dora's restrained courtship move from a gentle, poetic silence to the excitement of travelling west across Canada on The Grand Trunk Railway. When Dora applies for a secretarial position with the same company in Montreal, we can visualize the moment of tension when she must explain the need for time off for the Jewish holidays. You will be heartened by the supervisor's response.

We've all heard and read of the Divine Sarah (Bernhardt), but Dora's exhilaration after coming home from the theatre made me feel as though I'd also been at the performance. And how would today's students like to debate with Dora that "reading is more beneficial than travelling"?

Gold's splendid narrative merges the tender moments of her parents' courtship with the historical background of immigration, suffragettes, education and Canadian Jewish family life in the early 1900s.

Marcia Weintraub
Montreal

* * *

How to understand history

I never used to understand why it took so long for the United States to enter World War II. People knew very early about an impending genocide, the forced subversion of citizenry to the ideals of one madman and the obvious intent to attack the western world. However, now I get it.

I get it when the torture of a handful of prisoners of war at Abu Ghraib is the mainstay of the news. I get it when this receives immensely more press than the million citizens murdered by Saddam, or the habitat of a rare and beautiful people in Iraq known as the Marsh Arabs destroyed and turned into a military base by the Iraqi government. I get it when Jenin is a massacre and we have to prove that our avowed enemies did or did not have weapons of mass destruction – even if they threatened they had! Most of all, I get when people seem doomed to repeat the lessons of history.

Jonathan Mansoor
Toronto

* * *

Slams Charbonneau appointment

It was recently announced that former Liberal MP Yvon Charbonneau has been appointed as Canada's ambassador to UNESCO. Charbonneau has been an outspoken critic of Israel and once led an unsuccessful campaign to place posters alleging that Israel had genocidal policies towards the Palestinian people, in Quebec public schools. He is also reported to have made anti-Jewish remarks in the past. It is difficult to understand how Prime Minister Paul Martin would appoint an individual with a clear anti-Israel agenda to such an important position as ambassador to UNESCO.

To appoint a person like Charbonneau as an ambassador is not only an affront to Canadian Jews but possibly an indication of a less than an evenhanded approach to the issues involving Israel and the Palestinians.

Bert Raphael, Chair
Canadian Lawyers and Jurists for World Jewry
Toronto

* * *

CIJA can do better on campus

This letter is in reference to the retrospective titled "CIJA officials look back on first year" (*CJN*, Aug. 26).

As much as we praise the progress of the Canadian Council for Israel and Jewish Affairs (CIJA) in appointing campus advocacy staff, effective strategy in volatile campus environments requires that we consider ground-level demographic conditions, likely reactions and the unintended consequences of our past actions, in order to improve our future performance.

Contrary to your report, unlike recent student government elections at Concordia University in Montreal and campuses in British Columbia, which elected moderate Jewish-led coalitions without incident, the elections at York continue to present some negative effects for the minority of undergraduates at Hillel as well as the majority of Jews at York University (including graduate students and faculty) who are not affiliated with Hillel or the Progress Not Politics (PNP) student government.

By fall 2003, the pariah status of Jews at York (unlike other campuses) was confirmed by Hillel's inability to attract any secular group to co-sponsor Irshad Manji's appearance. As well, the later appearance of speakers James Woolsey of the CIA and the FBI's Dale Watson, despite their moderate message, alienated Jews and non-Jews on the left and only confirmed for leftist militants the complicity of Jewish institutional representatives with organizations seen as repressive, anti-democratic and corrupt.

Controversies around student elections for PNP and protests at Vari Hall led to unnecessary and negative scrutiny of Jews at large in the campus, alternative and national press. Because student elections will occur again this fall, it will remain to be seen what the long-term effects will be for Jewish students and faculty at York.

Awareness of ground-level intelligence and realistic strategic anticipation of negative reactions rather than self-congratulatory institutional modelling are required to ensure that future interventions on campus are undertaken with due regard to the well-being and empowerment of all students and faculty.

In the interests of all students and the future viability of young Jewish professionals and our Jewish community at large, one hopes that future Jewish political interventions on campus will be undertaken with more awareness of the demographic context and divisions between campus groups, and thought given to the likely outcomes.

Joanne Cohen
Toronto

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Would Israel strike Iran?

By LESLIE SUSSER

After months of high-profile lobbying against Iran's nuclear program, Israeli officials are confident that the international community will impose sanctions on Tehran if it fails to meet a Nov. 25 deadline to halt its nuclear weapons program.

They base their optimism on a series of meetings with American and European officials, mainly during the recent UN General Assembly session in New York. They say they detect a major shift in the European position, which could lead to the Europeans joining a U.S.-led move on sanctions at the UN Security Council.

If the sanctions fail, Israeli analysts believe the United States has the capacity to stop Iran going nuclear by military means. They are also not ruling out a strike by Israel, if the Iranians go past the point of no return in nuclear bomb manufacturing and the international community fails to take effective action.

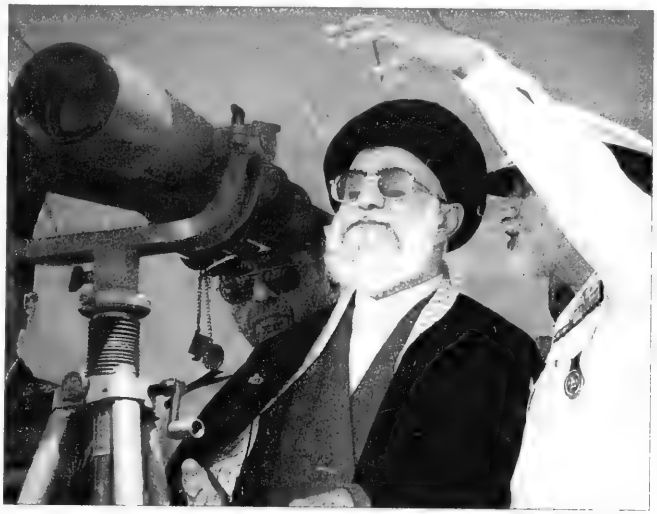
Israeli officials, however, make it clear that Israel sees Iran's nuclear program as a global rather than an Israeli problem, and would much prefer to see the international community dealing with it.

The hardening of the European line came after the Iranians rejected a mid-September demand from the International Atomic Energy Agency not to produce the enriched uranium from which nuclear bombs are made.

The defiant Iranian response was to announce that it had begun converting large amounts of raw uranium and that it had test-fired a new version of the Shihab-3 missile, capable of reaching Israel and most European capitals.

A few days later, at the UN General Assembly session in New York, Israeli Foreign Minister Silvan Shalom said he was encouraged by the new European stance.

The time, he said, was ripe "to move the Iranian case to the Security Council in order to put an end to this nightmare."



Iran's Grand Ayatollah Ali Khameini attends a briefing with his military advisors. Khameini and President Mohammed Khattami, below, who rule Iran, have told the UN Iran will not abandon its uranium enrichment program. [RNS/Reuters photo]

"The British, the Germans and to some degree the French now realize that their approach, holding various kinds of dialogue with Iran, has failed," he said.

Nor does he expect Russia or China to oppose a move for UN sanctions against Iran. "Russia, given its troubles in Chechnya, will find it difficult to condone a nuclear buildup in terror-supporting Iran," he said.

"And China won't want to be the only permanent member of the Security Council to allow Iran to develop nuclear weapons."

> ***'Holding various kinds of dialogue with Iran, has failed'***

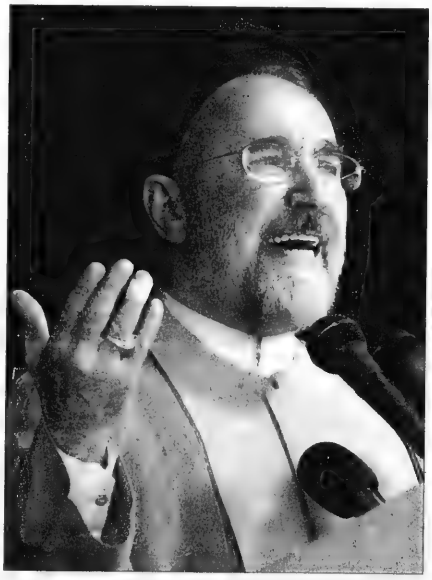
Steinberg estimates that the Iranians are at least six months and perhaps some years away from producing a bomb, so that there is time to test whether a sanctions strategy works.

If it doesn't, the next step could be an American-led military strike. Spelling out U.S. policy in late September, President George W. Bush said he would prefer to use diplomacy, including sanctions, to stop the Iranian nuclear drive, but, if necessary, he would not shy away from the use of force.

A leak in *Newsweek* magazine stating that American contingency plans to hit Iran were being updated seemed to underline the president's message.

Both the president's tough talk and the *Newsweek* leak seemed calculated at the very least to put more pressure on Iran ahead of the November deadline, by presenting a credible U.S. military threat.

Although Iranian nuclear facilities are spread out across the country, and in some cases protected by thick concrete bunkers, Steinberg believes that if sanctions don't work and the Iranians get close to producing a bomb, the Americans would be capable of destroying Iran's entire nuclear program.



"The U.S. certainly has the military capability to destroy the key facilities of the Iranian program," he said. "Iran could always reconstitute its capabilities, but it would take years. Two decades after the Israeli strike against the Iraqi nuclear reactor at Osirak in 1981, the Iraqis were still not as close to producing a weapon as they had been then."

As for the possibility of Israel attacking Iran's nuclear facilities if sanctions fail and the international community does not take military action, Steinberg said he does not rule it out, "nor does anyone in the Israeli establishment."

But he said the imminent supply of 500 one-ton "bunker buster" bombs to Israel from the United States should not be seen as directly connected to any operational policy vis-a-vis Iran, "although it does enhance the credibility of the Israeli threat to Iran's nuclear program."

Senior Israeli officials warn that the international community should not count on Israel to remove the Iranian nuclear threat. Israeli policy, they say, has been geared to convincing the international community that Iran's nuclear program is an international and not an Israeli problem, and that it should be dealt with by the international community, not by Israel.

"The world should not wait for us to do its 'dirty work,'" by taking out the Iranian nuclear threat, Yoav Biran, the outgoing director general of the Israeli Foreign Ministry, warned in a recent interview in the mass circulation *Yediot Achronot* daily.

"No one in the world has any doubts about Iran's intentions, which remain to achieve full military nuclear capability with long-range missiles," he said, alluding to the goal of delivering nuclear warheads.

"It's not solely an Israeli problem. First and foremost, it's a problem for the stability of the Middle East and the whole international order. Only persistent international pressure, which must include Europe, the United States and others, will prevent Iran from achieving its goal," he declared.

Now, after years in which the Americans pressed for a hard line and the Europeans for "constructive dialogue" with Iran, the international community seems to be ready to take the kind of concerted action Biran had in mind.

But whether sanctions or the threat of sanctions will be enough to convince the Iranians to drop their nuclear ambitions remains an open question.

And, despite Bush's tough talk and the new optimism in Israel, there is an even bigger question: If sanctions fail, will the international community really take military action, or wait for Israel, armed with long-range bombers and "bunker busting" bombs, to do so – and risk the consequences?

Leslie Susser writes for The Jewish Telegraphic Agency and is the diplomatic correspondent of The Jerusalem Report.

Opinions

Carrying your own weight

It was a heartbreaking trip. A pair of bus bombings in Be'er Sheva had killed 16 and wounded 107. I was one of four representatives from Montreal that went to visit our sister city immediately after the bombings.

Rabbi Chaim Steinmetz in Montreal

The horrors were overwhelming. A reporter who was at the scene told me about bodies strewn all over the place, and the awful smell of burnt flesh and blood. Members of ZAKA, volunteers who recover body parts, related the gruesome details involved in gathering 12 large sacks of body fragments for burial.

We went to funerals, shivas and the hospital. What can you say to the woman in the burn unit who just lost a three-year-old son? What words are there for parents sitting shiva for their 23-year-old daughter?

It was an extremely depressing trip. But I did salvage something from it: I learned the Jewish definition of "carrying your own weight."

Teddy Roosevelt, who coined the phrase, used it to describe a philosophy of self-reliance. But for Jews, self-reliance is not enough. To us, "carrying your own weight" means carrying your family, your community and even the world with you.

I learned this insight from Olga, a 15-year-old Russian immigrant who was on the bus with her 12-year-old brother Boris. A ballbearing from a bomb pierced Boris' midsection, and he was bleeding profusely. Olga carried him on her back a quarter-mile to the emergency room. Boris was operated on, and now he's doing well.

Olga understood the Jewish definition of carrying your own weight. It requires taking the less fortunate along with you, and, if necessary, even carrying them on your back.

This story gave me a new perspective on a midrash. It relates that one day Moses was watching his sheep and a young lamb ran away. Moses caught up to the lamb when it stopped at a stream to drink. He said to it: "I'm sorry. Had I known you were thirsty, I would have given you to drink myself. Now, after this long run, you must be tired, so I will bring you back myself." Moses lifted the lamb on his back and carried it back to the herd. God, upon seeing Moses' compassion, said, "He is the one to lead my people."

Now I understand this midrash. It's teaching us that before being called to lead the Jews, Moses had to show that he knew the true definition of "carrying your own weight." If he understood this principle, he could inspire the Jews to transform the world.

Moses taught us well. At 15, Olga already knows the meaning of "carrying your own weight." It means you carry your brother on your back when he needs it, no questions asked.

On Israel, we academics can do more

What's an academic to do? Much of the scholarly community has abandoned Israel, feeding the ideological assault against Zionism and the Jewish people. What's a humanist to do? Sophisticated scholars rationalize suicide bombing and overlook Islamic sexism, racism, homophobia and tyranny to demonize the two democracies that have tackled terrorism most effectively: the United States and Israel. What's a rationalist to do? Most academics consider Israeli Prime Minister Ariel Sharon and U.S. President George W. Bush evil – and anyone who disagrees to be a right-wing lunatic (academic-speak for evil *and* stupid).

Gil Troy in Montreal

Evidence is irrelevant, alternative viewpoints unwelcome. What's a free-speech advocate to do? Pro-Israel advocates are shouted down, and even left-wing Israelis such as former prime minister Ehud Barak are banished from central venues on some campuses because universities can't guarantee their safety, creating a violence-veto that rewards hooliganism and penalizes peaceniks.

Unfortunately, most academics have done nothing. Humanists ignore the contradictions of the age of terrorism. Rationalists parrot the conventional wisdom. Free-speech advocates allow for an Israel exception, singling out Israeli speakers as radioactive.

Most academics are passive because they can be. While many outrages have occurred on campus, and while a toxic culture has developed around Israel and terror-related issues, North American campuses remain overwhelmingly peaceful and apolitical. Even activist Zionists can maintain their routines.

University life has changed. Especially in cities, academics have become commuters, coming to campus to teach but bypassing the sherry-sipping and tête-a-têtes of yesteryear. Moreover, the political correctness epidemic has inhibited scholarly exchange. Too many academics speak only to people they agree with. I have one colleague, an exuberant Southerner, who often hugs me at conferences, proclaiming: "Gil Troy is my friend. I disagree with him all the time. But I respect his work and I love him." Alas, she is exceptional. Such openness is rare on both the left and the right – indeed, in all outposts in academia's myriad methodological and curricular skirmishes.

Professors should learn from students. Pro-Israel students have learned to be strategic, proactive, positive, educational and fluent in campus argot. Being strategic means choosing your battles and clarifying your goals. In Australia, an overreaction to Palestinian legislator Hanan Ashrawi's peace award created a backlash and made her a martyr, while in North America, more disciplined attacks when the leader of the UN's failed World Anti-Racism Conference in Durban, South Africa, Mary Robinson, received various honorary doctorates forced her to condemn the infamous gathering's anti-Semitism.

Being proactive entails advancing a vision of Israel as a modern, liberal democracy, a place to be celebrated, not simply defended. Being positive involves programs such as Birthright Israel, which embraces Israel beyond advocacy – and for faculty, could involve championing the new Jewish Agency initiative encouraging serious, long-term study in Israel. Being educational means appreciating the importance of reading and learning about Israel and Zionism, not just rallying. Being fluent in campus argot means speaking to academics in their language – hammering home the anomalies of intellectual support for terror, of feminist and gay support for an oppressive patriarchy, of secularist support for bloodthirsty fundamentalists – while building coalitions with free-speech advocates who object to banning speakers and forging links with other groups, as Montreal Hillel did in the effort to have radical student leaders at Concordia University voted out of office.

Professors, like students, need to understand that the problem of intellectual anti-Zionism can't be solved overnight. The more realistic goal is to plant the intellectual seeds that will lead open-minded thinkers to more reasonable conclusions when they are ready. After 9/11, many Americans became more sympathetic than ever to Israel's positions, once the ugliness of terrorism was pounded home. Similarly, this summer, leading liberal newspapers finally realized that Palestinian leader Yasser Arafat is corrupt and should retire immediately. Those editorial boards may now be more open to the ideas of Israel's supporters.

Professors, like students, must also learn that by celebrating Israel and becoming activists, we can fight the stereotypes and stop experiencing Israel solely as the Jewish people's central headache.

By fighting terror, fanaticism and irrational violence, we can use the gifts of academic freedom, independent inquiry and intellectual integrity to empower us and remind us about the important roles that educators can play in the public sphere.

Let's declare a moratorium on Shoah analogies

It's a crass question – at best naive, at worst insidious. When posed in a classroom, it might mean, "Who has the right to speak authoritatively about the Holocaust?" Or, "Do children and grandchildren of survivors have a deeper understanding than their peers?" Or, from a non-Jewish student, "Do my thoughts and feelings count as much as those of a Jewish student?"

Sara R. Horowitz in Toronto

When posed in a public venue or at an academic forum, it is likely to mean, "Who gets to determine what comprise the 'lessons' of the Holocaust?" Or, "Aren't other people's genocides as important as the murder of the Jews?" Or, "Who's to say that abortion, animal testing, wearing fur aren't also holocausts?" Or, "Jews should stop telling us not to compare [fill in the blank] to the Holocaust."

Frankly, I don't much care for the question. I have sometimes found it useful to scrutinize and unravel it in class. But at heart, I find it discordant to bring the words "own" and "Holocaust" together. Its victims often lost everything they owned – their rights, their homes, their communities, their families, their belongings, their names and, for so many, their lives. A machine to run time backwards and undo history – that would be worth owning. But who would want to "own" the Holocaust?

Yet, many people wish to "own" the Holocaust. Underlying "ownership" is the right to interpret the Holocaust, to say what it means – not so much then as today. "Owning" the Holocaust, in other words, is possessing the right to apply knowledge of the past to our own time.

Don't get me wrong. I'm not opposed to learning from the past, from historical and collective memory. It's just that I think we should actually learn about the past before learning from it, particularly when it comes to the Shoah. And, at the very least, we should be accountable for the aptness of our analogies, for the putative correspondences posed between past and present.

Take the facile comparisons of Israeli troops to Nazi stormtroopers, or Palestinian refugee camps to Nazi concentration camps. A level-headed look at the historical record – at survivor memoirs, at ghetto diaries – would explode those comparisons. Wherever one stands on the political spectrum, surely one can articulate a view without resorting to such charged, and ultimately falsifying, terminology.

Take Nadia Matar's recent letter to Yonatan Bassi about a draft of his letter on behalf of the government of Israel to the Jews living in the Gaza Strip. Bassi, the head of the disengagement administration, asked for their co-operation and offered monetary compensation for the displacement and loss of home and land. Matar, the co-president of the right-wing Women for Israel's Tomorrow (Women in Green), compared Bassi's letter to the notice issued by the Berlin Judenrat in 1942 asking for the Jewish community's compliance in evacuating Berlin. The Jews of Berlin had nowhere to go that was not controlled by the Nazis. The Jews of Gush Katif have a country of their own. Like the Palestinian comparison of the Israel Defence Forces to Nazis, the explosive language of Matar's letter discredits her argument.

What authorizes people to make such forced, flawed and false analogies? Palestinians might say that their present suffering authorizes them. Ruth Matar, Nadia's mother-in-law and co-president, goes further. "Nadia and I are both, in a sense, Holocaust survivors," she said, taking umbrage at the criticism of her daughter-in-law's bending of history. No, they weren't there, and Nadia is far too young to be a survivor. But they claim for themselves an ownership of that past. When the rhetoric of anti-Zionists and the Women in Green converge, perhaps we should take hope rather than despair. With a shared language such as this, who knows what unimagined lines of communication might develop.

More than half a century ago, the Hebrew writer Hayyim Hazaz created a prescient but enigmatic character who declared, "I am opposed to Jewish history." I'm not opposed to history per se, but I'd like to declare a moratorium on Holocaust analogies.

Let the burden of reasoned argument fall on all points of the political spectrum. And let the victims of the Shoah be remembered and mourned. Let them be recollected, in the words of the writer Jorges Semprun, with a "pure fraternal look."

Film fest offered Modigliani, Shylock and Hitler

This year's edition of the Toronto International Film Festival cast light on, among others, the Italian Jewish artist Amedeo Modigliani, the Shakespearean character Shylock, the Nazi dictator Adolf Hitler and the African-American heavyweight boxing champion Jack Johnson.

Sheldon Kirshner in Toronto

Mick Davis' biopic, *Modigliani*, is set in Paris in 1919 and 1920 and zeroes in on the last year of the painter's notoriously dissolute life. Modi, as he was known, was a drug addict, an alcoholic and a womanizer who cared little for conventional norms. As portrayed by the smouldering American actor Andy Garcia, Modigliani is a dishevelled mess, a chain smoker and a serial drinker given to temper tantrums and never far removed from the ravages of poverty.

The 128-minute film turns on four broad themes: his loving but faithless relationship with Jeanne Hebuterne (Elsa Zylberstein), a Catholic whose outspoken anti-Semitic father vehemently opposed their liaison; his artistic rivalry with the effortlessly brilliant Pablo Picasso (Omid Djalili); his feverish preparations to win a prestigious art competition; and his contacts with such avant-garde Parisian contemporaries as Gertrude Stein, August Renoir, Maurice Utrillo and Chaim Soutine.

Soon be released in theatres across North America, *Modigliani* is competently crafted and reasonably well-acted. But there are yawning gaps. It's too self-indulgent, and its overwrought emotions are overpowering. As well, the dialogue can be stereotypical. "Let me paint you," says Picasso, trying to convince a reluctant Hebuterne to be his model. "I will make you immortal." And Davis' conceit of using the young Modigliani as the older Modigliani's alter-ego is rather clunky.

Regrettably, the movie pays too little attention to Modigliani's role as an exemplar of modernism and his mastery of the female nude. There are inevitable references to his path-breaking technique – "The future of art is in a woman's face," Modigliani declares early on. But in general, Davis glosses over Modigliani's development as a painter.

His Jewish background is also given short shrift, and when it does come up, it is depicted in negative hues. Speaking of his daughter's new baby, Hebuterne's insufferable father rants and raves about "that bastard Jew child." And in a flashback in which Modigliani's father declares bankruptcy, the bailiff says, "I thought you Jews were never poor."

There are several fine scenes that brighten up the film, including one in which Modigliani finds inspiration in Hebuterne's glittering eyes. But these moments are all too rare in a film whose priorities are occasionally misplaced.

* * *

Michael Radford's *The Merchant of Venice*, improbably starring Al Pacino as the defamed Jewish moneylender Shylock, is compelling cinema. Normally, Shakespeare's play is problematic because of its undercurrent of anti-Semitism. But in Radford's capable hands, *The Merchant of Venice* is a great human tragedy reflecting the animosities of the 16th century.

Ninety minutes in length, this nuanced, sumptuous film leaves nothing to chance, starting with a brief lesson in Christian-Jewish relations in the mercantile city state of Venice. Though liberal in spirit, Venice was typically intolerant of Jews, confining them to a ghetto and forcing Jewish males to wear red hats. No sooner are these basic facts conveyed than a Jew is summarily tossed off a bridge in an act of anti-Semitic violence, and Antonio, a merchant, spits in Shylock's face.

Shylock, neither in the original play, nor in this movie, is particularly sympathetic. Embittered by his lowly place in society, he is prickly, even arrogant. "The villainy you teach me, I shall execute," he says spitefully.

Radford, the director and scriptwriter, sticks closely to the plot. Cash-strapped Antonio (Jeremy Irons) decides to lend his friend Bassanio (Joseph Fiennes) 3,000 ducats so that he can strike out on his own as a businessman and and marry his beloved Portia (Lynn Collins). Antonio agrees to forfeit a pound of his flesh to Shylock should he be unable to repay the loan. Meanwhile, much to Shylock's distress, his daughter, Jessica, expresses a willingness to convert to Christianity in order to marry her Catholic consort, Lorenzo. Radford skillfully brings these passions and prejudices to the screen, and Pacino and Irons shine in their respective roles. Looking irrepressibly talmudic, Pacino laments the anti-Jewish hatred that consumes his fellow Venetians. "If you prick us, do we not bleed?" he asks in a poignant soliloquy. Pacino, who usually plays world-weary figures of the modern age, is a revelation here, a man foolishly grasping for revenge in a game he cannot win.

Although Radford is basically faithful to Shakespeare's classic prose, he simplifies and streamlines it here and there, thereby making *The Merchant of Venice* eminently accessible. This, perhaps, is Radford's greatest achievement.

* * *

Oliver Hirschbiegel's *Downfall*, a tense and riveting chronicle of Hitler's final days in a Berlin bunker, is a first-class film with a stellar cast. It is based on the reminiscences of Traudl Junge, a young, impressionable, apolitical woman who was Hitler's personal secretary, and on the rigorous account of able German historian Joachim Fest.

Andy Garcia in *Modigliani*

Downfall, which runs for about 2½ hours, begins with a short apologetic statement from Junge, who died last year. It then shifts to Hitler's headquarters in East Prussia in 1942, and finally focuses on his claustrophobic bunker in the penultimate hours of the war.

Hitler, played uncannily by Swiss actor Bruno Ganz, is convinced that Germany will prevail, even as the Red Army closes in on his dank, dim lair. So confident is he of victory that he refuses sound advice to evacuate Berlin and thus avoid unnecessary civilian losses. Inhabiting a self-contained universe, and totally self-absorbed in his paranoid fantasies as he rails against traitors and cautious generals, Hitler could not care less whether the German people suffer and perish in the apocalyptic inferno. Outside, in the bombed streets of the shattered capital, shells explode, soldiers die and desperate officials burn important documents.

Hirschbiegel tries to portray Hitler as a man rather than as a beast. He greets his secretaries like a benevolent uncle. He kisses his dog, Blondie. He kindly tolerates the dictation mistakes of a secretary. He displays warmth toward those he loves and likes. But Hitler, his palsied hand shaking uncontrollably and his body stooped, lashes out demonically at real and imagined enemies, especially the Jews, and dismisses compassion as a "primal sin."

Hitler being Hitler, he blames Germany's looming defeat on "international Jewry and its supporters" and confesses that his greatest feat was in cleansing Germany of "Jewish poison."

Apart from Hitler, the most chilling person in the bunker is Magda Goebbels, the wife of the fanatical propaganda minister. Having concluded that life will simply not be worth living in the post-Hitler era, she methodically poisons her children and then submits to being executed by her distraught, bug-eyed husband. Eva Braun, Hitler's fiancé and wife, is never less than cheerful and solicitous in this dark, eerie and tumultuous film.

* * *

Our Own, a Russian film directed by Dmitry Meskhiev, unfolds in the opening months of Germany's 1941 invasion of the Soviet Union, when panic struck the Red Army as the Wehrmacht rolled up a succession of victories. Three Russian soldiers flee a Soviet garrison overrun by German tanks, but are soon captured and interned in a prisoner-of-war camp. When a POW threatens to turn in Lifshits, a Jew, he is killed by Tolya, a decent-minded Soviet officer. Tolya, Lifshits and Mitya – a sniper – escape, and find refuge in Mitya's father's barn. But can they survive? The farmer is a collaborator, as are some of the villagers in their midst. *Our Own* traces the tension inherent in their plight.

* * *

In *Whisky* – a wry Spanish-language comedy from Uruguay and Argentina by Juan Pablo Rebella and Pablo Stoll – Jacobo Koller, a solemn Jewish factory owner and confirmed bachelor, finds himself in an uncomfortable situation when his sociably adept brother from Brazil suddenly descends on Buenos Aires for a visit and when his loyal worker, Marta, develops a crush on him. *As Follows*, a Uruguayan short, is about a bar mitzvah boy whose father presents him with a very unusual gift.

* * *

Ken Burns' excellent documentary, *Unforgivable Blackness: The Rise and Fall of Jack Johnson*, due to be broadcast by PBS in January, revolves around the first black heavyweight champion, who held the title from 1908 to 1915. This is about an intelligent, determined, high-spirited athlete who would not allow bigoted whites to define him in an era of Jim Crow racism.

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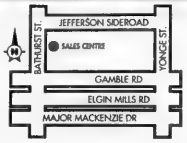

Community 'generosity' helps reduce problem

Continued from page 3

"If they come across someone who identifies as a Jew, they get in touch with him and he goes into action. If they're literally without a home, he gets a roof over their heads, and makes sure they have food. If they're on the verge of eviction, he provides rent.

"All this can happen very quickly in terms of accessing services. Our financial assistance program is based on making sure people have enough for the necessities of life."

Kalkstein concedes that there are some Jewish people who are "homeless with a capital H."

Looking out his office window to the corner of Spadina Avenue and Bloor Street, he says that he can often see a homeless woman in her mid-50s.

"This woman prefers to be homeless. She has extended family, but she will not accept help. We can't assist everyone; some people are just not interested. Casework and counselling is available, but there are some people we just can't help. We try to keep our eye out, however, and attempt to make things a little more comfortable for them."

Recently, he says, he helped a man who had just gotten out of jail and had no address.

"We provided him with a place to live for a few days. I would like to say we can reform him, but it's more like a maintenance thing. This is a man in his 50s who has been in jail for petty things for half his life."

When someone comes to the agency for help, he says, they establish their situation and try to develop a short-term plan.

"We'll speak to their landlord, and assuming its doable, we'll pay the arrears on their rent. We don't have an infinite pocket, but in the meantime we'll provide them with assistance to put some food on the table."

He says that it is due to the funding the agency receives from UJA Federation that there are so few homeless Jews in the city. "If homelessness is less of a problem in the Jewish community, it is because of community generosity."

The agency will provide counselling for non-Jewish clients, he says, but only Jewish clients receive financial assistance.

JF&CS also offers a number of social programs, he says. Every Wednesday morning he gives up his office to the breakfast club, whose eight members meet for bagels and cream cheese.

"This is our longest standing program, and now there is one modelled after it in our northern office. Most members are former psychiatric patients, who often live alone in subsidized housing.

> ***'We pride ourselves on covering all aspects of the life cycle'***

"Typically, they are not connected to the Jewish community, except for this club."

Among its members, says Kalkstein, one is a former engineer who now lives on a disability pension, and another is a Holocaust survivor on a disability pension.

"These people are somewhat isolated; this gives them a chance to interact with friends – they often talk about politics and literature – and get a free breakfast."

The group is largely men, he says, but anyone is welcome to join.

Another club, the Chai group, meets once a month and is facilitated by its members. "They plan their own programs, and they sometimes talk about social advocacy. The idea is for them to get together and plan what they would like to do. It curbs any feelings of isolation members may have."

Teenagers in the area have access to the homework club, says Kalkstein.

"Some live on their own, and this gives them a place to do their work and get dinner twice a week. A few kids have told me that we inspired them to continue their high school studies at summer school so they would not lose their school year."

It is important to remember, he says, that misfortune can occur to anyone at any time.

"We pride ourselves on covering all aspects of the life cycle."

Ron Levin, JF&CS executive director, calls JF&CS a wrap-around agency. "We don't only hand out money. Our services include a comprehensive assessment.

"If clients are capable of changing their situation, we will work with Jewish Vocational Service to help them obtain counselling or job training. We send kids to camp, we run Just a Second Shop, we arrange for holiday food baskets, and we help clients get dental care."

Poverty is part of a constellation of needs, he says, and this causes stress in the family. "Sometimes this means abuse or marital strain, and sometimes there are psychiatric issues.

"We have seen people deal with their crisis situation and move on to become self-sufficient."

The agency's central intake system is unique, says Levine. "Someone can make a call, and they will be dealt with by an intake worker. We also have a school social work system, so we can deal with students in that arena as well."

People may feel desperate, says Levin, but there is a response. "There is help out there."

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'People at this agency care about me'

Continued from page 3

"They set me up with a case worker who arranged for me to get on the Ontario Disability Support Plan. I have also received counselling, and they've tried to help me arrange visits with my daughter.

"People at this agency care about me. All the workers know me, and when I come in I am surrounded by friends."

Sam attends the Bagel Club regularly, and he might become chair of the Chai group this year, he says.

"I want to motivate other members to become active. It gives clients a voice, and it gets them out of the house. I've also made some friends. We support each other emotionally and we have people we can rely on.

"It makes me feel as if I am giving something back to the agency. I have been able to help clients with their computer problems, and that made me feel good about myself. Without the agency, I surely would have committed suicide."

Mark, 45, a father of three who has university degrees in business and design, is bipolar.

He first came to JF&CS about three years ago, when he was trying to deal with his drug addictions. "I saw someone here weekly, and I found everyone here to be caring and compassionate. I could walk in anytime and someone was here for me."

He was off drugs for two years, he says, "and then I crashed. I had no permanent address for eight months. I lived with my girlfriend, on the street and with friends. [Prior to this] I ran a business with more than 1,000 employees. I lost it, and I lost my marriage."

The agency has provided him with financial help, with counselling, and has helped him deal with his children whom he sees regularly.

"When I was homeless, I did not want to face people. I have a support system there, though, that has helped.

"My kids have been hit badly. It took me a long time to look them in the face, but the agency helped me put it together."

He has lived in his current apartment, which he rents with help from JF&CS, for 5 months, the longest he has lived anywhere in more than five years. "Including hospitals and treatment centres, I have lived in 55 places in the past five years."

JF&CS deals with human beings, he says. "They don't judge. I got back my self-respect because I was treated with care.

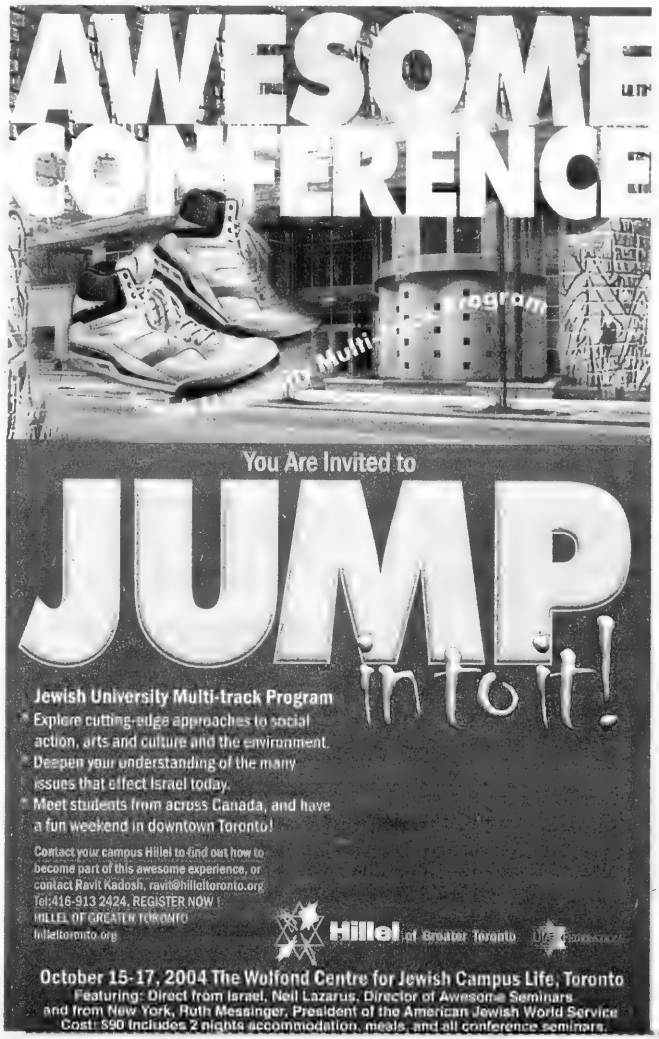
"My son got arrested, and the first person I called was my case worker. Part of my weekly routine is to come here."

He recently saw a man on Avenue Road, "who had that lost look in his eyes. I knew he was existing for the next meal. That man was me, but I've gotten past that.

"It has taken a lot of therapy and encouragement, and Simon [Kalkstein] always tells me to keep going. He has helped me rebuild trust. I'm one of many people but they have made me feel as if I am the only one."

Sam says that "we're all survivors. We've travelled our own routes and when we reached a point where we had no choice, we asked for help."

APPRECIATION AWARD: Paul Bain, second from right, the outgoing president of the Downtown Jewish Community School, recently received an appreciation award in recognition of his leadership as school president for the past two years. With him, from left, are school principal Joan Schoenfeld, current school co-president Beth Sulman, and current co-president Ted Winick.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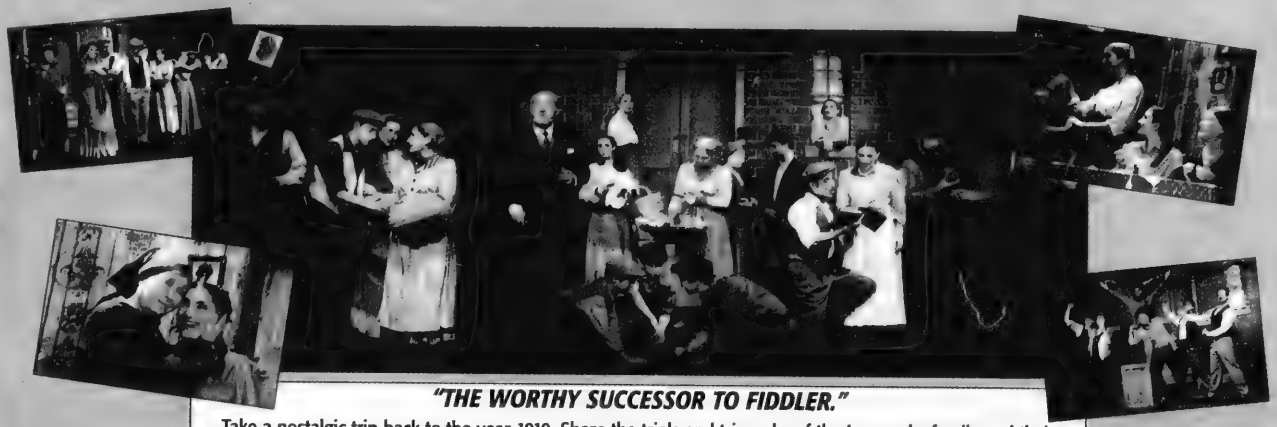

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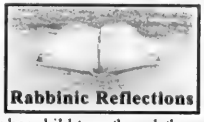
Jewish Life

A celebration of the Torah

By RABBI DANIEL KOMITO GOTTLIEB

I love Simchat Torah. Singing and dancing with the Torah. Passing it around to each member of the congregation. Adults and children rejoicing together. It is a deeply moving and powerfully dramatic moment when we conclude the reading of the Torah and begin again.



It is the custom in our congregation for a parent to read the end of D'varim (Deuteronomy) and his or her child to read Bereshit (Genesis), signifying the continuity of Torah learning and the passing down of Torah and tradition from one generation to the next.

When I talk with my students about the cycle of Torah reading, I ask them why they think we read and reread the Torah year after year, as opposed to just reading it once really, really well and then going on to read a different book next year. The answer, of course, is that the Torah stays the same. It is we who change as we grow from year to year, and so we see the Torah differently each year through a different lens, one that reflects another year of personal growth and life experience.

My colleague, Rabbi Arnold Gluck of Somerville, N.J., teaches that Torah learning is different from other kinds of learning.

"Most learning is intended to shape the mind through the power of ideas. But the purpose of Torah learning is not to convince us intellectually to live a certain way. Rather, like the loving wisdom we receive from our parents, the goal of Torah is to shape the heart and refine our character. Torah speaks to us above all because it is the root and record of our relationship with God. God gave us Torah and mitzvot out of love so that we might grow to reach our full potential. And we, the people Israel, have struggled throughout our history to fulfil the mitzvot as a measure of our love for God."

This view of Torah is reflected in the words that are most crucial to the reading on Simchat Torah – the last word and the first. We read in a midrash that the last word of Deuteronomy, which is Yisrael, and the first word of Genesis, which is Bereshit, are joined by the successive reading of the two portions. In that magical and sacred moment of renewal, the last letter of the Torah, lamed, joins the first letter of the Torah, bet, to spell out the Hebrew word lev, which means heart. Like a wedding ring that has no beginning and no end, the linking of the lamed and the bet that forms the word lev reminds us that the Torah links our hearts to the heart of the universe. The Torah was given to us to incline our hearts toward God and toward one another.

This we remember when we sing and dance with it on Simchat Torah. And that's why I love Simchat Torah.

Rabbi Komito Gottlieb is the rabbi of Temple Kol Ami in Thornhill, Ont.

Guest Voice

We need to think clearly about Islamism

By HENRY SREBRNIK

Award-winning novelist and journalist Mark Helprin, a past recipient of the National Jewish Book Award in the United States, published a powerful article, "Three Years On," in the *Wall Street Journal* of Sept. 10, marking the third anniversary of the 9/11 attacks in New York and Washington.

"We proceed as if we are fighting disparate criminals united by coincidence," Helprin wrote, "rather than the vanguard of militant Islam, united by ideology, sentiment, doctrine and practice, its partisans drawn from Morocco to the Philippines, Chechnya to the Sudan, a vast swath of the earth that, in regard to the elemental beliefs that fuel jihad, is as homogeneous as Denmark."

In his lengthy and thought-provoking piece in the September 2004 issue of *Commentary*, titled "World War IV," Norman Podhoretz, *Commentary's* former and longtime editor, expresses a related message well: "We are up against a truly malignant force in radical Islamism and the states breeding, sheltering or financing its terrorist armory." Podhoretz provides a detailed account of terrorism, particularly in the Middle East, that in fact goes back to the 1970s.

Hardly a day now passes without a suicide bombing, a hostage beheading or the destruction of an airliner, somewhere in the world. I haven't kept count, but the sum total of people who have been killed by terrorists around the world, on and since Sept. 11, 2001, must by now number in the many thousands.

Prior to 9/11, there were, on average, 250 terrorist incidents annually around the globe, which killed a total of 500 people. Since then, that number of dead has been exceeded in just a handful of attacks, and each year these attacks have become more frequent and larger in scale. October will see the second anniversary of the Bali bombing in Indonesia that claimed 202 victims. Next March, it will be a year since 191 died in Madrid. And those are just two of the many incidents of mass murder. The hundreds recently slain in Beslan, Russia, have now been added to the list.

And I have not even mentioned the numerous suicide bombers that have targeted Israel and killed more than 1,000 Israelis since the current intifadah began in September 2000. The number of Israeli fatalities in the current conflict with the Palestinians has now exceeded all but those in the 1948-49 War of Independence and the 1973 Yom Kippur War.

But as we know, there are none so blind as those who would not see, though the evidence literally surrounds them. Such wilful disregard of what stares them in the face, day after day, is an intellectual malady, usually contracted in university courses taught by the politically correct, and it particularly affects those on the left.

They will come up with any convoluted line of reasoning to explain away the worldwide outbreak of Islamist-orchestrated terrorism: American imperialism, Israeli occupation of Palestinian lands (or sometimes even the Jewish state's very existence), globalization, Third World poverty, the greed of oil companies, failed states, western "Orientalism" and racism, reaction to Christian fundamentalism and a host of other "root causes." Everything but the militant religio-fascist creed we have come to call Islamism.

The main purpose of a liberal arts education, it sometimes seems, is to ignore the principle we term Occam's Razor. William of Occam (1284-1347) was an English philosopher whose work on logic and scientific inquiry played a major role in the transition from medieval to modern thought. He based scientific knowledge on experience and self-evident truths, and on logical propositions resulting from those two sources.

Occam stressed that entities must not be multiplied beyond what is necessary. A problem should be stated in its basic and simplest terms and the simplest theory that fits the facts is the one that should be selected.

But for our learned intellectuals, trained in obfuscation and even mendacity, this would constitute being "simplistic," perhaps even "prejudiced," and therefore deemed unacceptable. Many professors pride themselves in the use of obscure language and technical terms that appear to enhance their prestige as "deep thinkers." Much of this is nothing but mystification.

It is of course true that some of the other issues they raise do play a role in fostering terrorism. Those who place the main blame on Islamism are not reductionists who fail to acknowledge other problems, but they at least know who the main culprits are.

Is it a wonder that politicians and writers from George Orwell to Preston Manning have lauded "the common sense of the common people" as opposed to the theoretical pretensions of left-wing academics?

Henry Srebrnik is a professor of political studies at the University of Prince Edward Island, Charlottetown, P.E.I., but insists that, despite his education, he can still think clearly.

Jewish Life

By RACHAEL TURKIENICZ

Planting trees for future generations

As we begin to read the Torah again, we are intrigued with the account of creation and the beginnings of our world. As each day is completed, the complexity of creation grows until we hear of the creation of humanity.

Once the first human being is formed, this person is immediately placed in a perfect garden surrounded by the harmony and lush beauty of the world.

Within the garden are unusual trees. The Tree of Life and the Tree of Knowledge are in the middle of the garden, and Adam is told not to eat from the Tree of Knowledge. Right from the start, there is a distinct relationship set up between the first person and the trees of the world.

Humanity has a very real, physical dependence upon trees. By simply existing, trees provide the oxygen essential to our lives. One could say that we inhale what the trees exhale – they breath life into our world.

Judaism also creates a distinct spiritual metaphor that brings the vision of a tree into our very souls. The Torah is referred to as the Tree of Life to those who hold fast to her. The Torah that guides us and is so central to our beings is symbolized within the image of the tree.

There is a midrash that speaks of our unending relationship with the trees. A sage named Choni Hama'agel was known as the greatest of Torah interpreters. One day, he came upon a man planting a carob tree, which does not bear fruit for 70 years. Choni asks the man planting the tree if he was certain that he would live to partake of its fruit. The man responded: "The whole world is like a carob tree. My ancestors planted for me, and I am planting for my children." Choni sat down, fell asleep and slept for 70 years. Upon awakening, Choni saw a man picking the fruit from the carob tree and he inquired if this was the same man who planted the tree. The man responded that it was his grandfather who had planted the tree.

The story of Choni and the carob tree speaks of a person's investment.

The man planting the tree knew he would not live to enjoy its fruits, but he planted nonetheless. In stating that the world is a carob tree, the man is acknowledging that the world could not function if not for the investments of those who came before us. He feels himself obligated to plant the seeds for the future, uncertain but hopeful that his investment will provide nourishment for those to follow.

Within nature, humanity has a special connection to trees, for their lifetimes span several of ours. Trees become the physical connection to our past and they embody our hopes for a safe future. The details of creation in the Torah are not simply meant to inform us of what happened. They are also meant to help us realize both the physical and spiritual importance of every aspect of this world.

When we look upon a forest, we do not only see the beauty of nature in its glory, we also see those people who lived before us and to whom we owe the very air we breathe.

By MARK MIETKIEWICZ

Jewish distance learning – Part 1

Did you made a Rosh Hashanah resolution to do more Jewish learning, but find you just don't have the time to take an evening course? Or perhaps you have the time but don't have access to a class that inspires you? Well, there is an alternative. You can be part of a virtual classroom that's as near as your keyboard. Today: Jewish university studies on the web.

First, an overview of how these courses operate: some are self-directed – you follow prescribed courses at your own pace. Others use live, classroom-based videoconferencing that allows students and instructors to communicate directly with each other, face-to-face. Still others utilize e-mail and a website. The instructor posts a lecture or assignment. Participants have a few days to do the work. This is often followed by a "virtual" class discussion, usually conducted via an e-mail list.

Courses offered by degree-granting universities normally charge a fee. (Next time we'll look at some free courses.) Access to online materials in these courses is usually restricted to enrolled students who have a password. Most universities view their distance learning courses as equal in workload to their classroom-based courses and just as demanding, and offer comparable credits. As with any product or service you order through the Internet, check the credibility of the educational institution before you invest your time and money.

Hebrew College is a pioneer in Jewish education on the Internet and has been accredited to offer a master of arts in Jewish studies since 2000. The college website suggests earning a degree that way may sound daunting but it isn't. "After a relatively short period of adjustment, online study is engaging and intellectually stimulating. Participating in an online learning community offers opportunities for interaction with instructors and fellow students not possible in classroom-based courses."

Here's a sampling of courses being offered: History and Ideology of Ancient Israel, Using Midrash Aggadah to Teach Ethics, and The Passover Haggadah: Text, Context and Subtext. **[http://he brewcollege.edu]**

The Jewish Theological Seminary runs a sophisticated and well-designed site, the Phyllis Kaminer Center for Distance Education. It offers credit courses toward master's degrees in Jewish education and Judaic studies. Enrol at JTS and choose from Encounters in Modern Jewish Thought, Midrash for Beginners, and Men and Women in Rabbinic Literature. **[http://courses.jtsa.edu/]**

Got your master's and looking for an even bigger challenge? Then consider enrolling in Spertus College's doctor of Jewish program. Course packages include audio/video tapes, reading materials, a course curriculum and assignments. Distance learners are encouraged to be in regular contact with their program advisor by phone, fax or e-mail. And for a personal feeling, distance learners are expected to spend at least five or six days a year at Spertus' home campus in Chicago. **[www.spertus.edu/college/js/distance.html]**

If you're not quite ready to make that commitment, you can still enrol in non-degree studies. You'll study courses like What's Next? – Jewish Views of the Afterlife, Jewish Spirituality: The Key to Jewish Continuity, and Health and Healing in Jewish Tradition. **[www.spertus.edu/college/gray.html].**

"A Jewish day school teacher in Australia submits a course assignment through an Internet portal in Toronto and receives a grade from a professor in Jerusalem." **[http://tinyurl.com/53jls]** That scenario describes the work done by the Merkaz it L'Morim. Based at Toronto's York University, this pilot project helps teachers who want to sharpen their skills but may not have access to Jewish professional development courses. So far the Merkaz has worked with 50 teachers from Canada, the United States, England and Australia. **[www.arts.yorku.ca/mlm/]**

Always wanted to enrol in an Israeli university? Bar Ilan University offers a wide assortment of distance courses guaranteed to challenge and stimulate. **[http://tinyurl.com/4sf6n]** Delve into the Judean Desert Scrolls with Hanan Eshel. David Elgavish looks at War and Peace in the Bible starting with Abraham and following the exploits of Joshua and King David. And for something a bit more peaceful, join Prof. Edwin Seroussi as he introduces you to Music in Traditional Jewish Culture and Society, where he compares and contrasts Jewish music in its diverse forms across the cultural bounds of Ashkenazi Moroccan, Yemenite and many other communities. **[http://tinyurl.com/6mmz8]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Tuesday, October 19
Robert Fulford, columnist and commentator, will inaugurate our Lunch and Learn series and discuss **'Militant Islamic Terrorism'.**

Tuesday, October 26 • An historical review of mandate Palestine using video, lecture and Amos Oz's semi-autobiographical book Panther in the Basement as sources. *Presenter* - **Abe Birenbaum**

Tuesday, November 2 & 16 • A study of America's greatest Yiddish playwright, Yaacov Grodin using his great-granddaughter's play and his pre-WWII film 'Mirele Efros' as background material. *Presenter* - **Ralph Weintraub**

Tuesday, November 9 • Holocaust Education Week special program 'Jewish Resistance during the Shoah'. *Presenter* - **Gerald Ziedenberg**

Tuesday, November 23 • We will explore the fascinating history of the pale of the settlement and Jewish immigration to America in the late 19th century. Video, discussion and Mary Antin's novel The Promised Land will be used as sources. *Presenter* - **Gerald Ziedenberg**

November 30 • The life and work of the famous Yiddish writer Isaac Babel. *Presenter* - **Ralph Weintraub**

December 7 • Understanding Jewish Poland from 1880-1919. Using videos, discussion and the book The Brother's Ashkenazi by I. J. Singer as sources. **Gerry Ziedenberg** will lead us through a historical review.

Books are available at the public library or at Batner Books 905-731-4440. While it is not necessary to read the books, doing so will enhance your enjoyment of the lecture.

To reserve: 416-221-3433, Ext. 0
$7 per session. Package of 8 tickets - $50. Pay at the door or order package through the synagogue office.

BJE launches division for Jewish youth

By REBECCA GLUCK SOBERMAN
UJA Federation

UJA Federation of Greater Toronto's Board of Jewish Education (BJE) is taking a new direction with the introduction of *Noar* (Hebrew for youth), an initiative committed to providing informal Jewish education for Toronto youth.

"*Noar* is a logical extension of our work in schools," says Seymour Epstein, BJE's Senior Vice President for Jewish Education and Identity. "Teens are grossly under-represented in organized Jewish life and are in a critical stage regarding the formation of their Jewish identity."

Noar is designed to use Israel experiences, educational journeys such as March of the Living, youth groups, summer camps and teen study opportunities to enhance Jewish education and to open up new portals to Jewish life that are teen-friendly. According to Dani Fine, director of *Noar*, the new initiative will engage between 12,000 and 15,000 Jewish teens in the Toronto area.

"There are many teenagers that we are not reaching," says Fine. He explains that *Noar* will complement already-existing resources, such as youth groups, camps, *shlichim* (Israeli educators in Toronto for a set term), and Israel experience professionals.

"Everyone involved will work collaboratively, pooling their resources to tempt a wide array of students," adds Fine. "Formal and informal education go hand-in-hand."

The objective of *Noar* is in keeping with a global Jewish trend that is investing much of its resources in Jewish youth. "Toronto was quick to recognize the value of offering an enhanced and sustained effort to creatively engage our next generation to give them the opportunities and the channels to connect themselves in a meaningful and Jewish expressive fashion," explains Fine.

Unlike traditional methods of education, *Noar* won't solely be using lectures and classrooms to get its message across.

Noar *is designed to enhance informal education for Toronto's Jewish teenagers.*

"It's learning by doing, whether it be a summer camp experience infused with Jewish concepts or a social program with Jewish attributes," says Fine.

Program leaders will also connect with immigrant youth through agencies such as JIAS (Jewish Immigrant Aid Services) Toronto, in an effort to get them more involved in the Jewish community as well.

Pups for Peace sniff out danger

By DVORA WILSHANSKY
UJA Federation

Pups for Peace gives new meaning to the adage "a dog is man's best friend." These dogs literally prevent terror and save lives.

Pups for Peace (P4P) - created following Jerusalem's Netanya Park Hotel terror attack during Passover 2002 – trains pups to sniff out explosive materials, and to immediately alert their handlers when they smell something suspicious, without barking or tackling citizens.

"In one hundred per cent of explosions in open areas, people within a two kilometer radius from the suicide bomber are killed or seriously injured," says Ronnie Lotan, P4P founder and the organization's director general. "So, we must stop bombers from getting on buses, into cinemas and the like."

Pups for Peace was made a reality with the help of UJA Federation of Greater Toronto, which has donated nearly $170,000. It costs about $30,000 to put an effective team on the street, including purchase of the dog, training and maintenance.

P4P dog-and-handler teams have become part of Israel's public transport security system. Handlers are authorized to carry weapons and to check citizens' bags, since the government ratified cooperation between P4P and the police in June 2003.

"The police consider public transport a very important part of public security," says Lotan. "Eight teams currently work in Jerusalem. By October there will be close to 15. Ten more teams will soon start working the centre and north - the Sharon area, Afula, Haifa, Hadera, Raanana and Kfar Saba. The police determine the location."

Toronto-funded P4P teams played an important role in avoiding a catastrophe at Jerusalem's Café Caffit in mid-July, when a planned terrorist bombing was thwarted.

Pups for Peace demonstrates terror prevention at a Jerusalem bus stop.

Speaking out

This week marks the beginning of a new Jewish Toronto editorial feature on issues of concern to our community.

PETA: Making a mockery of advocacy

By BERNIE M. FARBER,
Executive Director,
Canadian Jewish Congress Ontario Region

Bernie M. Farber

Recently, Toronto's Jewish community was visually assaulted by an exhibition created by People for the Ethical Treatment of Animals, or PETA. This organization purports to want to "educate" people about the need to ensure that animals are treated with dignity and kindness - noble goals indeed. However, the manner in which PETA went about its latest campaign is obscene, hurtful to many, and in the opinion of Canadian Jewish Congress, immoral and unethical.

This so-called educational exhibit, which has been installed in a number of countries around the world, including the U.S., is entitled "Holocaust on Your Plate." As if the title weren't bad enough, the exhibit juxtaposes images of Holocaust victims and survivors from death camps with those of pigs, chickens and cattle headed for slaughter. There are few words in the English language to describe how horrifying and painful this must be to those who suffered at the hands of the Nazis.

Research undertaken by Canadian Jewish Congress discovered that the Holocaust images being used in the exhibit were originally purchased from the United States Holocaust Museum in Washington. The museum issued a cease and desist order against PETA last year once it was made aware of how the images were being used. The letter from its legal counsel to PETA stated: "...as America's national memorial to the victims of the Holocaust, we find PETA's exploitation of these materials a gross perversion of our mission." Fred Zeidman, Chairman of the U.S. Holocaust Memorial Council, noted that "we are especially offended that PETA has chosen to use materials obtained deceitfully from the museum."

While Canadian Jewish Congress brought all this information to bear when discussing the matter with City of Toronto and Queen's Park officials, the good news is that common sense prevailed. Both the City of Toronto and Queen's Park denied PETA permission to use their grounds to display this offensive campaign. According to both, such an exhibit would be a gross violation of societal norms and expectations. Clearly, society it seems, has much to teach PETA about the ethical treatment of human beings.

UJA Federation Campaign Update

UJA Federation Campaign 2005, an Action Plan for a safe Jewish future, currently stands at approximately $27 million. To make a donation to the campaign, please call the UJA Federation Campaign Hotline at 416.631.5705, or visit www.jewishtoronto.com

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Ethiopian community mourns suicide bombing victim

Strong ties connect Kiryat Moshe to Toronto

By REBECCA GLUCK SOBERMAN
UJA Federation

The recent death of Mamoya 'Yonatan' Tahio, 20, killed by a female suicide bomber on September 22 in the French Hill neighbourhood of Jerusalem, has deeply affected many people at UJA Federation of Greater Toronto.

Tahio was a resident of Kiryat Moshe, a working class community housing a large number of Ethiopians with whom UJA Federation has developed a special relationship. The organization has invested significant sums of money to help those who live in Kiryat Moshe integrate into Israeli society.

Policemen Tahio and Menashe Komemi, 19, prevented a much more severe suicide attack as they questioned the suspicious woman who detonated the explosives that murdered the two border policemen.

"Yonatan wanted to give to the state of Israel, wanted to protect it," shared Abaye Zordee, a councilman from the community and distant cousin of Tahio. "He wanted to contribute, wanted to be on the front line. He was a hero."

'Yonatan' - a derivative of the Hebrew word '*natan*' meaning 'to give'- was Tahio's Hebrew name and reflected who he was.

"He made it a point to give of himself, to his family and to his country," said Zordee in an interview. Tahio was the second oldest of eight children, the last four of whom were born in Israel. He left Ethiopia in May 1991 through Operation Solomon when some 14,000 Ethiopians were brought to Israel within 36 hours.

"There were at least 2,000 people at the funeral, including seven religious leaders from the Ethiopian community," said Ziki Ud, from the Jewish Agency For Israel (JAFI), UJA Federation's overseas partner. Ud was the JAFI director of absorption at the time the Tahio family came to Israel and, at the funeral, presented a wreath on behalf of the Toronto Jewish community.

Tahio's family dates back many generations in Ethiopia and is well respected within Israel's Ethiopian community. In keeping with their heritage, the family is following Ethiopian customs of mourning which emphasize the importance of attending the funeral and *shiva*. Eight bus-loads of soldiers, as well as many Ethiopian Israelis from other parts of the country, attended. The shiva was held in an old gymnasium - the only facility in the community large enough to accommodate the droves of mourners.

Ud had difficulty containing his emotions as he recalled the time when the family first arrived in Israel. "We tried to train parents for everything but never thought to train for this," referring to the need to offer comfort to grief-stricken parents of a child killed by terrorist.

Tahio (inset) was one of 14,000 Ethiopians brought to Israel through Operation Solomon in 1991.

Zorbee acknowledged Toronto's constant support. "We have lost one of our sons. Your sharing and expressing of sympathy helps to console us. We are one nation, no matter what side of the ocean we live on," he said.

Winter registration opens for *birthright israel*

birthright israel mania has swept university campuses across Toronto as winter session registration officially opened on September 22.

The *birthright israel* program has already attracted 6,000 young people from Toronto since its inception in 2000. *birthright israel* is an organized, no-cost visit to Israel for qualifying young adults and is funded by Jewish federations, North American philanthropists and the government of Israel. Funding for *birthright israel* is an important priority of UJA Federation Campaign 2005.

York University set up an outdoor display, along with a falafel stand which is a staple Israeli cuisine, as recruiters clad in bright t-shirts circulated the vast campus, spreading the word to interested candidates to register for this winter's session, the sixth winter season for *birthright israel*.

Carli Hornstein, 22, a native of Calgary, was also attracted to the recruitment display, which was her first indication that registration had begun. "It is so important for me to apply because my first visit to Israel truly enlightened my sense of [Jewish] identity and I very much want to get back there," she added.

birthright israel *recruiters talk up registration to students at York University.*

Winter trips begin this coming December. Twelve hundred young adults between the ages of 18 and 26 will participate from Canada; 600 will be from Toronto, the majority of whom will participate through the community-based program of Canada Israel Experience.

One group that has already signed up to go in the winter session originated in the Bathurst Jewish Community Centre's summer camp. Phil Faibish, 22, and Alyssa Kazdan, 20, were Centre Camp staff members and neither has been to Israel.

"We are so excited for the opportunity," said Faibish. "It will teach us an appreciation for Judaism and Israel." Kazdan agreed: "I can't wait to be exposed to the culture and the fun aspects of the trip," she added.

What was initially planned as a five-year project has been secured with funding to continue, remarked Michael Soberman, National Director of Canada Israel Experience. "It has passed its original planned period, so this indicates the benefit of the program," said Soberman. "We must be able to continue to offer such an invaluable Jewish identity initiative."

Interested participants should register at www.israelforfree.com

Campaign 2005 *From the Front Lines*

Super volunteer makes his mark on Campaign 2005

From the Front Lines will periodically feature the people behind the scenes of UJA Federation Campaign 2005

By DANIEL HOROWITZ
UJA Federation

For Moishe Goldstein, a lawyer in his fifth year as a volunteer within UJA Federation's Accountants and Lawyers Division, contacting people to donate to Campaign 2005 is something he considers an honour.

"Absolutely. This is not a chore to me, but rather a privilege to be partnered with these people for such an important cause," says Goldstein.

Undoubtedly, it's that attitude and philosophy that have made Goldstein, 53, one of the early volunteer success stories behind this year's campaign, that has already raised $27 million.

"I absolutely love it when people who have worked so hard to earn a living decide to give a portion of that money to benefit somebody else," he says. "Whatever role I might play in that decision, even if I've just reminded them of the opportunity, it just doesn't get any better than this."

Moishe Goldstein

"Quite simply, Moishe Goldstein personifies the spirit, enthusiasm, drive and commitment of UJA Federation and Campaign 2005," says campaign director Jeff Springer. "His tremendous people skills, combined with his passion, makes him an invaluable member of our volunteer team."

Goldstein began canvassing for Campaign 2005 on August 31, the same day that two suicide bombings on Be'ersheva buses killed 16 innocent Israelis and injured 93 others.

"People know the situation here and in Israel. Most people are giving me increased pledges over last year's donation, and they're giving it to me right away," he says. "I compare canvassing people this year to walking into an open door to visit someone who is eagerly waiting for you."

According to Goldstein, another motivational factor for donors this year appears to be Jewish Toronto's own need for improved security, especially at schools and community centres, one of the pillars of this year's campaign.

"Definitely," he says, "it's something that seems to be an important point for many of the people I've spoken to, especially those who have kids going to Jewish schools in Toronto. One man whose kids go to CHAT couldn't wait to up his gift from last year."

Campaign 2005 is an Action Plan for a safe Jewish future, which will invest new dollars in four key areas:

- Community Security: UJA Federation has initiated a special community task force to review local security needs, especially at schools and community centres. New dollars will fund the implementation of security measures recommended by the task force.
- A Strong Jewish Voice: UJA Federation is supporting the Canadian Council for Israel and Jewish Advocacy (CIJA) and other partner organizations that stand up for Israel and against antisemitism.
- Building a Stronger Israel: Campaign 2005 will invest in several programs in Israel with special focus on young people, to help the country recover from years of terror attacks and a weak, but recovering economy.
- Empowering a New Jewish Generation: Campaign 2005 will invest in training programs for young adults to help them counter antisemitism, and initiatives such as *birthright israel* and March of the Living, to help them connect more closely with Jewish life.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Community leader known for work here and in Israel

By CYNTHIA GASNER
Special to The CJN

Lily Silver, a longtime Toronto philanthropist and communal leader who made aliyah in 1973, died Sept. 22 in Jerusalem at the age of 85.

Her husband Nathan who died in 1997, was a Toronto builder and developer. He was the founder of Metrontario Group.

Obituary

The Silvers, members of Beth Tzedec Congregation, were known throughout the Jewish community and beyond for their communal service and voluntary endeavours.

In Toronto, Lily Silver was involved in numerous charitable causes, including Zionist Revisionist Women and raising funds for Shaare Zedek Hospital. She was a past-president of Toronto Women's ORT, and was an active volunteer for the Jewish National Fund, UJA Federation of Greater Toronto, and Ezrath Nashim-Herzog Hospital in Jerusalem – where she was often referred to as "Mrs. Ezrath Nashim."

In the late 1980s, she was invited by the late Rabbanit Sarah Herzog and Mildred Devor, then president of Ezrath Nashim-Herzog Hospital, to join the hospital's board of directors.

She inaugurated and chaired the hospital's annual dinners in Jerusalem for 12 years and opened her home for fundraising events for many charitable causes.

On Nov. 16, the Canadian Friends of Ezrath Nashim-Herzog Hospital will pay tribute to Silver at its 2004 Gala Concert, to be held at the Toronto Centre for the Performing Arts.

In appreciation of her efforts and generosity on behalf of the hospital, the Lily Silver Education Center will be established there in her memory.

In a recent interview with *The CJN* in Jerusalem, where she lived nine months a year in a condominium overlooking the Knesset – she lived in Toronto for the other three months – Silver also spoke of her long involvement with the Bible Lands Museum Jerusalem, which was founded by a former Torontonian, the late Dr. Eli Borowski.

Lily Silver is seen at a charitable gathering at her home.

Talking about her life in Israel, she said she was concerned about the false image of Israel in the media.

"I wouldn't want to live anywhere else but Jerusalem," she said. "We have a rich, interesting and normal life – we shop, we dine, we go to concerts and theatre. We only get worried when we watch the media from abroad."

The Silvers' homes in Toronto and Jerusalem were meeting places for politicians, communal leaders, business associates and friends. They were personal friends of the late Israeli prime minister Menachem Begin and his wife Aliza.

Lily Silver is survived by her brother Rabbi Samuel Cooper; sisters Elsie Gowar, Ettie Lubin and Bella Cooper; children Shoel and Eileen of Toronto, Debra and Yossi Karta of Netanya, Joey of Ireland and Jerusalem, Bonnie and Eyal Ranen, who live outside Tel Aviv; and 13 grandchildren.

Funeral services and shivah were held in Israel. Eulogies were given by her son Shoel and Benny Begin. Also participating in the service were her daughters Bonnie and Debra and son-in-law Eyal.

Her daughter-in-law Eileen told *The CJN*, "My mother-in-law was my hero."

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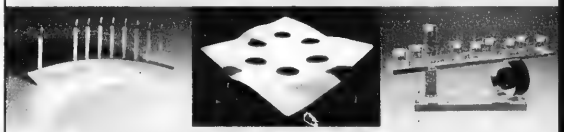

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DON'T MISS IT!

Singles Events
is an advertising feature of *The Canadian Jewish News*
For rates or to place an ad, please call 416-391-1836
Deadline: Wednesday, 4 p.m., 8 days preceding issue date.
The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

(Foreground, left to right): residents Irving Keshen, Mrs. Scher, Evelyn English, Frances Gilbert, Helen Weinberg, Rose Grader

Kensington Place Rental Retirement Residence Grand Opening

The ribbon-cutting ceremony at the recent grand opening of Kensington Place Rental Retirement Residence at 866 Sheppard Avenue West drew a crowd of some 400 people. The residence, which features a host of amenities, already enjoys 40% occupancy. For further information call 416-636-9555 or visit www.thekensingtonplace.com

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Greater Toronto Area

Shaarei Shomayim to celebrate 75th anniversary

By ELI SHUPAK
Special to The CJN

Israeli Consul General Ya'acov Brosh will join Shaarei Shomayim Synagogue in celebrating its 75th anniversary at a gala dinner honouring its past presidents and senior officers on Oct. 13.

And current shul president Sam Moskowitz says he will do anything he can to help, as he has for many years.

"I won't shy away from serving liquor and looking after people," he said four months into his two-year term. "I'll even sweep the floors. There's nothing that says I can't."

Moskowitz has been coming to the synagogue since he got married there in 1972. He and his wife, Shelly, have also celebrated their children's baby namings, bar mitzvahs and bat mitzvahs there.

Shaarei Shomayim has been at its current site on Glencairn Avenue since 1966, when a ceremony took place to move the Torah scrolls from their former home on St. Clair Avenue West.

The first congregation that ultimately became Shaarei Shomayim, known at the time as B'nai Jacob, was founded in 1928 on McKay Street in Downtown Toronto.

In 1931, some members of B'nai Jacob moved north towards the St. Clair Avenue area and formed the Hillcrest Congregation, which held services in various locations for five years. The name was changed to Shaarei Shomayim in 1934, and the growing congregation held its first High Holy Day services in its new synagogue in 1936.

A 75th anniversary exhibit now at Shaarei Shomayim includes Torah spindles with a Torah cover and silver crown donated by Joseph Fleishman in 1968. Also among the memorabilia in six display cases are two machzors used in the St. Clair shul, and pictures of Cantor Nathan Adler and the choir from that era.

Shul activities highlighted in the exhibit include Talmud Torah classes, education programs, and Brownies and Girl Guide meetings.

Also on display is Eugene Tozman's 1935 prize for excellence in cheder, a book of *Essays on Zionism* by Albert Einstein. Tozman was among the early members of the synagogue.

Brotherhood and sisterhood activities are recorded, with pictures from the sisterhood musicals that were formerly written and choreographed by members.

A section on the annual weekend retreats Shaarei Shomayim held at Maple Lake Lodge in Muskoka throughout the 1980s and '90s can also be found.

Shaarei Shomayim kicked off its 75th anniversary last spring with a concert that included cantorial, Hebrew, chassidic and operatic music, featuring the shul's chazzan Yaakov Motzen, former chazzan sheini Shlomo Sufrin, opera star Benjamin Warschawski, and Cantor Moshe Haschel of St. John's Wood Synagogue in London, England.

A souvenir book called *Celebrating 75 years... It's Our Home... It's Where We Belong* will be available next week's gala. The book covers the congregation's history in the last 25 years, updating the commemorative volume that was prepared for the 50th anniversary.

University of Waterloo

The Jewish Studies Program presents the public lecture:

The Longest Hatred: Then and Now

presented by Dr. Stephen Berk, The Florence B. Sherwood Professor of History & Culture at Union College, Schenectady, New York

It was supposed to be dead and buried long ago, but has returned with a vengence; only this time it's not the usual suspects. Dr. Berk explores the history of anti-Semitism and the consequences such hatred can inspire.

7:30pm
Thursday, October 14, 2004
St. Jerome's Siegfried Hall, Room 133
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EVERYONE WELCOME **FREE ADMISSION**

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for more information call the Jewish Studies Program at (519) 888-4567 ext. 2967 or visit our website www.arts.uwaterloo.ca/JewishStudies/events.htm

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Sharon & Manny Brilant are thrilled to announce the engagement of their son Jason to Olga, daugther of Zisis Tirsalis. Happy grandparents are Ida Brilant and Leo Lavine.

Happy 25th anniversary to Jo-Anne & Mark Slobodsky. We love you very much, from Bethany & Jason, Josh & Talia, and the whole Slobodsky/Tugg family.

Ashley Lauren was born on July 11. Ecstatic parents are Shoshana & Sheldon Hauer. Delighted grandparents are Barbie & Stephen Cohen and Harriet & Carl Hauer. Great-grandparents are Rose & Ralph Etigson.

Stephanie Charikar recently had her bat mitzvah. Parents are Steve & Elana Charikar. Grandparents are Samson & Yvonne Charikar, Ezekiel & Hannah Reuben.

Happy first birthday Sage Elizabeth Siegel. Love, Mommy & Daddy Michelle & Daniel, Oma & Opa Mary & Ralph Hanauer, Bubbie & Zaidie Eleanor & Jack Siegel.

Tali and Mike announce the birth of Adam Uditsky on Aug. 27. Grandparents are Harold Lusthouse, Joodi & Ron Pollock, Evy & Richard Uditsky. Great-grandparents are Sylvia & Phillip Shore, Edith & Sidney Pollock and Anne & Ossie Lusthouse.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New

By REBECCA NADLER

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What's New Deadlines: PLEASE NOTE HOLIDAY DEADLINES. Wednesday, Oct. 6, is the deadline for the Oct. 21 issue and Monday, Oct. 18, is the deadline for the Oct. 28 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Monday, Oct. 11

CRAFT & GIFT SHOW

Clubs Beersheba and Aviva present their annual sale at Bayview Village Shopping Centre., 10 a.m.-5 p.m. The sale includes a large variety of items and hourly draws, clowns and face painting. Free.

Tuesday, Oct. 12

SISTERHOOD MEETING

Beth David Sisterhood membership drive meeting presents a panel with **Cynthia Gasner** speaking on "What's New in Kashruth," **Esther Schwartz** on "Health Issues and Kashruth" and **Vivian Anhang** presenting a hands-on cooking demonstration. 7:30 p.m. 55 Yeomans Rd. 416-633-5500.

ISRAEL/JEWS IN THE MEDIA

Canadian Friends of Laniado Hospital holds its 13th annual Dr. Joseph Weil Memorial Lecture, with **Michael Coren** speaking on "Israel and Jews in the Media" at the Shaarei Shomayim Congregation. 8 p.m. $18 in advance, $20 at the door. For tickets, call 416-785-8946.

CHUG HATANACH

Shmuel Pupko leads a discussion of chapters 21 and 22 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

REAL KABBALAH

A three-part lecture series, "Real Kabbalah for Real People," with **Rabbi Mendel Kaplan** takes place tonight, Nov. 2 and 28, 8 p.m. at Chabad @ Flamingo, 8001 Bathurst St. 905-886-1340.

CHORALAIRS SINGERS

The Choralairs of North York rehearses every Tuesday evening 8:15-10 p.m. Repertoire includes pop, Broadway and folk songs. No auditions required. For information, call **Brian Slepchik** at 416-631-0029 or 416 540-7106. Call **Judy Gordon** 416-221-3161 to book a concert for your nursing home, home for the aged or seniors' apartment.

SINGLES DINNER

Shalom Group of singles 39+ will meet for dinner. Call information hotline, 416-631-3664.

Wednesday, Oct. 13

JEWISH LIFE IN NORWAY

Beth Tzedec Museum exhibit "Jewish Life and Culture in Norway: Wergeland's Legacy," opens today and runs through March 2005. The exhibit includes stories, photos and artifacts from members of the Toronto Jewish community who have lived in Norway. For information, contact **Dorion Liebgott,** 416-781-3514, ext. 32, or museum@beth-tzedec.org

HIGH SCHOOL SEMINAR

The Downtown Jewish Community School offers a high school seminar on contemporary teen dilemmas and issues of Jewish identity at the Miles Nadal JCC for students in grades 8-12. Classes are held Wednesdays 7:00-8:30 p.m. Seminars are led by rabbis from various Jewish denominations, giving students varying perspectives on Judaism. For information, contact **Joan Schoenfeld**, 416-924-6211, or e-mail joan@djcs.org.

CARING FOR A LOVED ONE

Baycrest Centre offers an educational and support group for adult children of dementia sufferers in the community. Wednesday nights beginning tonight through Nov. 17. 6:30-7:30 p.m. Free. To register, call 416-785-2500, ext. 2252 or 3587.

JOIN THE FOLK CHOIR

The Toronto Jewish Folk Choir is accepting new members for its 2004-05 season. Rehearsals take place Wednesdays 7:30 p.m. at the Morris Winchevsky Centre, 585 Cranbrooke Ave. This is the 79th season for the choir, and its third under the leadership of conductor **Alexander Veprinsky**. The choir's repertoire includes

Continued on page 23

CHANGE FOR THE BETTER
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From the Jewish Chapter

The Jewish Chapter of the Canadian Diabetes Association offers interesting guest speakers and informative discussions. The chapter meets five times during the year: September, November, January, March and May.

For more information about the Jewish Chapter please call 416-363-0177 extension 7403.

Chapters are volunteer groups helping people with diabetes.

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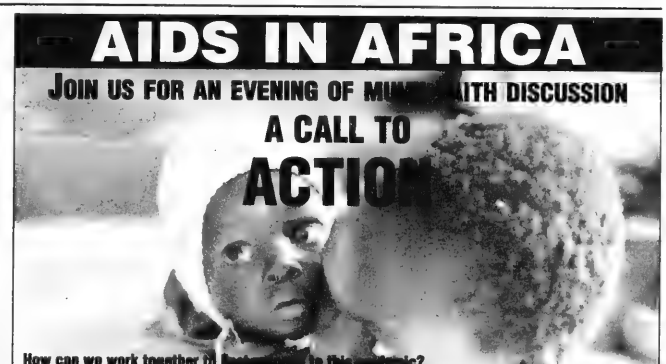

How can we work together to [illegible] to this epidemic?

What are the rewards and challenges associated with collaborative, multi-[illegible] efforts in addressing this issue?

THURSDAY, Oct. 14, 2004 7-9pm

First Narayever Congregation, 187 [illegible]unswick Ave., To[illegible]o

The multi-faith panelists' first hand perspective will [illegible] your heart and mind to the plight of the many people suffering from HIV/AIDS in Zimbabwe.
Our objective is to raise consciousness about this staggering health crisis and to mobilize personal, professional and spiritual resources to play a healing role in our world.

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For more information and to RSVP, call [illegible] at Ve'ahavta at 416-964-7898 x 19 or visit our website at www.veahavta.org

A Free Event Hosted by Ve'ahavta; The [illegible] & relief Committee

Project undertaken with the financial support of the Government of Canada provided through the Canadian International Development Agency (CIDA)

Ve'ahavta

Continued from page 22

music on Jewish themes, in Yiddish, Hebrew, Russian, Judeo-Spanish and English. For information, call **Jean Shek** at 416-489-7681 or e-mail **Howard Kaplan** at tjfolkchoir@sympatico.ca.

TORAH STUDY

Beit Rayim Synagogue offers Torah study with **Chana Sargon**. Biblical texts with classic and contemporary commentaries. Wednesday evenings beginning tonight, 8-9:30 p.m. To register, call **Marlene,** 905-770-7639, ext. 31.

CURING A FANATIC

Amos Oz speaks on the topic "How to Cure a Fanatic: Bringing Peace to the Middle East," 8 p.m., University of Toronto's Medical Sciences Building, 1 King's College Circle. Call 416-978-8118 or visit www.utoronto.ca/jewish.

Other news

LEARN HEBREW

Associated Hebrew School offers Hebrew classes with **Yael Lev**. Classes are offered at all levels, daytime and evening, using the Ulpan method. Fall semester begins Oct. 11. Call 416-225-6151.

Beth David Congregation offers Hebrew classes with **Hana Werner**. Mondays 7:30-9 p.m., Oct. 18-May 16, 2005. Members $36, non-members $50. For registration and information, call 416-633-5500.

MARTIN GILBERT LECTURE

Shaar Shalom Synagogue presents **Sir Martin Gilbert** on "Churchill and the Little Known Jewish Contribution to World War II." Thursday, Oct. 14, 7:30 p.m. $15. For tickets, call 905-889-4975.

WRITERS IN PERSON

The public is invited to attend the York University course "Canadian Writers in Person" held on Thursday evenings. **Shani Mootoo** reads from *Cereus Blooms at Night* on Oct. 14, 7:30 p.m., Stedman Lecture Hall "D."

STUDY ECCLESIASTES

Beth Shalom Synagogue presents a three-lecture series on Ecclesiastes with **Rabbi Aaron Flanzraich** Thursdays, Oct. 14, 21 and Nov. 4 at 7:30 p.m. 416-783-6103.

DRAWING CLASSES

Figure and portrait drawing classes, Thursday evenings, 6:30-9:30 p.m., at Antibes Community Centre, 140 Antibes Dr. Classes begin Thursday, Oct. 14. For information, call **Maya** at 416-736 6709.

SINGLES DANCE

Shaar Shalom Singles and Intersynagogue Singles (35+) host their autumn dance, "Introducing Our New Dance Card for Prizes Evening," with the DJ **Dave Jones**. 2 Simonston Blvd. Sunday, Oct. 17, 7:30 p.m. $15. For information, call **David** at 416-224-9494.

STUDY OPPORTUNITIES

Mekorot Institute of Torah Studies for Women fall classes begin with day and evening text-based classes, including "Talmud: Bava Kama" with **Rabbi Shlomo Gemara**, Sunday evenings, Oct. 17-Feb. 6, 8-9:30 p.m; "The Legacy of Abraham" with **Lori Grysman**, Monday evenings. Oct. 18-Nov. 29, 8-9:30 p.m.; "The Jewish Guide to Interpersonal Relationships" with **Rabbi Jay Kelman**, Monday mornings, Oct. 18-Dec. 13, 9:30-10:30 a.m.; "Hebrew By Way of Dialogues" with **Hilda Weil**, Monday evenings Oct. 18-Dec. 13, 8-9:30 p.m.; "Birthright and Blessing: Esau and Jacob as Contrasting Archetypes" with **Dr. Shoshana Zolty**, Tuesday evenings, Oct. 12-Feb. 8, 7:30-9:30 p.m, and Wednesday mornings, Oct. 13-Feb. 9, 9:30-11:30 a.m. ; "The Book of Judges" with **Rabbi Moshe Shulman**, Wednesday mornings, Oct. 13-Feb. 9, 9:30-11:30 a.m. And "Challah, Candles and Mikvah:Three Commandments for Women" with **Ilana Sober**, Wednesday evenings, Oct. 13-Dec. 8, 8 -10 p.m. For information, locations and registration, visit www.mekorot.ca or call 416-398-1510.

JOSHUA NELSON RETURNS

Toronto will have two opportunity to enjoy Jewish 'soul' music featuring **Joshua Nelson**. On Friday, Oct. 22, at 7:30 p.m., 100 ticket holders will participate in a Shabbat prayer service, songbook and dessert reception with Nelson and **Rabbi Elyse Goldstein**. $54. Call 416-485-7007, ext. 0. And Saturday, Oct. 23 at 8 p.m., Nelson and Bais Groove perform in concert at Hart House Theatre. Admission in advance $23, students: $18. At the door $28, students $23. For tickets, call 416-978-8668 or visit www.harthousetheatre.ca

JF&CS GROUPS

Jewish Family & Child Service Information/registration. Call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

Depression 101. Thursday, Oct 14, 7-9 p.m., 4600 Bathurst St.

Living With Teens. Six sessions beginning Thursday, Oct 14, 8-9:30 p.m., Promenade Mall, suite 313.

Parenting Children With Challenging Behaviour. Six sessions beginning Wednesday, Oct 13, 7-9 p.m., 4600 Bathurst St.

Bereavement Groups for Widows/Widowers – A 6-session group for men and women who have recently lost a partner or spouse. Adults (60+) Tuesday, Oct. 19, 11-12:30, 1700 Bathurst St. Adults (under 60) Wednesday, Oct. 27, 7:30-9 pm, Promenade Mall, suite 313.

FOR SENIORS

Seniors Bowling every other saturday night through June. Call **Sydney Fox**, 416-633-7305, or **Abe Levine**, 416-742-3004.

Earl Bales Seniors' Club: Saturday dance, Oct. 16; Hebrew classes, Tuesday mornings 10 a.m.-noon, $25 a month; bingo, Tuesdays 12:30-3 p.m.; Casino Rama, Wednesday, Oct. 13; Blue Heron Casino, Tuesday, Oct. 26; Dixie Outlet Mall, Monday, Nov. 1. Call 416-395-7881 Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Oct. 14, bingo. Call **Menachem Wallach**, 905-731-7748, or **Malka Colla,** 416-630-5771.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Fall colour tour, Thursday, Oct. 14, 10:30 a.m.-2 p.m., pre-register. Members $2, non-members $5.

If you are a senior living with osteoporosis, join the fall session of "Power," a 7-week program of exercise, nutrition and education beginning Oct. 18. A referral from your family physician is required. Call ext. 2588.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

"Jews of China" with **Dolly Beil**, Tuesday, Oct. 12, 10-11:30 a.m.

"Nine Unusual Women Who Made or Changed History," with **Barry Fluxgold** of Ryerson University. Wednesdays 7:30-9 p.m., Oct. 13-Dec. 8.

"Opera For Beginners" with **Morton Silverstone**. Thursdays, 9:30 -10:30 a.m. Oct. 14-Dec. 23.

Israeli Club Etrog for Hebrew-speaking seniors meets Tuesdays at 7 p.m. Etrog Club 15th anniversary dinner, Tuesday, Oct. 19. Purchase tickets in advance. Call **Galit Osadtsuk** at ext. 115.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

"Journey Home" runs to Oct. 24 in the Loggia Gallery. This exhibit documents **Lena Shugar**'s travels through life, including her trek across Europe during and after World War II

Fitness and recreation programs are starting at the Bathurst JCC. Sign up your children for swimming, house-league basketball, soccer and funball, plus many more sports. The BJCC offers a wide range of group fitness classes, personal training, and as recreational sports for adults. For information, call ext. 0.

"Contemporary Jewish Life in Berlin" is an exhibit of 11 panels of pictures and text that documents contemporary Jewish life in Berlin, from the various magnificent, newly restored synagogues to Jewish schools, magazines and memorials. In the atrium of the BJCC. Admission free. Exhibition opening with lecture and discussion takes place on Tuesday, Oct. 12 at 7:30 p.m. with **Dr. Hermann Simon**, director of Centrum Judaicum, New Synagogue Berlin, and **Deborah Simon**. Runs through Nov. 4.

The Travellers in a concert of their original music and a look back at the Weavers, Monday, Oct. 18, at 8 p.m. Leah Posluns Theatre.

Register for programs at the Koffler Centre, including visual art, music, dance and drama. Check out the Bathurst JCC program guide or visit www.bjcc.ca or www.koffler centre.com.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

The Downtown Ken, a downtown Jewish Hashomer Hatzair youth group for grades 5 and up, Sunday afternoons 2-4 p.m. For information and registration, call 416-736-1339.

Hebrew marathon, Sunday, Oct. 17 & 24, 1-4:00 p.m., for absolute beginners. In two days, you will be well on your way to reading Hebrew. Study the alphabet, learn the basic skills for reading and practise reading key Hebrew prayers.

Intermediate Hebrew, an 8-week course, runs Tuesdays, Oct. 12-Nov. 30, 7:30-9:30 p.m. Hebrew conversation in a relaxed and fun setting with **Cila BenAroya**.

Klezmer players' workshop with clarinettist **Martin van de Ven**. An intensive experience of playing in the klezmer style, for all levels of instrument players. 10 weeks. Tuesday evenings, 7-9:30 p.m. Begins Oct. 14. Registration required.

SINGLES EVENTS CAN BE FOUND ON PAGE 20

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BRIDAL REGISTRY

OBITUARIES
and Related Notices

The unveiling of a monument to the memory of the late
ESTHER BREGMAN ז"ל
will take place
Sunday, Oct. 10th, 12:00 noon
Mount Sinai Memorial Park
Pride of Israel Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
HARVEY ROSS ז"ל
will take place
Sunday, Oct. 10th, 12:30 p.m.
Bathurst Lawn Memorial Park
United Jewish People's Order Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
LEON & BELA SNIATOWSKI ז"ל
will take place
Sunday, Oct. 10th, 11:00 a.m.
Bathurst Lawn Memorial Park
Lodzer Section
Relatives and friends are invited to attend

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The unveiling of a monument to the memory of the late
ELEANOR MELES ז"ל
Mother of Andrew, grandmother of Joshua, Anthony & Jordan
will take place
Sunday, October 17th at 12:00 p.m.
Pardes Shalom Cemetery
Dufferin St., 3 km north of Major Mackenzie
Community Section 6
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
BERNARD (BERNIE) OFFSTEIN ז"ל
will take place
Sunday, October 17th at 1:30 p.m.
Mount Sinai Memorial Park
986 Wilson Avenue – Tiba Section
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Edith Kirsh	Sep 18/04	319 Lytton Blvd
Anna Rattner	Sep 19/04	265 Fisherville Rd
Laura Friedman	Sep 19/04	2 Bucman Court
Trudy Sherman	Sep 21/04	2 Buchan Court
Gilbert Newman	Sep 22/04	100 Elm Ridge Dr
Sally Justein	Sep 23/04	1 Post Rd.
Szyja Herszkopf	Sep 22/04	30 Holly St
Cantor Joseph Cooper	Sep 24/04	22 Westover Hill Rd
Bob Landau	Sep 24/04	7300 Yonge St
Fran Ostronoff	Sep 25/04	22 Kimbergate Way
Alex Fisher	Sep 25/04	645 Castlefield Av

HEBREW BASIC

Irving Grossman	Sep 22/04	276 Acton Ave
Rachel Kirschner	Sep 25/04	1 Candy Courtway

Steeles Memorial Chapel

Rosen, Harry	Sep 23/04	Private
Glovinskaia, Zlata	Sep 25/04	5935 Bathurst St
Budd, Estelle	Sep 25/04	Private
Chrom, Vivian	Sep 25/04	89 Skymark Dr
Kelman, David	Sep 24/04	5937 Bathurst St
Gerlyand, Anna	Sep 26/04	Private
Schein, Fryda	Sep 25/04	3636 Bathurst St
Kurtz, Sheila Melanie	Sep 26/04	1181 Garden Crt
Finkle, Libby	Sep 28/04	Private
Haber, Gisele	Sep 20/04	Private
Weiss, Vilma	Sep 28/04	Private
Pizel, Sam	Sep 29/04	Private

The unveiling of a monument to the memory of the late
TERRYE LICHTMAN ז"ל
will take place
Sunday, October 10th at 10:30 a.m.
Bathurst Lawn Memorial Park
(Bathurst & Steeles Ave. West)
Ostrovtzer Society Section
Relatives and friends are invited to attend

Spector Milchin, Janet
Wife of the late Dr. Leo Spector (ז"ל)
and the late Jack Milchin (ז"ל)
Mother of
Connie & Philip Beinhaker, Jerusalem, Israel
Dr. Carl & Frances Spector, Boston, Mass.
Sister of
Leon & Ruth Kaufman, Boston, Mass
Ruth & the late Dr. Harry Olken (ז"ל), Boston, Mass
Grandmother of 8, great-grandmother of 8
After being in a vegetative state since January, Janet passed away quietly at the Herzog Hospital in Jerusalem, Israel, on Thurs., Sept. 23, 2004. Janet was buried Fri., Sept. 24, 2004 in Israel. Contributions may be forwarded to the "Dr. Leo & Janet Spector Fund" c/o the Jewish General Hospital Foundation at 3755 Cote St. Catherine Road, Montreal, Quebec. H3T 1E2

YIDDISH CORNER
Edited by: ALEK SILVER
יידיש־ווינקל
רעדאַגירט פון: אַלעק סילווער

שמחת תורה אין אמאליקע חסידישע הויפן
פון **ישראל גומחידס**

שמחת תורה איז אַ גרויסער יום־טוב ביי יידן, אַ יום־טוב איך פלעג זיך פון הארט. עס איז דער טאָג ווען יידן ליינען די תורה אין היבן אָן זי וידבר צו לייענען. גלייך ווען מען ענדיקט צו לייענען די פרשה „האת הברכה", דער סוף פון די פינף חמשים, הייבט מען באַלד אָן די פרשה „בראשית" — דאָס הייסט צוזיך צום אַנהייב פון דער תורה. עס איז שוין אַן אַלטע טראַדיציע, אַז ביי אַזאַ געלעגנהייט דאַרפן זיך יידן פריען אין פייערן לכבוד דער תורה. פריען זיך טאָקע אַלע מיט דער תורה. עס פריען זיך יונג אַן אַלט, דער טאַטע אַן דער זון, דער זיידע אַן אייניקל, דער פשוטער יד צוגליך מיטן תלמיד חכם.

עס איז מערקווירדיק, וואָס אַז דער גרויסער יידי־שער יום־טוב שמחת תורה, וואָס פאַרנעמט אַזאַ בכבודיק אָרט ביי יידן, ווערט נישט דערמאָנט נישט אין חומש אין נישט אין נביאים, נישט אין דער גמרא אין נישט אין מדרש, נאָר דערמאָנט אונטערן נאָמען פון שמיני עצרת. זיין ערשטער מקור געפינט זיך ביי די גאונים אווה חיים אין ביתּ יוסף, אין וועלט באַצייכנט ווי אַ מנהג פון די אַשכנזים, אַז עס איז צו פריען זיך ווען זיי ענדיקן ליינען די תורה.

אין די אמאליקע ציטן פלעגט מען אין ארץ־ישראל ענדיקן ליינען די תורה איין מאָל אין דריי יאָר, אַבער איצט פייערט מען אויך אין ישראל שמחת תורה יעדעס יאָר, נאָר מיט אַ טאָג פריער ווי אין די גלות־לענדער. עס איז ווי־כטיק צו באַמערקן, אַז דער האַרציקסטער יום־טוב שמחת תורה איז געשאַפן געוואָרן דווקא אין דער פערמד, אין דעם פינצטערן גלות. דער דאָזיקער יום־טוב האָט געדינט ווי אַ באַלזאַם פאַר די דערדריקטע יידן אין שוועריע לעבנס־קאַמף אויפצוהאַלטן דאָס יידישע לעבן.

ווער עס געדענקט דאָס יידישע לעבן אין דער אַל־טער היים פאַר דעם גרויסן יידישן חורבן, ווייסט וואָס שמחת תורה האָט געמיינט פאַר די יידישע פאַלקס־מאַסן. אין דעם דאָזיקן טאָג פון פרייד איז געקומען צום אויס־דרוק די העכסטע פארם פון פאַלקס־אַחדות און אהבת ישׂראל. אַלט און יונג, אַרעם און ריך, למדן און עם־הארץ, אַלע האָבן זיך אַרומגענומען, געטאַנצט און געזונגען, פאַרגעסנדיק אַלע צרות און קריזעס און איבערגעלעבט דעם העכסטן עקסטאַז פון פריד און יום־טובדיקייט.

ביי חסידים זיינען פאַראַן פאַרשידענע געדרוקטע הקפות־ספרים מיט תפילות און מנהגים נוסח באַזונ, בעלז, ראַפשיץ, ווישניץ, קאַרלין און אַנדערע. די ריזשינער חסידים פלעגן זיינגען די האַרציקע מעלאָדיע „עד בלי די". די באַדייטונג פון דעם געזאַנג באַציט זיך צו דעם ציטאַט פון חנ"ך: מלאכי, דער לעצטער יידישער נביא האָט געוואָלט באַאיינפלוסן די יידן זיי זאָלן אַריינבאַרעגנגן אַפּצאָלונגען פאַרן בית המקדש. האָט ער זיי, אין נאָמען פון רבש"ע פאַרזיכערט, אַז עס וועלן זיך פאַר זיי עפענען די פענצטער פונעם הימל אוּן עס וועט הערשן אַזאַ שפע, אַז די יידן וועלן זאָגן — שוין, גענוג עד בלי די. אוּן ווען די חסידים פלעגן הערן די וועדטער, האָבן אַלע געטאַנצט מיט גרויס דבקות אוּן שמחה.

אין דזשקאָוו, ביים רבין ר' אליעזר, איז געווען דער מנהג, אַז דער רבי אַליין פלעגט שמחת תורה וואָרפן עפעלעך צו זיינע חסידים. מיט דעם זיינען זיי שוין געווען פאַרזיכערט מיט פרנסה אויף אַ גאַנץ יאָר. דער רבי ר' מאירל פרעמישלאַנער פלעגט שמחת תורה מאַכן הקפות מיט קלייַנע ספרי תורהס, כּדי עס זאָל זיין לייכטער צו טאַנצן. אַ טייל האָבן געהאַט ספרי תורהס נאָר פּוּנעם בעל שם טוב.

לאָמיר האָפן, אַז שמחת תורה וועט צוריק באַקומען אַ ניי־עס תיקון אוּן מיד וועלן זוכה זיין צו גרויסע שמחת אין אונדזערע ציטן!

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Coast to Coast

Splashing in the shallow end with Sacha Trudeau

According to Reports

By PAUL MICHAELS

Documentary fails to convey nuances of Mideast conflict

Viewers looking for a deeper understanding of the Israeli-Palestinian conflict did not find it in *The Fence*, a one-hour documentary by Alexandre (Sacha) Trudeau broadcast on CTV's W5 Sept. 18.

Trudeau, the middle son of the late prime minister Pierre Trudeau, began his film by saying, "I tried to love two peoples split by hate." He is clearly aiming to put a human face on the conflict by getting to know people on both sides of the security fence that divides Israel from the northern West Bank.

First, Trudeau introduces the Atars, a prosperous Israeli farming family who live near Afula, not far from the Palestinian town of Jenin. Rami, the Atars' employee, is a Palestinian who has been cut off from his family in Jenin by the fence.

Says Trudeau: "The fence has changed the landscape. It has been built right through people's lives." For Rami, the fence has created a "prison."

While Trudeau reminds the audience that the Israelis view the fence differently, he barely touches on the reasons for its construction. He does refer briefly to Israel's "hope" for the fence: "No more violence from the other side, no more suicide bombings."

Only once, when the Atars' son says that the Palestinians "want all of Israel, all the country, all the land," is there any explanation about why Israel needs the protection of the fence. Never is there any mention that civilians – mainly women and children – have been the principal targets of the suicide bombings.

In fact, Trudeau confuses things further when he says: "The fence has not stopped the occupation of the Palestinian territories by the Israelis." Of course, that was never its purpose. It was built solely for self-defence, and it s unfortunate that this point does not come across.

There are no scenes of the carnage caused by the scores of suicide bombers who came from Jenin. Instead, the comfort and apparent wealth of the Israelis in Afula is contrasted with the plight of the Palestinians in Jenin, who are suffering in bleak circumstances that the viewer can only attribute to the Israeli occupation, not to Palestinian policy.

In an interview with Zaharia, a leader of the Al Aqsa Martyrs Brigades in Jenin, Trudeau naively presents him as a freedom fighter, without ever explaining how Al Aqsa has targeted Israeli civilians. Zaharia is romanticized as a hero of "the resistance," waging a campaign against Israel soldiers. Says Trudeau: "With [Israeli] battle tanks and attack helicopters always on the periphery, the most powerful man in Jenin has no power over his own fate."

Trudeau also implies that while there is a vast asymmetry in firepower (illustrated by lingering shots of Israeli tanks), there is a symmetrical desire on both sides to kill one another. But it is simply not accurate or fair for Trudeau to say that the fence is "separating two peoples who want to kill each other," while omitting the story of how relatively peaceful relations between Israeli and Palestinian neighbours degenerated into the present state of conflict and despair.

Simplistically, Trudeau says: "The fence is more than just a barrier. It's a symbol of the ultimate failure of all goodwill." Whose goodwill? No explanation is given.

Some critics have applauded Trudeau's simple documentary approach of allowing people on both sides to speak for themselves. But is it ungenerous to say that such simplicity results in shallowness?

While one senses Trudeau's good intentions and a caring for social justice, what he ends up with, however unwittingly, is a portrayal of Israel as a society that has achieved wealth and comfort at the expense of the Palestinians.

Israel has succeeded against all odds in achieving great things. Even before its rebirth in 1948, and despite having a state of war imposed upon it, Israel engaged in state-building and democracy. Had the Arab leadership chosen the same path, then and now, we might not be seeing the visceral disparities and suffering we witness in such films.

But in the absence of this context, what conclusion can Canadian viewers draw about Israel?

Paul Michaels is communications director for the Canada-Israel Committee.

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For Ticket information or how you can join in the tribute to the memory of Lily Silver, please contact:

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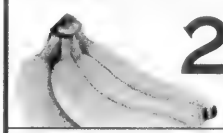

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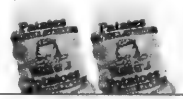

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Rosh Hashanah and Continuity...

This time of year in the Jewish calendar is all about beginnings and recommitments. Thankfully, once again, we are given the opportunity to begin anew and to recommit to the people, the values and the way of life that are most precious to us. If staying connected to the Jewish community in Canada and abroad is part of that new beginning for you, there is no better vehicle for doing so than *The Canadian Jewish News*.

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[Sid Shoub photo]

For the sake of the children

Editorial

The two youngsters, whose unaffected curiosity is flawlessly captured by the camera, are children of Israel.

The cloudless, deep blue sky behind them belies the storm of terror that has broken upon the land these past three years. Alas, there appears no imminent sign on the horizon that the storm will abate.

Israeli cabinet minister Natan Sharansky recently told a Toronto audience about a new, terror-induced phenomenon that has taken hold in Jerusalem.

Members of families leave notes of love whenever they leave the house. However mundane and routine the reason for the departure – a child going to school, a parent to work or a sibling merely going shopping – a note of love and of possible farewell is left behind, usually on the kitchen table, so that no words might be left unsaid in the cruel event that the child or the parent does not return home.

We therefore greet the coming year as we did last the one: with hope in our hearts and a prayer on our lips that this year will bring the people of Israel closer to peace.

Rosh Hashanah is the holiday of judgment. We are sustained by the traditional belief that one of the key underpinnings of our world is justice, even though it is not always apparent to our merely human sensibility and understanding.

But where is the justice, we cry out, when suicide bombers wantonly and deliberately slaughter children returning from an outing at the Kotel?

Where is the justice, we cry out, when the United Nations General Assembly protects the chief planner and practitioner of terrorism?

Where is the justice, we cry out, over and over again?

Continued on page 10

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On Campus

Guest Voice

Life on the other side

By ALISA MITCHELL
Special to The CJN

A September not filled with back-to-school blues is what every university student dreams about. No class schedules to juggle, no term papers or exams to fear, and no looming deadlines. This September, for thousands of graduates across Canada, the fantasy finally became a reality. I am one of those lucky graduates. After four years at McGill University, I can finally breathe a sigh of relief.

Yet, as the excitement of graduation continues to subside, it is starting to dawn on me that perhaps the grass isn't actually greener on the other side of the schoolyard. In fact, after hours on the Internet staring blankly at intimidating graduate school applications and weeks of unsuccessful job hunting, I am beginning to realize that life after undergraduate university is actually terrifying.

Last year, I decided that I would take a year off to work and apply to graduate school for next fall, but as the time goes on, it's becoming abundantly clear that entry-level jobs for graduates are hard to come by and graduate schools are extremely difficult to get into.

While those realities were hard to digest initially, they weren't the problems that bothered me most. What did bother me most was that I didn't feel prepared to meet the challenges. I felt overwhelmed at the uncharted territory that I was facing, and suddenly the familiar horrors of school didn't seem so bad anymore. I was beginning to wonder if this plan to take a year off before graduate school was really such a good idea.

As in the case of many other graduates, my desire to take a year out stemmed from my inability to handle both the pressures of school and decision-making for the future at once. As my friend Heather, a McGill graduate, put it, "Juggling school and the anxiety over jobs and grad school was too stressful last year on top of a full course load."

Even though I knew I had made the right choice for me, I couldn't help but feel that my decision to take a year off had led me to a dead end. People around me were telling me to get used to this unsettled feeling because life itself is stressful. I decided that even if they were right, I couldn't bear feeling so defeated only weeks after graduating.

I decided to find out what resources were out there to help graduates such as myself. I started by looking close to home at the services that universities provide undergraduate and recent graduate students. All schools have services that provide job counselling, help with resumés and various ways to access job listings. The question is, however, are they helpful?

My friend Oren, a political science major from McGill, told me that the problem he is facing this year is that he can't find the right volunteer and internship positions to give him the experience he is looking for. Oren says he sought the help of the Career Advancement Placement Service (CAPS) at McGill and that the help he received was very limited: "I met with a career counsellor and they just kept saying over and over that I should pursue what I am interested in; they didn't actually give me any helpful tips on exactly how to do that."

However, another friend of mine, Eikka, a McGill economics graduate, who used CAPS but did not meet with a counsellor, told me that he finds its online website, workopoliscampus.com, extremely helpful because "it's designed for students, and the employers who use it are actually looking for students and graduates, so even if it says you need experience, you know they only mean experience such as a summer job, not actual full-time working experience."

Another friend of mine, Jessica, a York University graduate, says that the services available to her at York are wonderful. She received help making her resumé, discussed volunteer and internship programs with staff at the university's student services and got tips on filling out grad-school applications. However, Jessica does add that she has been proactive in seeking out help, emphasizing that "you have to seek it out yourself if you want it."

After evaluating the services available on campus, I looked off campus and found that Human Resources Development Canada (HRDC) provides help for resumé writing and access to job postings similar to the services available on campus. However, this route has a disadvantage because the job postings are not only for students, as they are on workopoliscampus.com. HRDC does, however, offer extensive help with resumé writing; you can take a resumé-writing workshop or you can have someone look at your resumé on a one-on-one basis.

After looking both on and off campus, the consensus seems to be that there are some resources available to help graduates and undergrads approaching graduation. Our collective experience is that some of these services are helpful and some of them simply are not. However, it is important to remember that not all the services will have what you are looking for, but that doesn't mean they don't exist somewhere else. You must be your own advocate and make the effort to find the help that suits you.

Continued on page 29

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Canadian leads European Jewish Students Union to new political role

Continued from page 1

The EUJS is more than an umbrella for Jewish student groups: it plays a significant political role within the European institutions and other international bodies as the representative of young Jewish people aged 18 to 30, noted Nachfolger during a recent visit to his hometown of Montreal.

His task is to promote the work of the EUJS both in Europe and internationally within other cultural and social organizations. Inter-cultural and inter-religious dialogue is a major focus.

The vibrancy of the EUJS should put to the lie the image that the European Jewish communities are old and dying out, he said. While anti-Semitism and anti-Zionism are issues, young European Jews are not cowering in fear, but rather are politically active, he said.

Nachfolger believes that Canada, with its success in multiculturalism, can serve as a model, as Europe moves toward ever greater integration and its population grapples with the meaning of nationality. This is no less true among young Jews, who generally have strong sense of identification with their country, he said.

Nachfolger was appointed to the position in June, after graduating in law from McGill University. His relationship with the EUJS began last year when he was appointed its first American Jewish Committee Fellow, and helped organize the 2003 Summer University in Thessaloniki, Greece, attended by 500 students.

Earlier that year, he was employed as a member of the legal team with the German forced labour compensation program at the International Organization for Migration in Geneva, helping to process thousands of claims. He was also involved with the Gedenkdienst program, which allows young Austrians to volunteer at Jewish institutions overseas in lieu of military service, while working at the Montreal Holocaust Memorial Centre.

With the notable exception of the United Kingdom, the national Jewish student unions in Europe are usually funded by the state and are not linked to any one educational institution, he said.

More than half of the EUJS's "large and complicated" budget, which he manages, comes from the European Commission and the Council of Europe, Nachfolger said.

"In many ways the title of student union is a misnomer, as the EUJS is active in a wide range of pan-European issues concerning the Jewish community and other minorities in Europe," he said.

Its annual programming consists of four or five regional seminars, mostly held in conjunction with the Council of Europe. This year's Summer University, the largest such event, was held outside Berlin. "The historical and cultural significance of this location was of great importance to us," he said.

Nachfolger heads four full-time staff in Brussels. His working languages are English and French, although his knowledge of German comes in handy. Being a non-European has proved to be no hindrance, he said.

"In terms of relating to what European Jewish students are concerned with, I can say that these concerns differ so much from country to country that the position requires, more than anything else, an ability to relate to a wide variety of different realities and situations regardless of nationality."

Nachfolger spends much of his time travelling to the EUJS's constituents.

"In France and Belgium, students are very concerned with the rise of anti-Semitic attacks. However, in eastern Europe, for example, students are interested in seeking out more Jewish programming focused on developing a stronger sense of Jewish identity."

Attitude starting to shift

Continued from page 28

As for my personal journey, I think my attitude is starting to shift in a positive direction. Knowing that there are resources available to me hasn't changed the fact that I face many challenges, both this year and in life. However, it is empowering to know that all I had to do to get out of my post-graduation rut was to look for tools to help me dig out.

As for life on the other side, finding some help has led me to believe that it is probably not so bad out there. So, when people tell you that this is what life is like, stressful and uncertain… just ignore them and start digging.

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Books & Authors

Cohen: 'Arguably Montreal's most famous Jew'

By MICHAEL REGENSTREIF
Special to The CJN

In *From the Ghetto to the Main: The Story of the Jews of Montreal*, author Joe King describes Leonard Cohen as "arguably Montreal's most famous Jew."

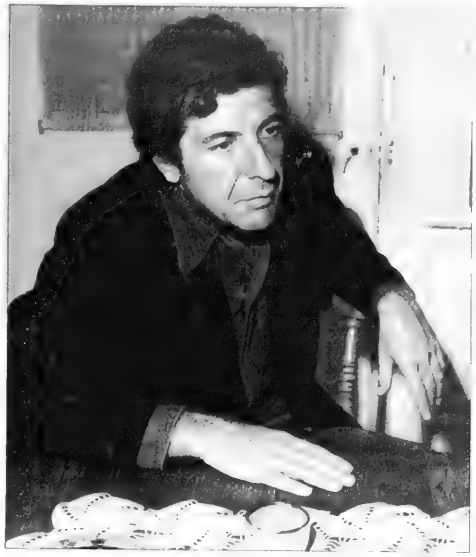
Indeed, the reclusive poet, novelist and singer-songwriter, who has lived away from Montreal – in Greece and the United States – for most of his adult life, but who visits here frequently, has been the subject of numerous books, documentary films and academic conferences.

When Cohen turned 70 in September, there were concerts, poetry readings and other gatherings held in his honour in far-flung places around the world.

Cohen was born in Montreal in 1934 to one of the city's most prominent Jewish families. That year, Cohen's paternal grandfather, Lyon Cohen, ended a 15-year tenure as founding president of the Canadian Jewish Congress. His maternal grandfather, Rabbi Solomon Klinitsky-Klein, was a prominent talmudic scholar. Nathan Cohen, Leonard's father, a clothing manufacturer, died when the boy was just nine years old. Masha Cohen, his mother, from whom he inherited a love for songs and poetry, died in 1978.

Growing up, Cohen studied extensively with his grandfather, Rabbi Klintsky-Klein, and was profoundly influenced by him on several levels. He and the rabbi would spend many hours discussing the meaning of a single sentence. Cohen has said he often devotes similar amounts of time, sometimes more, to a turn of phrase in a poem or song. As well, there are the biblical and Judaic themes in much of his work.

As a McGill University student in the early 1950s, Cohen began to make his mark as a poet. His first book of poems, *Let Us Compare Mythologies*, was published in 1956 and Cohen quickly became one of the city's major English-language literary figures. In 1957, along with mentors Irving Layton, Louis Dudek, Frank Scott and A.M. Klein, he was recorded for a Folkways album of Montreal poetry. Other acclaimed books of poetry soon followed.



Leonard Cohen
[CJN File photo]

In 1963, Cohen's first novel, *The Favorite Game*, was published. Cohen's protagonist, Lawrence Breavman, was clearly based on himself: the character is the son of a prominent Jewish family from Westmount who loses his father early and achieves literary fame as a university student. The book vividly describes Breavman's coming of age, his move from beyond the parochial world of his upbringing into Bohemian circles and the conflicts of a Jewish man falling in love with a gentile woman.

A second novel, the abstract and somewhat difficult *Beautiful Losers*, followed in 1966. That book was an experimental, post-modern novel about the obsessions of a love triangle that seemingly drew its inspiration from the conflicts between the French, the English and the First Nations in both colonial times and in the contemporary world of Quebec's Quiet Revolution.

In his youth, Cohen learned to play guitar and dabbled with traditional folk songs. As a McGill student, he briefly played in the Buckskin Boys, an amateur country and western trio.

Eventually, Cohen's interest in music and poetry would intertwine in song. Around the time that *Beautiful Losers* was published, Cohen turned his attention to songwriting.

The 1960s were an exciting time for innovative songwriters. Bob Dylan had combined the influences of Woody Guthrie and traditional American folk music with the literary influences of beat poets and novelists like Allan Ginsberg and Jack Kerouac, thereby redefining what could be accomplished in a song. Cohen attended Dylan's 1966 concert at Place des Arts and was drawn to that creative challenge. Ultimately, it was as a singer-song-writer that Cohen would attain his most enduring fame.

Continued on page 32

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11:00 am **ELANA WOLFF**, author of *Mask*, speaks on **The Art and Life of Artist Charlotte Salamon.** **FREE**

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4:00 pm **SIMCHA SIMCHOVITCH** reads from his new book *Nokh Dem Blut-Mabul; Reviews and Essays about Writers and Historical Events (After the Blood Inundation).* **GERRY KANE** will review the book. Lenka Lichtenberg sings from **SIMCHA SIMCHOVITCH'S** books of poems. Introduced by Sholem Hershkop.

Program funded by The Toronto Arts Council through The League of Canadian Poets. Sponsored by LZA Seniors Yiddish Club. **$5**

7:30 pm **DR. DAVID GREENBERG**, author of *Sanity and Sanctity: Mental Health Work Among the Ultra-Orthodox in Jerusalem* speaks on **Mysticism and Madness: The Impact of Mysticism on Mental Stability.**

Sponsored by The Jewish Health Alliance: A Social and Professional Network for Health-Care Providers and Canadian Friends of Herzog Hospital - Ezrath Nashim. **$10**

8:00 pm **LAURIE GRAFF**, author of *You Have to Kiss a Lot of Frogs: Tales from the Dating Pond* speaks on **A Remarkable Dating Career: Fix-Ups, Chance Encounters and Missed Opportunities.**

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Monday, November 8

1:30 pm **MIRIAM BASSIN CHINSKY**, reads from her book *The Tailor's Daughter - Growing Up in North Toronto* and **EVELYN WOLFE**, reads from *Stray Cats and Other Loves: Growing Up Jewish in Toronto.*

Sponsored by Canadian Seaway Branch, Women's League for Conservative Judaism **Free**

8:00 pm **STEPHANIE WELLEN LEVINE** speaks on her book *Mystics, Mavericks and Merrymakers: An Intimate Journey Among Hasidic Girls.* **$10**

Tuesday, November 9

10:30 am Play performed by the Dr. Abraham Shore Shearim Hebrew Day School, Sara and Sam Hennick Education Centre. Play based on book, *Onions and Garlic* by **ERIC KIMMEL.**
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1:30 pm **EVA WISEMAN**, speaks on her latest book, *No One Must Know.* **Ages 10-14. Adults welcome.** **Students $1/Adults $3**

8:00 pm **MICHAEL POSNER**, arts and feature writer for the National Post, and author of *The Last Honest Man: Mordecai Richler An Oral Biography* speaks on **Mordecai Richler's Cultural and Political Views.**

Sponsored by Canadian Friends of Peace Now **$10**

Wednesday, November 10

10:30 am Shearim School play based on book, *Onions and Garlic* by **ERIC KIMMEL** [See Tuesday, Nov. 9, 10:30 am]

1:30 pm **KATHY KACER** speaks on her latest book, *The Underground Reporters: A True Story.* This is the fourth book in the series *The Holocaust Remembrance Series for Young Readers.*

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8:00 pm Movie producer/director **NORMAN JEWISON** speaks on his autobiography, *This Terrible Business Has Been Good to Me.*

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Thursday, November 11

10:30 am & 1:30 pm **KATHY KACER** speaks on her latest book, *The Underground Reporters: A True Story* [see Wednesday, November 10 at 1:30].

8:00 pm **PETER C. NEWMAN**, author of *Here be Dragons* speaks on **Tales of People, Passion and Power.**

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Saturday, November 13

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8:00 pm The Marriage of Verbal and Visual. **NESSA RAPOPORT**, speaks on her newest book, *The River: A Summer Journey* and **TOBI KAHN**, artist and author of *Objects of the Spirit: Ritual Art of Tobi Kahn* [accompanying meditations by Nessa Rapoport]. An exciting literary and artistic presentation by a creative couple who say "He shows her how to see the world; she finishes his sentences." **$10**

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Books & Authors

Career as a songwriter launched in 1967

Continued from page 30

When a mutual friend arranged for Cohen to meet Judy Collins, the popular folksinger, he sang two of his earliest songs for her: *Suzanne*, filled with images evoking Old Montreal (regarded by many to be the great Montreal song); and the harrowing, Bertolt Brecht-like, *Dress Rehearsal Rag*.

Collins recorded both songs on an album released in 1967 and Cohen's career as a major contemporary songwriter was launched. Within a year, his own first record album, *Songs of Leonard Cohen*, was released to critical acclaim.

Jewish, or Jewish-influenced, themes were present in some of Cohen's early songs and have continued to recur to the present. One of the key songs on Cohen's first album was *The Stranger Song*. Although Cohen voices the song as an observer singing in the third person, the listener is left with the impression that Cohen himself is, indeed, "the stranger." Cohen's imagery of the stranger in this song is highly influenced by the thesis of Jewish philosopher Franz Rosenzweig that the Jewish people are, by definition, strangers in the Diaspora countries in which they live.

Another early example of Jewish themes in Cohen's songwriting can be found in *Story of Isaac*, a song based on the biblical story of Abraham preparing to sacrifice his son, which appeared on his second album, *Songs From a Room*. Here Cohen sings in the first person, from Isaac's perspective, of being led to the sacrifice. Ultimately, Cohen turns the song into a rabbinic-style morality lesson on the ethics of one generation sacrificing the lives of the next.

Cohen was in Greece when the Yom Kippur War broke out in 1973. Immediately, he flew to Israel with his guitar and performed concerts for the soldiers at the front lines, an episode that he would invoke a quarter-century later when his commitment to Judaism was called into question when he became involved in Zen Buddhism.

As a poet and songwriter, Cohen sees himself as part of a tradition that goes back to biblical times. *Hallelujah*, which he first recorded in 1984 on the *Various Positions* album, and which is one of his most-covered songs by other artists (Bob Dylan sang it at a 1988 concert in Montreal), invokes images of King David composing his own *Hallelujah*, and praising God just as he's tempted by Bathsheba.

In the late 1980s and early 1990s, Cohen's career as a recording and performing artist reached new heights of popularity. Each new recording achieved great critical acclaim. His concert tours filled theatres around the world and he was the recipient of a long list of awards including several Junos, membership in the Canadian Music Hall of Fame and the Order of Canada, an honorary doctorate from McGill, the Governor-General's Performing Arts Award and many others.

Then at the height of his success, Cohen withdrew from public life in 1994 and moved to the Mount Baldy Zen Centre in California. Zen is a branch of Buddhism that stresses meditation and offers no discussion of God. In 1996, he became a Zen monk.

There were some who used the incident to call Cohen's commitment to Judaism into question. According to Cohen, his practice of Zen was not contradictory to being Jewish. In an excerpt from *Not a Jew*, a 1997 poem, Cohen wrote:

"Anyone who says
I'm not a Jew
is not a Jew
I'm very sorry
but this is final

So says:
Eliezar, son of Nissan,
priest of Israel;
a.k.a.
Nightingale of the Sinai,
Yom Kippur 1973;
a.k.a.
Jikan the Unconvincing
Zen monk,
a.k.a.
Leonard Cohen…"

In 1999, Cohen left Mount Baldy and moved to Los Angeles. In 2002, he told an interviewer for the *Los Angeles Weekly* that the years he spent at the Zen centre had strengthened his commitment to Judaism.

"You just enter into that 4,000-year-old conversation with God and the sages," he said.

Plans on releasing new album soon

In 2001, Cohen released a new album called *Ten New Songs*, and one of the most striking songs was *By the Rivers Dark*, a song inspired by Psalm 137, attributed to the prophet Jeremiah, which laments the destruction of the first Temple and the exile of the Jews to Babylon.

Later this month, Cohen will release a new album of songs called *Dear Heather*. Interestingly, Cohen uses three songs on the album to recall his roots in the Montreal literary scene and pay tribute to Frank Scott, Irving Layton and A.M. Klein, three of his poetry mentors. *To A Teacher*, dedicated to Klein, is a musical setting of a poem with several Judaic references that was written while the older poet was battling mental illness. The poem was first published in Cohen's 1961 book, *The Spice-Box of Earth*.

In addition to the new album, Cohen is also working on a new collection of poems and drawings to be called *Book of Longing*.

Although Cohen has said that he has no plans to perform in concert tours, at 70, "Montreal's most famous Jew," shows no signs of retiring or slowing down from his creative drive.

A time to celebrate endings and beginnings

By LISA J. SOLOMON
Special to The CJN

I looked in the holiday section of my well-worn collection of Jewish cookbooks to see if there were foods specific to Simchat Torah. One cookbook from the Ahavath Achim Synagogue Sisterhood in Atlanta (©1975), suggested an entire menu starting with wine and challah, and continuing with chicken with almonds, a yom tov carrot ring and rum pie. It sounded interesting, but too ambitious.

Another book, *Love and Knishes* by Sara Kasdan (©1956), did not mention food for the holiday, but I learned the cook's version of a *mechayeh* (Yiddish for pleasure, joy) is "someone else doing the dishes."

Finally, in my largest book, *Spice and Spirit* (Lubavitch Women's Cookbook Publications, ©1990), I learned that stuffed cabbage is considered a traditional Simchat Torah food. Why? The cabbage rolled around the meat is representative of Torah scrolls.

As much as I love food images working with holiday meanings, I didn't have it in me to start rolling cabbage, or anything else, around the kitchen. It had been barely two months since my daughter and I arrived in our new apartment in Texas, and I was still trying to find my way and recover from the shock of newness.

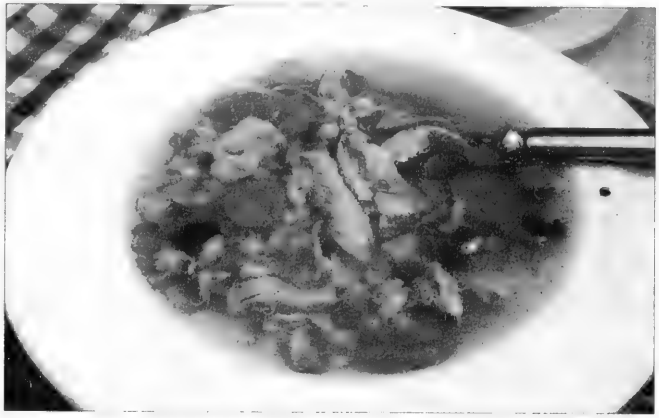
But Simchat Torah is about celebrating endings and beginnings – finishing the Torah and starting again. After having just ended five years in California, I found it astonishing that after we reach the last portion of the Torah, the we begin the first one. No pause. No break. Not even a day of rest in between.

After we completed the process of giving away old things, packing up needed ones, shutting off phones, electricity and insurance, saying goodbye to friends, and closing the door for the last time on the small, sunbaked second-floor apartment we called home, I needed to stop. Press a pause button. Float in a space between what was and what would be.

But a different door to a smaller, not quite as bright apartment had to be unlocked, the same brown boxes we packed arrived, dirtier and a bit crushed, needing to be unpacked, the phones needed to be turned on and new friends had to be made. Even as welcoming as our new city has been, moving on has been hard. And I am tired.

Still, my information packed *Spice and Spirit* cookbook explained, on Simchat Torah, immediately after completing the final weekly section, we start again, full of joy, with Genesis, and the words, "In the beginning of God's creating…" Maybe there is a special wisdom in the timing. Because the minute one thing ends, something new begins. It is here, whether we are ready or not.

Continued on page 34



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Holiday Food Ideas

Stuffed cabbage traditional for Simchat Torah

Continued from page 33

So I decided to make soup, gathering up what I had left from one of my first grocery shopping trips in my new city, stirring it together in an old pot and seeing what comes. I could flow from one area of my new kitchen to the other, the lower cabinet for the soup mix, the freezer for the corn. the vegetable bin for carrots, mushrooms and zucchini, and over to the bright white counter under the window framing dense Texas green trees, for my newly arranged tray of seasonings. I could use what I had, put it all together and let it simmer, on its own, unwatched, into something soothing, and maybe better than I could imagine.

As the soup cooked, my daughter's new friend's mother came by to introduce herself. When she stepped inside she said, "It smells delicious in here, what's cooking?" It was days later, when we sat down to our first bowl of made-in-Texas soup, that I realized Simple Chicken Vegetable Soup for Simchat Torah is my idea of a *mechayeh*.

SIMPLE CHICKEN VEGETABLE SOUP

Using store-bought soup mix and chicken broth makes this soup very easy to prepare, but adding your own vegetables and chicken makes it wonderfully hearty and soothing.

4 cups chicken broth
4 cups water
1 medium carrot, chopped small
1 medium zucchini, chopped small
4 mushrooms, sliced thin
½ cup frozen corn kernels
1 can Great Northern Beans with liquid
1 lb. boneless, skinless chicken thighs (approximately 5-6)
1 tube vegetable soup mix
salt and pepper, to taste

In a large stockpot (7 quart works well), place carrot, zucchini, mushrooms, corn, beans with liquid, washed chicken thighs, and contents of vegetable soup mix. Add chicken broth and water, cover and bring to a boil. Reduce heat and simmer covered, stirring occasionally. Allow to cook for approximately 1½ hours or until all vegetables are soft.

Add salt and pepper to taste in last 30 minutes. With slotted spoon, remove chicken thighs and shred or cut into bite size pieces. Return chicken to pot and serve. Although the skinless chicken produces very little fat, if a completely fat free version is desired, refrigerate overnight and skim off fat before heating. Makes 8 servings.

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Analysis

IDF believes Hamas has up to 200 Qassams

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

During the course of the military operation in the northern Gaza Strip, the Israel Defence Forces is taking pains to ensure its soldiers don't get drawn deep into the built-up area of Jabalya's large refugee camp.

Using precise fire and its intelligence advantage, the IDF is striving to increase the number of deaths among the Hamas men, more than 50 of whom have been killed so far. The number of civilian fatalities is estimated at around 10.

Despite this, Hamas continues to manufacture Qassam rockets and sustain itself, with assessments saying the group still has 100 to 200 rockets with a range of some eight kilometres.

Thus far, the IDF has stuck to the operational directive to focus on maintaining control over an area eight kilometres inside Gaza and to refrain from a large-scale entry into the built-up area. This penetration also allows the army to take control of "dead areas," where Qassam cells would launch the rockets from and then flee.

Taking control over this area in the north-eastern part of Gaza – between Beit Hanun, Beit Lahia, the village of Jabalya and the Jabalya refugee camp – is a geographic military solution, but it isn't enough. Hamas will undoubtedly continue to launch rockets in the face of an Israeli military presence, so the IDF is trying to increase Hamas fatalities.

This is "the price" the IDF talks about for launching rockets at Sderot and other Israeli communities.

More than 50 Palestinians have been killed so far in the operation that began after the last rocket attack on Sderot, which killed two children. Some 80 per cent of those killed are believed to be Hamas men or members of the Al-Aqsa Brigades. The remaining fatalities have been civilians, including six children.

When Hamas counts the Palestinian losses, it is very aware of civilian non-combatants who are caught up in the fire. Hamas, in general, has its ear to the street. Thus far, it has rejected calls from members of the Palestinian Authority, including Mussa Arafat, and Egyptian officials to stop the rocket attacks, but it shows sensitivity when it comes to demands from the suffering population.

But a decision by Hamas to hold its fire would be only a partial victory if the IDF fails to destroy the Qassam rocket production infrastructure. Clearly, despite repeated strikes on the workshops, the manufacturing of Qassams is continuing somewhere in Gaza.

It is highly likely that a large number of workshops have been moved into underground structures and are being better defended. Israel's lowest estimate puts Hamas' Qassam arsenal at a few dozen rockets. The highest estimate speaks of more than 100, and up to 200, such rockets.

The infrastructure is clearly not only industrial and technological. The Qassam production infrastructure also includes engineers, technicians and chemists.

If the entire infrastructure isn't destroyed, it's only a matter of time before Hamas manages to increase the range of the rockets to allow them to be fired from deeper inside the Gaza Strip.

Hamas members on payroll: UNRWA

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Commissioner-General of the United Nations Relief and Works Agency (UNRWA), Peter Hansen, on Monday told the Canadian Broadcasting Corporation that he was sure members of the militant Hamas organization were on the payroll in the West Bank and Gaza Strip, but that he did not "see that as a crime."

UNRWA distributes aid to the Palestinians in the territories and has frequently been accused by Israel of turning a blind eye to terrorist activity. "Oh I am sure that there are Hamas members on the UNRWA payroll and I don't see that as a crime," the CBC website quoted Hansen as saying. "Hamas as a political organization does not mean that every member is a militant and we do not do political vetting and exclude people from one persuasion as against another."

Hansen told the CBC, however, that the UN expects all employees to act with neutrality.

"We demand of our staff, whatever their political persuasion is, that they behave in accordance with UN standards and norms for neutrality," he said.

According to the CBC website, the Canadian government, which donates some $10 million to UNRWA annually, said it would be "deeply concerned" should Hansen's remarks have been taken in context, and said it "will immediately seek clarification from Mr. Hansen directly and from UN authorities."

UNRWA on Sunday demanded an apology from Israel over accusations that Gaza militants used a UN vehicle to transport a home-made rocket.

The world body sought to refute the charges at a news conference in Gaza on Sunday. It showed what it said was the ambulance seen in footage released by the Israel Defence Forces and presented its driver and rescue workers to reporters.

Israeli Ambassador to the UN Dan Gilerman has sent a letter to UN Secretary-General Kofi Annan demanding the dismissal of Peter Hansen from his post. The letter communicates Israel's claim that Hamas is using UN ambulances as a means of smuggling arms and terrorists through the Gaza Strip.

Last Wednesday the Israel Defence Forces relased footage showing what it said were two men loading a Qassam rocket onto a van bearing a large UN logo.

The photographed images, taken from an unmanned plane in the Jabalya refugee camp, were broadcast Friday night on network television. After the object was loaded, the vehicle left the spot. Army sources say that the IDF avoided firing at the vehicle, as it had done in other instances, fearing that it might be a UN ambulance.

But rescue worker Wahel Ghabayen, 38, said he had run with a stretcher to a school in Jabalya on Friday after he heard that someone there may have been wounded. The wounded boy had already been moved by the time he arrived, he said.

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After four years of the intifadah, violence continues at brisk clip

Continued from page 1

Either way, rioting soon engulfed the territories, spilling over briefly into Arab population centers inside Israel, and Israel reacted harshly. The area has since been caught in a bloody cycle of action and reaction whose end is not in sight.

This intifadah, the second such uprising against Israel, has been the longest war in the long Arab-Israeli conflict.

In pure military terms, there is no doubt that Israel has won the war. Israel has conducted a targeted and extensive military campaign to go after the terrorists. And Israeli forces now control most of the major population centers that the Palestinians had regained during the Oslo process.

Palestinian terrorism is being contained and Israelis have learned to live with whatever terrorism remains.

If the Palestinians had hoped to shift the national mood in Israel toward defeatism, they have achieved the opposite: Many Israelis who had been strong advocates of dialogue with the Palestinians no longer believe the conflict can be resolved.

In the face of Israeli military superiority, the Palestinians turned to their own so-called "F-16," the suicide bomber. Palestinian groups – first the Islamist Hamas, and then secular organizations such as the Al-Aksa Brigade of Palestinian Authority President Yasser Arafat's Fatah faction – have staged 138 suicide attacks and 13,730 shooting attacks since the start of the intifadah, according to the Shin Bet statistics.

Suicide bombers have staged some of the most horrendous terrorist attacks in the history of the Middle East. They have included the June 2001 Dolphinarium disco attack in Tel Aviv, in which 21 youngsters were killed, and the 2002 Passover massacre at the Park Hotel in Netanya, in which 30 people were killed and more than 100 wounded.

Nevertheless, the Palestinian cause has lost little credit in world public opinion. By and large, the outside world linked Palestinian terrorism with the Israeli occupation. There was the paradox: As Israel paid a steadily growing price in blood, anti-Israeli and anti-Jewish feelings in Europe soared.

Still, there is evidence that this may be changing. Last week, U.S. Secretary of State Colin Powell said that the lack of Palestinian political reform has led donors who provide financial assistance to the Palestinians to grow weary.

U.S. President George Bush, who has shunned Arafat since entering the White House, called on the world community to end its support of "corrupt" Palestinian leaders in a speech to the UN General Assembly.

After recent meetings with Arab diplomats on the sidelines of the UN General Assembly, American Jewish Committee executive director David Harris said, "There's a change in the tone and the substance of these meetings."

Arab officials, he said, spoke openly about their hope for a successor to Arafat.

And the Palestinian Authority's prime minister, Ahmed Qurei, called on his people to rethink their fight against Israel.

"This anniversary should make us all – the people, factions and Palestinian Authority – reconsider the past four years, where we went wrong and where we went right," he said.

Still, the Palestinians are largely seen as the underdogs in the conflict with Israel, and in that regard, the writing was on the wall almost from day one.

On Sept. 30, 2000, as the intifadah was erupting, Mohammed Al-Durrah, a 12-year-old Palestinian boy, was shot dead in his father's arms, tragically caught in the crossfire between Israeli soldiers and Palestinian policemen.

Though investigations later showed that Al-Durrah probably was killed by a bullet from the Palestinian side, in the Palestinian narrative, he has become a symbol of the innocent Palestinian victim in the conflict with the mighty Israelis.

In July, the International Court of Justice sided with the Palestinians against Israel's security barrier, and the European Union in general endorses the Palestinian demand that Israel quit the territories and dismantle settlements.

In addition to the heavy toll in human life, both the Israelis and the Palestinians have paid a high economic price.

The Palestinians have lost their primary place of work, with foreign workers replacing Palestinian labourers in Israel proper. The Israelis have lost investors and tourists, though tourism, too, seems to be recovering somewhat.

The year of the millennium should have been an economic boon, drawing waves of pilgrims and tourists from all over the world, but it ended as a disaster. New hotels built to accommodate the projected influx of tourists closed. One hotel in Nazareth was turned into a detention camp for foreign workers, just before they are deported.

Some say former Prime Minister Ehud Barak lost his job to Sharon because of his failure to reach an agreement with Arafat and prevent the intifadah.

But four years later, Sharon has been unable to deliver on his own election promise of "peace and security." Now, as Sharon's Gaza disengagement plan gains steam, some in Israel are worried that the country faces a potential civil war.

And Arafat, though confined to his Ramallah headquarters by the Israelis, is still considered the leader of the Palestinians. Although Bush, in his UN speech, insinuated that Arafat was doing disservice to his people, the European Union still regards Arafat as the legitimate leader of the Palestinians, the one with whom Israel should negotiate.

And so, on the eve of the fifth year of the intifadah, both parties are caught in the ring, like exhausted boxers. Sharon believes the disengagement from Gaza could create a change.

But no one knows for sure – perhaps even not Sharon himself – what kind of a future he envisages after the Israeli withdrawal from Gaza.

Israeli diplomats, dreading the vacuum the pull-out set for mid-2005 might create, have scrambled in recent weeks for American, European and Arab help in propping up an Israel-free Gaza Strip.

And Palestinian factions have recently been trying to achieve an agreement on keeping the peace once Israel leaves Gaza.

Some, though, believe that nothing will really move as long as Arafat is around. Perhaps the parties must wait for Arafat's successor to bring about the end of the intifadah, to create some sort of a modus vivendi with the Israelis.

After all, say the optimists, Anwar Sadat signed a peace treaty with Israel after the brutal Yom Kippur War in 1973. At his wink, tens of thousands of Egyptians gathered along the streets of Cairo to greet Israeli Prime Minister Menachem Begin, who until then was among the most hated Israelis in the Arab world.

The truth is that any guess could be right. Meanwhile, as commentators and headlines blared the fourth anniversary of the intifadah's outbreak, violence in the region carried on at a brisk clip.

An Israeli settler killed a Palestinian, claiming self-defence; the Israeli army detained a 15-year-old would-be suicide bomber in Nablus; three Kassam rockets landed in Sderot, and Israel again appeared to be ramping up its attempts to kill terrorist leaders, with the car-bomb killing of a Hamas leader in Damascus being widely attributed to Israel and the attempted assassination of a terrorist from the Popular Resistance Committees that ended up killing a Hamas man.

And Riad Ali, 42, a Druse Israeli journalist working for CNN, was kidnapped in Gaza last week. Though he was released the next day, Ali's kidnapping is another example of the continuing anarchy in the territories.

"Ashdod Spared Mega-Terror Attack" "Who's next after Madrid?"

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Israel to expand buffer zone

Prime Minister Ariel Sharon said the army will expand the "buffer zone" in northern Gaza to spare Israeli towns from rocket attacks and ensure there is no withdrawal under fire next year. The army launched a massive military operation last week to stop Palestinians from firing rockets at Israeli towns. As of Monday morning, at least 65 Palestinians had been killed. A number of Palestinian civilians caught in the crossfire between the army and Hamas were among the dead. While pointing a finger at Israel, Palestinian Prime Minister Ahmed Qureia said the rocket attacks should stop because they give Israel a pretext for more raids. He said "all Palestinian factions" should "seriously consider the higher national interest."

Tourism up

Israeli officials say the number of visitors to Israel increased by 58 per cent, to 821,800 between January and July, compared to the same period last year. At 207,959, Americans comprised a quarter of the visitors, followed by 132,048 French and 78,681 British tourists. Visitors from Canada rose 61 per cent to 24,147. The number from Russia rose 52 per cent to 28,429. Visitors from Italy jumped 82 per cent to 21,091.

CNN producer freed

A CNN producer who was kidnapped in Gaza was freed. Riad Ali, an Israeli Druze, was freed last Tuesday, a day after he was seized in Gaza City by four armed men who approached the car he was travelling in. Palestinian Authority officials, perhaps concerned the kidnapping could be seen as an indication of their inability to keep Gaza secure if Israel carries out its planned withdrawal next year, are believed to have been involved in negotiating Ali's release.

Israeli innovators honored

Two Israelis were named among the world's 100 top innovators. Kinneret Keren and Yaakov Benenson were both commended in *Technology Review*'s innovation roundup this month. Keren was honoured for her research at Israel's Technion – Israel Institute of Technology that used DNA to create the world's first self-assembling nonotransistor. Benenson was named for his research on miniaturizing medical techniques. Benenson is a doctoral student at the Weizmann Institute of Science in Rehovot. His machines "represent a quantum leap not only in medicine but also in DNA computing," said George Church, director of the Center for Computational Genetics at Harvard Medical School.

Israel is emerging as No. 3

Israel was ranked third among 25 emerging markets in an economic survey. The Jewish state's gross domestic product per capita is third, trailing only Hong Kong and Singapore, according to the *Economist* magazine. Israel's per capita GDP is almost $20,000 (US), the magazine said.

Files from JTA and Ha'aretz

Bible texts on amulets dated to First Temple period

One of the Amulets [Ha'aretz photo]

By AMIRAM BARKAT
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — U.S. and Israeli researchers claim to have discovered proof that the Five Books of Moses were in existence during the First Temple period.

The findings are based on new laboratory techniques used to date two small silver amulets, inscribed in ancient Hebrew and discovered in a burial cave in Jerusalem in 1979. Published recently in a scientific journal in the United States, the results were reported extensively in *The New York Times*.

The amulets contain the text of the Priestly Benediction, which appear in Chapter 6 of Numbers, and are still recited today in synagogue prayer by descendants of the Jewish priestly clan.

The dating of the amulets, which were not deciphered fully until recently, has been the subject of scholarly debate. Tests carried out in NASA laboratories have now allowed the artifacts to be dated to the end of the First Temple period, circa 600 BCE.

Archaeologist Gabi Barkai of Bar Ilan University, who discovered the amulets during a salvage excavation on the slopes overlooking the Hinnom Valley in Jerusalem, said that additional fragments of texts on the amulets have been deciphered and one identified as a verse from the book of Deuteronomy.

Treasure found inside one of the burial caves, which held the remains of 90 members of one of Jerusalem's wealthy clans, included thousands of valuable objects, such as arrowheads, jewelry, stoneware, marble, ivory and various metals.

'Critical importance for theology'

The two central findings were a seal with the name "paltah" in ancient Hebrew script and two amulets made of fine sheets of pure rolled silver.

After the amulets were unrolled at the Israel Museum, and following their initial publication, it was unclear whether the artifacts should be dated to the First or Second Temple period. "The dating of the scrolls has critical importance for theology and for biblical studies," says Prof. Menachem Haran of Hebrew University.

According to traditional Jewish belief, the Five Books of Moses were delivered to Moses at Mount Sinai, but biblical scholarship attributes the Pentateuch to four distinct sources that were compiled together.

The most important source, "the Priestly Code," comprising more than 50 per cent of the Pentateuch, includes the verses inscribed in the amulet. Since the end of the 19th century, mainstream biblical scholarship has dated the Priestly Code to the Second Temple period, while a minority of scholars, including Haran, claim that it had already been compiled by scribes during the First Temple period.

"Judaism became an established national religion only after the destruction of the First Temple," says Haran. "Whether we are dealing with a product of Second Temple Judaism or of Ancient Israelite religion is a fundamental question." Haran adds that the recent laboratory results are important scientific confirmation of his opinion, "confirmation that we have all been waiting for."

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Presbyterians stand by divestment despite dialogue with Jews

By URIEL HEILMAN
Jewish Telegraphic Agency

NEW YORK — Not long ago, the Presbyterian Church (USA) managed to do something most Jewish organizations can only dream of: It generated Jewish unity.

Jewish groups were outraged when the organization passed a resolution over the summer calling for divesting from companies that do business in or with Israel.

The church is sticking to its position after meeting here last week with Jewish religious leaders and organizational officials, who aired their sentiments face to face with the Presbyterians for the first time since the July decision.

As the Jews expressed unanimous, vehement opposition to the move, church officials said they were eager to "dialogue" with the Jews and expressed regret that the discussion had not taken place earlier.

But they also insisted that the church, representing three million-plus members, would not back away from the decision, which passed by a 431-62 vote at the group's General Assembly.

The bulk of the meeting was devoted to the issue of divestiture, participants said, with the Jews arguing that the decision was patently unfair and the Presbyterians arguing that it is meant to promote peace in the region.

The Presbyterian Church (USA) has about $7 billion in assets, most of it earmarked for pensions. Church officials could not say how much of their assets are invested in companies that do business in Israel.

No accord was reached, except to step up dialogue efforts.

While this is hardly the first conflict between Jews and Presbyterians, even on issues relating to Israel, the decision to divest from Israeli companies or companies doing business in Israel touched a particularly raw nerve among Jews.

It could do serious damage to Jewish-Christian relations, some observers said.

It could also have a domino effect on other churches considering similar moves, resulting in substantial economic hardship to Israel.

Already, there are signals that the Anglican Church could be next. The Anglican Peace and Justice Network last week issued a report that alarmed Jewish officials in its placement of the lion's share of the blame for the Israeli-Palestinian conflict on Israel.

> ***'It could also have a domino effect on other churches considering similar moves'***

"If the Presbyterians go ahead with any kind of divestment, the Anglicans are not far behind," said Rabbi A. James Rudin, senior inter-religious adviser at the American Jewish Committee.

The July resolution at the Presbyterian General Assembly was substantially different than past Presbyterian resolutions perceived by Jews as hostile to Israel, Rabbi Rudin said.

"Up to now it's been: Cut off aid, Israel should stop building settlements – it's verbal. This is the first one that I know of that a resolution coming out of a church body has talked about divestment."

Rev. Clifton Kirkpatrick, clerk of the Presbyterian Church, said the General Assembly vote did not mandate divestiture as a first step, but as a last resort, after other attempts to change Israeli policy vis-a-vis the Palestinians have been exhausted.

Divestment in Israel is not on the immediate or future agenda of the Presbyterian Church in Canada. "There are no current plans to do anything," spokesperson Keith Knight told *The CJN*.

Stephen Allen of the Canadian church's justice ministry told *The CJN* that a decision made in one country does not necessarily affect priorities in another. "Something done in Scotland has no effect on the church in Hungary," he tersely noted.

The Anglican Church of Canada, meanwhile, has not turned its attention to the Sept. 21 announcement by members of the Anglican Peace and Justice Network to recommend financial divestment in Israel ("Anglican leaders urge Israel divestment," *CJN*, Sept. 29.).

The network will recommend that the global church's decision-making body, the Anglican Consultative Council, adopt a resolution calling for divestment in Israel.

"It has not come to us," said the Canadian church's Maylanne Maybee, co-ordinator for justice, education and networking. "It's a bit premature."

With files from Ron Csillag.

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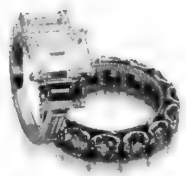
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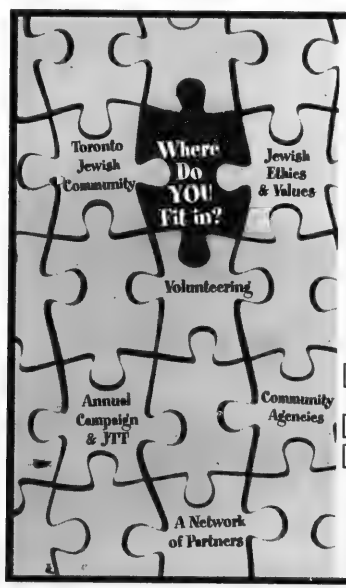

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and their families.

She was a true devotee to the Jewish people in Canada and Israel.

We extend our sincere condolences to her entire family.

May her memory be a blessing for us all.

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Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman

Simchat Torah

"Tonight's Simchat Torah! It's going to be awesome at shul tonight, Adam!"

Adam groaned. He was having a great Sukkot holiday visiting at his cousins' house, but they went to synagogue so much! "I'm sorry, Dov," he replied, "but I've gone to shul enough this Sukkot. Can't we stay home and do something else?"

Dov and Michael, his two cousins, looked at him as if he had just fallen off the moon. "On Simchat Torah?" "You want to stay home?" "Are you nuts?" they burst out.

"What's Simchat Torah?" asked Adam, taken aback.

"It's when we dance with the Torah."

"You mean the Torah that Rabbi Perlow reads from at shul?"

"That one, and all the other ones in the Ark too!"

"That sounds fun. Okay, I'll come."

* * * * *

The Ark was open, and the people in the shul were chanting something. Adam looked around in disbelief. The tables and chairs were gone. Aside from a few chairs lining the walls, the only thing left was the bimah, where they read the Torah. The room looked so big! Small children, waiting expectantly, clutched paper flags and brightly coloured plush toy Torahs.

The chanting stopped, and someone began removing the Torahs from the open Ark, handing the first one to the rabbi, the second one to someone Adam didn't know, and the third one to someone else Adam didn't know. Out came a fourth, and a fifth. "I didn't know there were so many Torahs here!" he told Michael.

"Shhhh", whispered Dov. "We're about to start. He pointed to his prayerbook. "Repeat what the Rabbi says."

The people holding the Torahs were standing in a circle around the bimah, slowly walking around it.

"*Ana Hashem Hoshiah Na,*" chanted Rabbi Perlow, and everyone chanted it back.

"*Ana Hashem Hatzlicha Na,*" and everyone chorused it back.

"*Ana Hashem Aneinu B'yom Koreinu.*"

The Shul exploded in singing and dancing so suddenly that Adam jumped back, startled.

Kids excitedly waving flags, adults singing as they danced vigorously in a circle around the Torahs — Adam had never seen anything like it.

"C'mon Adam! Let's go!" demanded Michael, and they joined the joyous circle. "What are the words to this song?" asked Adam.

"WHAT?" shouted Dov over the singing.

"WHAT ARE THE WORDS?"

"*TORAT HASHEM TEMIMAH*"

"WHAT DOES THAT MEAN?"

"GOD'S TORAH IS PERFECT!"

In the centre, Rabbi Perlow was dancing with sheer joy, clutching the Torah tightly. The rabbi's feet seemed to skim the floor, dancing faster and faster, until they were just a blur. The circle parted, and in danced a man carrying his daughter on his shoulders. She looked nervous, but when she saw the Rabbi dancing, her face lit up. Rabbi Perlow danced over, and lifted the Torah high so the girl could kiss it.

Around and around they danced. Adam wished it would go on forever. But one by one, the Torahs were being put back in the ark.

The singing swelled...and stopped. "Awww..." moaned Adam, collapsing into a chair, "Why did it have to end so fast?"

"Whaddaya mean? That was only the first *hakafah*. We have six more to go!"

"Are you serious?"

"Look!"

The Torahs were being taken out of the Ark again. This time, Adam's uncle got to hold one.

"All right!" Adam grinned, and the singing and dancing erupted around him again.

QUOTEFALL

To solve a Quotefall, insert the letters in each column into the boxes below them to form the words of this quotation from Deuteronomy 16:14 and 16:15.

The letters are not necessarily in order — you need to determine which letter goes in which box below it.

Y	O	I	L	S	H	B	E	I	D	N	L	Y	A	H	A	E	P	O	U
Y	W	U	R	L	H	O	L	L	O	R	Y	J	O	N	D	P	Y	Y	N
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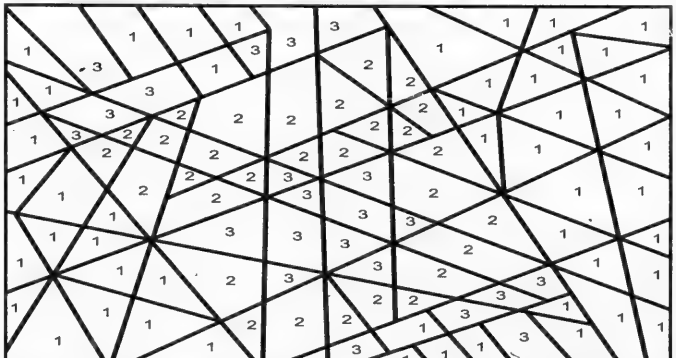
COLOR BY NUMBER



1. Pink 2. Blue 3. Yellow

Every week in the synagogue we read from the Torah — the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy. On Simchat Torah, we celebrate the completion of the cycle: we finish reading the last book and start from the beginning again.

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Moscow Virtuosi program includes Mozart, Boccherini and Shostakovich

By CYNTHIA GASNER
Special to The CJN

One of the world's most acclaimed chamber orchestras, Moscow Virtuosi, led by internationally renowned violinist and conductor, Vladimir Spivakov, will perform on Oct. 30 at 8 p.m. at George Weston Recital Hall, Toronto Centre for the Arts, 5400 Yonge St.

He will be joined by the Canadian Opera Company's Canadian Children's Opera Chorus.

The Moscow Virtuosi performed with rave reviews in Toronto in 1996 to a sold-out audience at the Metro Toronto Convention Centre's 1,300 seat John Bassett Theatre.

"The majority of Toronto classical music lovers were not aware of the Moscow Virtuosi concerts," said Svetlana Dvoretskaia, president of Show One, one of the show's producers.

The event was so popular within the Russian community that tickets sold out within two weeks of the sale announcement, even before it was publicized in the mainstream media, she said.

"This year, we want to give fair notice to the entire community."

The program will include music by Mozart, Shostakovich and Boccherini. Along with the Children's Opera Chorus, a prodigy of Spivakov's, a 19-year-old-flautist, Anastasia Petanova, will be a guest performer.

The Moscow Virtuosi was formed in 1979, and each of the musicians is a top ranking soloist picked from the great orchestras of Russia.

The orchestra has recorded more than 30 CDs on the BMG/RCA Victor Red Seal label. Its repertoire ranges from Bach, Haydn and Schubert to such 20th-century composers as Prokofiev, Shostakovich and Schnittke, as well as Gershwin, Ravel and Debussy.

Spivakov has been decorated by Russia's prize, the National Cultural Heritage Award, and he is ambassador of the arts at the World Forum in Davos, Switzerland.

In May 1994, Spivakov established the International Charity Foundation to offer creative and financial support to talented young people and needy children from his homeland.

Tickets for the Moscow Virtuosi concert are $55, $75 and $95. For more information or to order tickets contact Show One, 416-737-6785, or Ticketmaster 416-870-8000, or visit Toronto Centre for the Arts box office.

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Arts & Travel

The circus with jazz and just a touch of klezmer

By DAVID SILVERBERG
Special to The CJN

David Buchbinder is so fulfilled by his recent project he can barely contain his excitement. The multi-talented trumpeter and composer speaks about blending exploratory jazz and acrobatics like a mother would boast about her child.

"I love doing this show," he beams.

Buchbinder's Shurum Burum Jazz Circus is returning to the Distillery Historic District on Oct. 6 after a successful stint at the 2003 Distillery Jazz Festival.

Featuring 18 performers, Shurum Burum is a multimedia event combining circus acts, dance pieces, jazz, and innovative lighting. To Buchinder's knowledge, this is an original show never done before by any other artist.

"I'm taking disparate things and uniting them," he says from his rehearsal space at Greenwood Avenue and Gerrard Street in Toronto. While we speak, the performers – his wife Roula among them – practice circus acts with a high-flying swing, hanging fabric and hoops.

"This isn't just an aural experience. I want to make this a lasting visual and spiritual experience."

Audiences can expect experimental jazz playing alongside choreographed dance sets which flow into acts such as fire-spinning and trapeze. The evening isn't divided into "episodes," like Cirque de Soleil sets where acts have a set beginning and ending.

"It's layered, there are multiple stages, and the audience can choose where to look," he says.

That kind of collage impressed audiences and critics in its debut in 2003 and recently at Québec City's d'Eté Festival but Buchbinder assures me this event will be even tighter.

Shurum Burum combines circus acts, dance, jazz and innovative lighting.

"The music is more developed with new tunes, there's a higher degree of comfort and now there's lighting techniques that go beyond provisional."

Buchbinder is known for founding The Flying Bulgar Klezmer Band and the Ashkenaz Festival of New Yiddish Culture and he says Jewish audiences will appreciate brushstrokes of klezmer influencing the music he composed for Shurum Burum. On a deeper level, though, Buchbinder wants to achieve a fusion that will take music to the next level.

"There is rhythm in everything and I want the music to bring that out," he says, his eyes scanning the practicing performers. "The best show should make people say 'Wow!'"

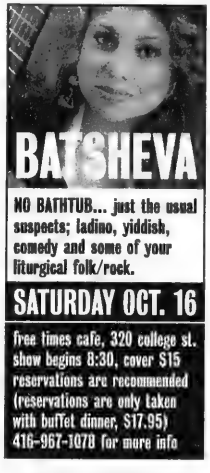
The last time Shurum Burum touched down in Toronto, audiences were so wowed 500 people had to be turned away from the sold-out performances. This time playing at the Stone Distillery, which can hold up to 600, Buchbinder hopes the "rich organic space" will impart a unique intimacy.

Shurum Burum is not a jaunt to the circus or the jazz club, Buchbinder notes. Rather, consider it a blend of the best of those two worlds while still creating a stand-alone event "born from order and chaos."

He explains how jazz has elements of both structure and freedom – solos rely on improvisation while still framed in the overall mood. With Shurum Burum's acrobatic performances, Buchbinder still sees that "chaos of potentiality," as he calls it. For example, an electric guitar solo will complement the thrilling movements of a fire-spinner.

"This is the best project for me," Buchbinder says matter-of-factly. "It makes me rethink the possibilities of artistic expression," he says and his eyes flicker back to the performers, who are bending their own artistic limits.

Shurum Burum Jazz Circus runs from Oct. 6 – 17 at the Stone Distillery, 55 Mill Street. Show times are Wednesday to Sunday at 8 p.m., and matinees on Oct. 10 and 17 at 2:30 p.m. All tickets are $32 and available by calling 416-872-1212.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Message to *CJN* Snowbirds

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2/ Advise our Circulation Department to suspend delivery until your return to Canada with no weeks lost in your subscription period.

3/ Arrange with our Circulation Department to redirect *The CJN* to your winter address at a cost of $10.00 per month for U.S. addresses and $11.00 per month for foreign addresses.

This charge -- payable by cheque, Visa, Mastercard or American Express **before** departure -- covers the cost of additional postage incurred for out of country mailings.

To make any change in your delivery please **fax 416-391-0949 or** call the Circulation Department at **416-391-1836 (ext. 224)**, allowing a **minimum of three weeks notice.**

Eye on Arts

By Bill Gladstone

THE TRAVELLERS PAY HOMAGE TO THE WEAVERS AT LEAH POSLUNS THEATRE

The 52-year-old legendary folk group **The Travellers** pay homage to another folk legend, **The Weavers**, in an upcoming concert.

"When was the last time anyone sang along with *Goodnight Irene*, *Kisses Sweeter Than Wine*, *On Top of Old Smoky* and so many other Weaver hits?" asks **Jerry Gray**, one of the original Travellers.

Presented by the Koffler School of Music, The Travellers perform their Salute to the Weavers at the Bathurst JCC, Leah Posluns Theatre. Tickets $30 in advance, $35 at the door. Monday Oct. 18, 8 p.m. 416-636-1880, ext. 228.

* * *

What's Doing at Israel's: Muriel Gold, author of *Tell Me Why the Nights are Lonesome* (Shoreline Press) reads from and discusses her book, a portrait of her parents who came to Canada in the early years of the last century. Admission free; refreshments. Israel's Judaica, 870 Eglinton Ave. W. Monday, Oct. 11, 7 p.m. 416-256-2858, ext. 33.

Israel's also presents **Dr. Annette Poizner**, writer, psychotherapist and graphologist, speaking on "The Kabbalah and the Psychology of Handwriting." Admission $10; refreshments. Thursday, Oct. 14, 8 p.m. 416-280-6442.

* * *

Grant Money for Jewish Writing: The San Francisco-based Koret Foundation, which has awarded $282 million in grants since 1979, is seeking applicants for its annual $25,000 Koret Young Writer on Jewish Themes award.

The award is for fiction, non-fiction or poetry. Writers up to 40 years old who have published no more than one book are invited to apply. Some eligibility requirements are in effect for writers outside of the United States.

Besides the cash prize, the winner will spend three months in residence at Stanford University writing, participating in workshops, possibly even designing a course. Application deadline, Nov. 15; the awards ceremony is scheduled for next April. www.koretfoundation.org

* * *

Names in the News: Acclaimed Israeli singer **Dudu Fisher** performs here next month as part of a seven-city North American tour. He's bringing his show, which includes material from various Jewish-oriented musicals, to the Toronto Centre for the Arts on Nov. 7. Tickets are $28 to $64 (416-872-1111)... The Toronto premiere of a newly adapted version of the famed **Goodrich-Hackett** play *The Diary of Anne Frank* is being presented here in honour of the 75th anniversary of **Anne Frank's** birth.

Adapted by **Wendy Kesselman**, the production runs Oct. 5 to Nov. 7 at the Bathurst St. Theatre, 736 Bathurst St. Tickets are $25 and $35 (TicketMaster, 416-872-1212)... Pedlar Press recently held a launch party for **Ronna Bloom's** third collection of poetry, *Public Works*... Israeli rock band **RockFour**, whose sound reveals influences like the **Moody Blues**, **Zombies** and **Byrds**, have gained a huge international following since switching to English lyrics in 2000. Producer **Zaphod Beeblebrox** and the Heritage Brewery present RockFour in concert at 27 York St., Ottawa, on Oct. 13. 613-237-5301.

* * *

Scary Tales: *Haunted Master*, featuring dramatic enactments from the ghost tales of **Henry James**, **Edith Wharton**, **D. H. Lawrence** and **Charles Dickens**, premieres here in mid-October.

The Troubled Souls Co-op presents the production in the Spadina Museum Historical House & Gardens. The four cast members portray a wide range of characters, including a jilted American fiancée bent on revenge in 1896; a decrepit English murderer haunted by his victims in 1950; a German widow who enjoys a Lady Chatterley interlude with her husband's ghost in 1922; and a Roman nobleman killed supernaturally in 1747 by his wife's dead dogs.

At 285 Spadina Rd. at Davenport. Adults $25; free parking next door at Casa Loma. Oct. 14 to Nov. 6, 8 p.m. Special Halloween performance, Oct. 31. 647-436-1519.

* * *

Arts in Brief

• Direct from London's West End, *The Rat Pack Live from Las Vegas* celebrates the talents of **Frank Sinatra**, **Sammy Davis Jr.** and **Dean Martin**. Producers **David** and **Ed Mirvish** and **Paul Walden** and **Derek Nicol**, in association with **Paul Woolf**, present the North American premiere. Canon Theatre, 244 Victoria St. $26 to $75. Previews Oct. 5 and 6, opens Oct. 7 and continues until Nov. 14. 416-872-1212 or 1-800-461-3333.

• **Rabbi Elyse Goldstein**, editor of *The Women's Haftarah Commentary* (Jewish Lights Publishing) speaks at the next Books and Bagels literary event. Nadal JCC, Bloor at Spadina. Members $5, non-members $8; includes coffee and bagels. Sunday, Oct. 17, 11 a.m. 416-924-6211.

• Integrity Entertainment requires a non-Equity actor to complete the ensemble cast for *Word Games*, a comedic mystery that centres around four business women who play Scrabble once a week. Kurt is a charming, slightly mysterious stranger somewhere between his late 30s and 50. Performances scheduled for Dec. 8 to 18. Kelly Burnett, 416-482-1027.

* * *

At the Galleries

• "Approaches to the Figure," an exhibition of oil paintings by Toronto artist and Yiddish translator **Vivian Felson**, opens Tuesday, Oct. 5 (reception 5 to 8 p.m.) and continues until Oct. 23. Northrop Frye Hall, Main Floor, Victoria College, U of Toronto, 73 Queen's Park Cres. E. 416-928-5904.

• **Josie Schwarzli**, **Mary Foord** and **Janet Copps** present "Sharing Our Vision," an art show. Kathleen Gormley McKay Gallery, 197 Main St., Unionville. Oct. 6 to 10. Free admission. 905-946-4472.

• "Touched by Indigo: Chinese Blue and White Textiles and Embroidery" is a new exhibition of more than 100 objects including clothing, home furnishings, tools and paintings from the 19th century to the present. Royal Ontario Museum's European Temporary Exhibition Gallery (third floor). Oct. 9 to Feb. 13, 2005.

• A Show of Hands Petroff Gallery presents "Judaica 2004," an exhibition of innovative Judaic ceremonial pieces by 18 international artists including two Israelis, **Anat Basanta** and **Laura Cowan**. Opens Oct. 14, 5 p.m. to 9 p.m. Free admission. 1016 Eglinton Ave. W. Until Nov. 7. 416-782-1696.

City of Vaughan — The City Above Toronto

NOTICE OF 2004 WARD 5 BY-ELECTION NOMINATIONS/NOMINATIONS

N.B. Ce document est également disponible en français au Bureau du Secrétaire, a l'Hôtel de Ville de Vaughan au 905-832-8504.

Are you intending to be a candidate for the **2004 Ward 5 By-Election - Office of Local Councillor, Ward 5?** If so, please take note:

Nominations for the **Office of Ward 5 - Local Councillor** must be filed in the Clerk's Department during regular business hours, Monday to Friday, 8:30 a.m. to 4:30 p.m. On Nomination Day, Tuesday, October 12, 2004, nomination papers may be filed between 9:00 a.m. and 5:00 p.m.

NOMINATION PERIOD BEGINS ON MON., SEPT. 27, 2004. NOMINATION DAY IS TUES., OCT. 12, 2004.

Need more information about Nomination Papers? Read on:

Nomination Papers are available in the Clerk's Department, Vaughan Civic Centre, 2141 Major Mackenzie Drive, Vaughan (Maple), Ontario, Monday to Friday, 8:30 a.m. to 4:30 p.m.

A prescribed nomination filing fee of $100. must be paid at the time of filing the nomination either by cash, money order or certified cheque payable to the municipality. In order to raise campaign funds or incur campaign expenses you must first be nominated.

Qualifications: A person is qualified to be elected or to hold office as a member of council of a local municipality if on voting day, he or she:

- resides in the municipality or is the owner or tenant of land in the municipality, or the spouse or same-sex partner of such owner or tenant;
- is a Canadian citizen;
- is at least 18 years old;
- is not disqualified by any legislation from holding municipal office.

For further information, please call the Clerk's Department at 905-832-8504.

First published: September 29, 2004

John D. Leach
City Clerk and Returning Officer, City of Vaughan

Watch for notices in the local papers and the City of Vaughan website www.vaughan.ca for more information on the 2004 Ward 5 By-Election

City of Vaughan — The City Above Toronto

NOTICE OF WARD 5 BY-ELECTION/ AVIS D'ÉLECTION PARTIELLE DANS LE QUARTIER 5

N.B. Ce document est également disponible en français au Bureau du Secrétaire, à l'Hôtel de Ville de Vaughan au 905-832-8504

When is the By-Election?
Voting Day is Thursday, November 25, 2004. Polls will be open from 10:00 a.m. to 8:00 p.m.

How many candidates can you vote for?
All qualified electors in Ward 5 are entitled to vote for one (1) candidate for the Office of Local Councillor, Ward 5.

Who Can Vote?
A person can vote in the municipal by-election if he or she is a Canadian citizen, at least 18 years old, resides in Ward 5 in the City of Vaughan or is the owner or tenant of land in Ward 5, or is the spouse or same sex partner of such person and is not prohibited from voting by law. Note: Corporations or Limited companies are not eligible to vote.

Where Do You Vote?
A notice will be sent to each voter appearing on the Voters' List advising of the location of your polling station. This notice will also contain information such as your ward, poll number and residency status. Please watch for your notice during the first week of November and if any of the information listed is incorrect, contact our offices.

Advance Voting Dates and Times
You will be able to vote at one of the Advance Voting days to be held on November 13 and 14, 2004 from 10:00 a.m. to 6:00 p.m. and November 17, 2004 from 10:00 a.m. to 8:00 p.m. Watch for notices in the local papers regarding Advance Voting locations.

Questions?
For further information, please contact the Clerk's Department at 905-832-8504

First Published: September 29, 2004

John D. Leach
City Clerk & Returning Officer
City of Vaughan

YOUR VOTE COUNTS!

Watch for notices in the local papers and the City of Vaughan website www.vaughan.ca for more information on the 2004 Ward 5 By-Election

Arts & Travel

Something's rocking at Yeshivat Or Chaim

By SIDURA LUDWIG
Special to the CJN

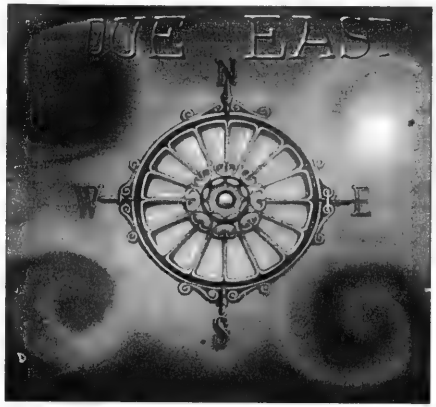
Ariel Kirzner and Josh Koperwas, of the band Shirat Chaim, don't always agree.

"The truth is, if you described us, we're Jewish progressive rock," says Kirzner.

"We don't have to make it so complicated," Koperwas counters.

Call it progressive rock or call it a fusion of musical styles, but both 16-year-old boys agree they've had a unique opportunity as members of the first school band for Yeshivat Or Chaim – and to have had the chance to record the full-length album *Due East*.

"It's been a really good experience," says Kirzner, with Koperwas nodding his head. "We are very appreciative that the school allowed us to put this out."



Due East: The debut album from Shirat Chaim

The name Shirat Chaim, which means "Song of Life," was given to the band by the school's rosh yeshiva Rabbi Shlomo Gemara when the band was formed two years ago. Their first concert was at a school Sukkot party. The boys assembled on stage and, just as they were being introduced, Rabbi Gemara realized they didn't have a name.

"I came up with Shirat Chaim on the spot," he says. "And it stuck!"

Koperwas, who plays drums and bass guitar, has been with the band from the beginning. Kirzner, the lead singer on the CD, joined the band soon after. Other musicians have come and gone, and both Kirzner and Koperwas express appreciation to everyone who has played with them.

"Without those people, we wouldn't be where we are now," Kirzner says. "Everything works in steps. They were like rungs in a ladder."

The band, in various forms, has played at a number of venues throughout Toronto, including Beth Avraham Yoseph Synagogue of Toronto, Shaarei Shomayim Congregation, NCSY Battle of the Bands and the Barry Zukerman Amphitheatre with the Mosh'av Band. The concerts featured traditional Jewish covers "with a rock-ey twist."

At the end of the 2002-2003 school year, the boys asked Rabbi Gemara if they could produce a CD of their own music. The school agreed to sponsor the CD, which it now uses as a fundraiser.

"We had nothing to lose," says Koperwas. "We get a free CD out, we don't have to pay for it, and they get money. It was a win-win situation for everybody."

Other musicians on the CD include Yosef Tradburks (guitar/vocals/bass guitar), Noam Green (keyboard/harmonica), Aaron Rosenberg (guitar/vocals) and Danny Rende (bass guitar). Shirat Chaim takes traditional prayers or psalms and puts the words to contemporary music. With the exception of one song, all of the tracks were composed by members of the band.

"Everyone in the band wrote a song," says Koperwas.

"Everyone has a different musical style," Kirzner adds. "For example, our lead guitarist is very bluesey, our bassist and rhythm guitarist are very psychedelic, '60s… I'm classical and heavy metal. Those are my styles – it's called neo-classical."

The result is an eclectic CD filled with energetic music. The songs are diverse and the band moves smoothly between the different styles: rock, jazz and folk.

"I think it's great," says Rabbi Gemara. "Part of the school philosophy is to bring out the best in students in every case. This is a great opportunity for these students to be recognized for their talents."

Rabbi Gemara also points out yeshiva high school bands are not typical.

"I worked in Israel for many years and I can't remember something like this," he says. "Many yeshivot see this kind of thing as an enemy. They think it takes away from the boys studying. But I think it enhances the relationship with the students and the school and ultimately it helps in other areas."

Yeshivat Or Chaim starts at 7.30 a.m. for morning prayers and the students don't leave until 6.30 p.m. after evening prayers. They also attend school on Sundays. Even with a full academic schedule, the boys still found time to practice at least once a week – and twice when they were preparing for a concert.

"We are quite proud about the whole thing," says Rabbi Gemara.

The band members continue to come and go. Two of the older musicians have left for Israel, while Kirzner has transferred to a yeshiva in Rochester, N.Y.. Koperwas is currently recruiting new members for the band.

However, both boys remain optimistic about the band's future.

"It will be a different sound, but just as good professionally," says Kirzner.

Copies of *Due East* can be obtained through the Yeshivat Or Chaim office by calling 416-630-6772.

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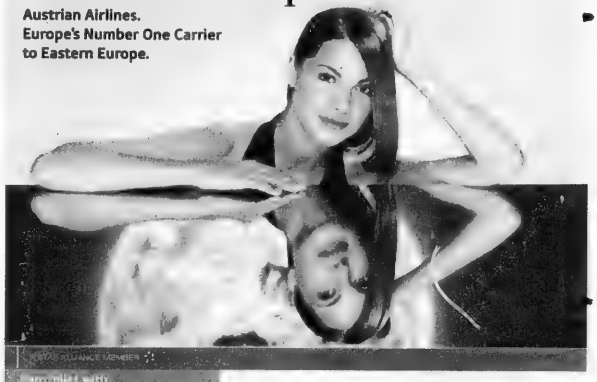

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CJN Profile

Communications partners share life inside and outside business

By CAROLYN BLACKMAN
Staff Reporter

David and Rhoda Eisenstadt, partners in The Communications Group Inc. (TCG), a Toronto-based public relations consulting firm, attempt to have a life outside of business.

"Things encroach, however, there is an obvious spillover effect. We get late-night e-mails and week-end phone calls," says David.

"We have an innate understanding of deadlines," says Rhoda who joined the business as a volunteer researcher while on maternity leave from teaching.

David, a native of Calgary, is a graduate of the University of Alberta, and has a master's degree in journalism from Carleton University in Ottawa.

He started the business in 1973 as a sole practitioner after working in the field as public relations manager at an advertising agency and corporate public relations representative with IBM Canada Ltd. in Toronto. He also worked at the *Calgary Albertan* and Canadian Press Wire Service.

The Eisenstadts, parents of two sons ages 29 and 20, now have about 15 employees at their Overlea Boulevard office, as well as telecommuters and consultants across the country.

Rhoda, who has a degree from Carleton University – the couple met at Carleton – and a teaching certificate from Ontario Teacher's College, says her job "has grown" over the years. She now manages the firm's real estate practice, while David manages the high-tech clients.

"We're more than publicists," says David. "We do a lot of strategic planning and crisis management. We develop a plan [for our clients], and that plan takes us beyond publicity.

"We're thorough, and we go beyond the obvious when we are searching out opportunities for our clients."

The average length of time a public relations firm retains a client is 2.8 years, says David. "We've had client relationships that have [lasted] four years, plus."

In June, David, a fellow of the Public Relations Society of America and the Canadian Public Relations Society, received this year's Philip A. Novikoff Memorial Award at the Canadian Public Relations Society annual conference.

The award is presented to an accredited member of the society who has furthered the awareness of the public relations profession in Canada over time, through professional and public relations practice, service to CPRS and the community at large.

For about three years, the firm has done pro bono work for Friends of Simon Wiesenthal Center for Holocaust Studies, a human rights organization dedicated to fostering tolerance and understanding through community involvement, educational outreach and social action.

Recently, however, they were appointed Canadian communications counsel for the organization.

"We'll be more involved than we were and we will get a fee, but we'll still do some pro bono work."

It is a cause that is paramount, David says. "It is not just local or national – it is global."

Over the next six months, he says, he is planning news conferences in six to 10 Canadian cities – he has already been to Vancouver and Calgary – which will focus on the sixth edition of the centre's CD ROM, *Digital Terrorism and Hate 2004*.

The CD ROM exposes the growing use of the Internet as a key propaganda weapon, marketing tool and fundraising engine by terrorist groups and traditional extremist groups such as Ku Klux Klan and neo-Nazis.

Based on over 4,000 problematic websites, it is designed to assist law enforcement, public officials, educators, parents and the news media to better grasp the scope of digital hate.

"Our mandate is to always be aware; always know what is going on out there. It is important to us to be involved in the Jewish community, and the Wiesenthal Center is our organization of choice.

"What we like about the centre, is that it represents equality; it is not just about Jewish issues. It looks at the notion of crimes against humanity," says David.

An important part of their work is issue management, says Rhoda.

"Sometimes reporting has not been balanced and we need to get the proper message out there."

In 1990, she says, prior to the summer Ontario election campaign, TCG worked closely with Canadian Jewish Congress to publicize the issue of public funding for independent Jewish day schools.

A Toronto news conference generated radio, television and print coverage, and TCG arranged for CJC spokespeople to meet with newspaper editorial boards and appear on a number of television and radio talk shows in Ottawa, London, Kitchener-Waterloo, Hamilton and Toronto.

David and Rhoda Eisenstadt, partners in The Communications Group Inc. [Joy Van Tiedemann photo]

The agency then ran a full-page ad in the *Toronto Star* sponsored by CJC and the Alliance of Christian Schools that elicited support from other lobby groups and kept the issue on the public agenda, says Rhoda.

"Our job is to help make sure the client position is understood. We try to ensure balance to the reporting."

Among their most exciting assignments, says David, has been their recent work with the Israel Government Tourist Office, in which Dan Bahat, former chief archeologist of Jerusalem spent a week in Western Canada talking to Christian clergy about Jerusalem at the time of the Ark of the Covenant.

"He spoke to packed audiences by invitation only, and we were involved with the local media. In five days he did about seven to 10 interviews in each market.

"We were able to arrange everything from here because we understand the market and we have connections across the country," says David.

This past summer, he says, TCG did pro bono work for the Mikey Network, a fund established by their clients, The Heron Group of Companies and Heathwood Homes, to purchase public-access defibrillators.

The fund is in memory of Mike Salem, a partner at Heathwood Homes who died on a golf course in 2002 as the result of a sudden cardiac arrest. Immediate access to a defibrillator might have saved his life, David says.

The goal of the Mikey Network is to place Mikeys – named after Salem – in as many public places as possible and to spread the word about heart-healthy living as a preventive measure.

This summer's event, the second annual Mikey Golf Tournament raised about $125,000, enough to purchase about 25 Mikeys in addition to the 50 Mikeys the fund has already purchased.

Just as they share their hectic work schedule, David and Rhoda also share an active personal life.

They speak proudly of their two sons and daughter-in law– Harris and his wife Sara Shoenbeck are professional musicians in Los Angeles and Evan is a student at Nova Scotia College of Art and Design – and they are active members of Temple Sinai.

They attend services regularly, and as a member of the temple's pulpit and services committee, David often leads morning or shivah services.

"We work together, but we work apart. It works out well. We don't see any future changes," says Rhoda.

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Accident prevention programs save children's lives

By DR. ORNA BLONDHEIM and DR. DAN MIRON

The media often report horrifying incidents in which children are injured or killed in automobile accidents. But the truly shocking number of accidents that occur in and around households is not reported. Those accidents have unfortunately injured or killed a significantly higher number of children than automobile accidents.

Household or neighbourhood accidents may not grab the headlines in the daily newspapers or TV news, but the spiralling number of these accidents represents one of the greatest challenges to the overall health system. Certainly they are responsible for the majority of young people requiring medical treatment and hospitalization.

Statistically speaking, one child out of 10 will have an accident in or around home during his or her adolescence. Studies conducted in the United States have shown these largely preventable accidents claim the majority of lives of people ranging from one to 19 years of age, significantly more than all of the fatal diseases combined. The high numbers of children brought to hospital emergency rooms and subsequently admitted to hospitals represent only the tip of the iceberg of injured youngsters who are treated within their communities.

The only Israeli study of this phenomenon was conducted in 2000 by Emek Medical Center in Afula, Israel, in conjunction with Clalit Health Services, and included 60,000 children from northern Israel. It was discovered that 3.2 per cent of these children were in home and neighbourhood accidents that included falls from high places, bicycles, skateboards, impact injuries from automobiles or heavy objects, burns from hot liquids, fire or electricity and cuts from sharp objects. Other injuries include swallowing and/or choking on foreign objects and poisoning.

These injuries often have long-term effects on the children. According to statistics, 38 per cent of children up to the age of three years old who were hospitalized showed behavioural differences after the accidents, while 19 per cent still hadn't returned to normal even after six months of hospitalization. Of the children ages four to 17, 47 per cent who were hospitalized were immediately limited in their daily activities, 53 per cent were limited in their school activities and 59 per cent were limited in their sport activities. After six months, six per cent were limited in their daily activity, 1.7 per cent were limited in their school activity and 18 per cent were limited in sports.

Accident prevention education for parents has had a positive effect on lowering the number of injuries to children. In the U.S., a program called the Injury Prevention Program has been used for the past few years. This program calls for accident prevention education by pediatric physicians during treatment and/or routine checkups. Results have shown significant decreases in accidents if parents have undergone accident prevention training.

Emek Medical Center is actively involved in educating parents and youngsters, in co-ordination with local municipalities. Emphasis is on the proper use of automobile safety belts and baby seats, protective head and body gear while bicycling or skateboarding, hand and guard rails on stairways, keeping a safe distance from open flames and electrical appliances, keeping children away from hot or boiling liquids and making sure that youngsters do not have access to sharp objects.

Orna Blondheim is the director/CEO of Emek Medical Center and Dan Miron is a children's pediatric specialist there.

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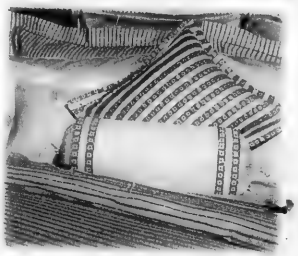

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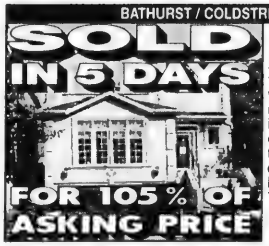

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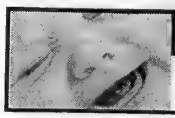

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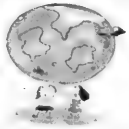
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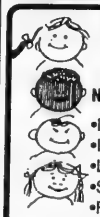
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Coast to Coast

Flooding forces Winnipeg congregation to find alternative venue for Yom Kippur

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Basement flooding caused by heavy rains forced the Herzlia-Adas Yeshurun Congregation to scramble to find an alternative location for Yom Kippur.

It happened on the Monday evening after Rosh Hashanah and it was fortunate that a shul member was still in the building, says Rabbi Tzvi Muller, the congregation's spiritual leader. "He had gone back to check on something, saw the water rising and called in help. After it was cleaned up, we saw the extent of the damage."

The area that was damaged houses a multi-purpose room and classrooms for Ohr HaTorah day school, as well as a washroom. The damage, Rabbi Muller says, is in the tens of thousands of dollars and insurance covers just $25,000.

"We worked round the clock to try to restore the synagogue for Yom Kippur," he says, "but we couldn't do it. Although the building was functional, there was still a smell. We were concerned about possible effects on children or seniors."

The synagogue then began searching for an alternative site for its Yom Kippur services. With only a day to spare, services were transplanted to the J.B. Mitchell School, a nearby public high school.

"A wellspring of volunteers emerged to help relocate the congregation to a place that would suit the needs of everyone," says Ellery Broder, a Herzlia board member and head of the Ohr HaTorah parent committee. "With a makeshift ark [made from a kitchen cabinet] to house our Torah scrolls, we were able to replicate the exact layout of our sanctuary.

"People were called, services went on, and it was a meaningful, spiritual and slightly unusual Yom Kippur for over 400 congregants. Our profound thanks are extended to the wonderfully accommodating people at J.B. Mitchell, who went the extra mile in ensuring a comfortable and easy transition during such a difficult time."

Ohr HaTorah Day School has been relocated to a nearby community centre until the synagogue renovations are complete. The students missed only two days of classes.

Rabbi Muller says almost right up to the beginning of Yom Kippur he was helping to move everything to the school's temporary location. "I barely had time to eat before Yom Kippur."

Five of the students, ranging from three to 10 years old, decided that they wanted to do something to help their school.

They got together on the first day of classes and set up a lemonade stand. They tried selling lemonade outside on the street, then went door-to-door with it, asking for donations to help in the flood relief.

"The recipients of the slightly-too-sweet lemonade were generous, giving anything from pennies to dollars," Broder says. "In the end, the children raked in $40 and proudly handed it over to Rabbi Amihai Bannett, principal of Ohr HaTorah Day School. It was this show of compassion, generosity and ambition that are in part the cornerstone of our school."

While the congregation is using the synagogue again, Rabbi Muller notes that the downstairs has extensive damage. "I like to say though that we are going from wetter than ever to better than ever," he says.

To make a donation to Herzlia Synagogue, call 204-489-6262 or visit www.herzlia.org. To contribute to Ohr HaTorah Day School, call 204-489-1147 or visit www.ohrhatorah.ca.

Meeting held to discuss synagogue spitting incident

By JANICE ARNOLD
Staff Reporter

MONTREAL – A meeting of representatives of Wagar High School, the Kol Yaacov Synagogue, Canadian Jewish Congress (CJC) and the police was held a week after an altercation between students and a congregant took place at the synagogue, that resulted in the congregant's being charged with assault.

CJC community relations chair Casper Bloom described the meeting as an attempt to make the school and police more aware of the small storefront synagogue's concerns. It also allowed for a discussion of the differing versions of what took place and why.

The congregant interpreted a youth's spitting at or near the synagogue entrance as an anti-Semitic gesture. The boy, a former Wagar student, has denied that and maintained he was merely spitting on the sidewalk.

On the basis of what is known, CJC is not calling this an anti-Semitic act, but Bloom termed it a "nasty little incident" reflecting "a lack of sensitivity" and "ignorance" on the part of the youth involved.

Although he did not attend personally, Bloom said the meeting was "very positive" and expressed hope that there is now a better understanding among the parties involved.

Wagar's principal, Michael Cristofaro, found the meeting "mostly positive," but is firm that the adult congregant's alleged resorting to violence against the teens was wrong and he considers it a serious matter.

All parties appear to agree that on Sept. 14 a boy who formerly attended Wagar on Parkhaven Avenue in Cote St. Luc was passing the synagogue, which is located in a strip mall on nearby Caldwell Avenue, at lunch time, with some students from the school.

Kol Yaacov's Rabbi Tal Abitbol alleges the boy spat into the open door of the synagogue. He came out to call the youth to task. The youth and then some of the others went back to the synagogue.

An argument ensued that involved the congregant later charged. The congregant allegedly head-butted the youth who had previously spat, Cristofaro said. He is also alleged to have punched another boy in the face, slammed a third boy into a car and threatened to do the same to another.

The boy who was allegedly punched is also alleged to have then broken a glass door of the synagogue with his hand.

The congregant has no criminal record and was released on his own recognizance. He had not appeared in court at time of writing and his name has not been released.

Cristofaro said he became aware of the incident that day when a student with a bleeding hand came to his office, apparently the result of hitting the door. Cristofaro said he went to the scene to see what was going on and found the police had the situation under control.

Cristofaro said the boy who spat had been a student at Wagar for four years until last year, and he knows that he did have a habit of spitting.

Cristofaro agreed that at this point, it is unclear who is telling the truth about where the boy spat and what his motivation was. Nevertheless, he feels there is no justification for assault.

"The [congregant in question] sent the wrong message to the kids that issues can be dealt with in a violent manner," the principal said. On the other hand, he said, the rabbi acted appropriately in telling the teen, without being rude, that what he did was disrespectful.

There have been complaints in the past about the behaviour of some Wagar students at the Caldwell strip mall, a popular hangout, but nothing on this scale has occurred in recent memory.

Cristofaro noted that more than 40 cultural communities are represented among Wagar's 280 students, and, by and large, they get along well. Education in respecting others is an integral part of everyday school life, he said.

"We have attempted to show that the great majority of our student are good kids. That's not to say they are perfect."

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Pearl inducted into basketball hall of fame

By PAUL LUNGEN
Staff Reporter

Longtime high school basketball coach Marvin Pearl was recently inducted into the Ontario Basketball Hall of Fame in a gala affair attended by the who's who of Ontario hoops.

Pearl, for many years coach at Jarvis Collegiate in downtown Toronto, was recognized as one of six "outstanding members of the basketball community" and inducted as a builder by Basketball Ontario. He joined players James Russell, Pat Tatham and Misty Thomas, as well as coaches Peter Ennis and Al Quance, as 2004 inductees.

Pearl retired from active coaching about eight years ago, but has remained involved in directing and organizing boys' tournaments in Toronto, a task he first assumed 30 years ago. In announcing his induction, Basketball Ontario noted Pearl's devotion to growing the sport and for being the key person behind local tournaments that included teams from southern Ontario and the United States.

Marvin Pearl

In addition, Pearl was recognized for directing the Metro Toronto Boys' All-Star Game for 30 years and for implementing school competition classifications based on school populations and geographic locations. He received the prestigious Pete Beach OFSAA (Ontario Federation of School Athletic Associations) Achievement Award for the Toronto Secondary Schools Athletic Association in 1990.

Pearl said he felt gratified when he was nominated to the hall, but he never expected to be selected. He was a little surprised at that turn of events. "It's nice to be recognized," he said. "It's not something you expect, but now we'll make a nice family evening of it."

Pearl expected about 25 family members to join him and his wife, Mary, in celebrating at the induction ceremony at Humber College.

Pearl said his effort to create a successful basketball program at Jarvis Collegiate was a case of "being in the right place at the right time." When he took the job as gym coach there more than 30 years ago, the school had a new gymnasium that was state of the art at the time.

It allowed him to showcase the sport and he did so by organizing tournaments. The Jarvis International attracted the best teams from Toronto, southern Ontario and the United States. American squads from Long Island, Niagara Falls, Buffalo and Rochester increased the calibre of play, with the Americans showing Canadian boys some new moves that ultimately improved local basketball, he said.

In addition, Pearl introduced basketball clinics with quality U.S. coaches and conceived of the idea for an all-star game that pitted a city team versus one from the suburbs.

That event outgrew high school gyms and went on to be held at York University, Varsity Arena and even the Air Canada Centre.

Pearl said he was privileged to coach many outstanding athletes, many of whom went on to college careers or to play for the national team.

Even for those who were not that calibre, basketball and other sports programs provided them with an opportunity to achieve success in an organized program and to apply the lessons of the court to challenges they faced outside school. His greatest satisfaction comes when meeting his former students who tell him his classes provided a stepping-stone to other success in their lives, he said.

Pearl keeps busy working on a contract basis as sports co-ordinator for the CNE, overseeing the implementation of dozens of sports programs, including National Collegiate Athletic Association and Raptors basketball clinics, a three-on-three tournament, player appearances and community competitions.

He's also organized a woman's fastball tournament, bocce events – and even weightlifting demonstrations.

From 1991 to '93 he served as chair of Maccabi Ontario's basketball committee, recruiting players and organizing tryouts for the Maccabi Games in Israel.

Two for Bridge

By ERIC KOKISH and BEVERLY KRAFT

Beverly: The 2004 World Bridge Teams Olympiad will be held in Istanbul in late October and early November. Each country is entitled to send one team to compete in each of the Open and Women's Series and the Seniors International Cup. In addition there will be the World University Teams and the (no-quota) World Trans-national Mixed Teams.

Eric: Although Istanbul is a wonderful and exciting city, the choice of venue has been the subject of controversy, particularly in North America. While Turkey is a modern secular state with strong ties to the West, it's a predominantly Muslim nation bordering Iraq with a history of terrorist activities, including last year's synagogue bombings in Istanbul. The World Bridge Federation was urged by the US Bridge Federation to relocate the Olympiad to a less threatening site, as it did the Bali World Championships (to Paris) in 2001, following the events of 9/11. This time, however, the threat to Westerners was not considered as serious.

Beverly: Canada, biding its time to see which way the American wind would blow, held its own trials a week after the United States. Canada will be represented in the Open Series by Ray Jotcham/Lew Richardson, Jim Priebe/Steve Mackay, David Lindop/Michael Cummings, Paul Thurston non-playing captain. Canada's Women's team will be: Ina Demme/Hazel Wolpert, Irene Hodgson/Katie Thorpe, Linda Lee, Shelagh Paulsson, John Rayner npc. Both teams are based in Toronto. In order for Canada to remain eligible to compete in the 2005 Bermuda Bowl and Venice Cup World Championships both those teams will have to finish in the top half of their qualifying groups in Istanbul. That's a bizarre WBF rule, but we seem to be stuck with it. For the Seniors Cup Canada will field Don Piafsky/Fred Hoffer, Jon Robinson/Andre Laliberte, John Carruthers/Joey Silver, an experienced Quebec/Ontario combination expected to contend for a medal.

Eric: In the U.S. Trials the winning teams were offered the choice of playing in Istanbul or competing instead as one of two U.S. entries in the 2005 World Championships, slated for Estoril, Portugal. This was the USBF's way of catering to the reservations of many of its members about the security of the 2004 venue. In practice, both the Open and Seniors' winning teams elected to play in 2005, opening the door for the runners-up in those Trials to represent their country in the upcoming Olympiad.

The U.S. Open Trials were won yet again by Nick Nickell/Richard Freeman, Bob Hamman/Paul Soloway, Jeff Meckstroth/Eric Rodwell, but they deferred to the team they defeated in the final – Roy Welland/Bjorn Fallenius, Zia Mahmood/Michael Rosenberg. Bobby Levin/Steve Weinstein were added after the Trials.

In the U.S. Open Trials, the Nickell team trailed by at least 50 IMPs in each of their three 120-board matches before rallying strongly to win, in two cases by nearly 100 IMPs. Their closest match was the semi-final against Rose Meltzer/Kyle Larsen, Chip Martel/Lew Stansby, Peter Weichsel/Alan Sontag. With 15 deals remaining, Nickell had reduced a 60-IMP deficit to 26, and with two boards to play still trailed by 11 IMPs. This was the penultimate deal:

BD: 20
DLR: W
VUL: Both

NORTH
♠ 1064
♥ 10852
♦ KQJ643
♣ —

WEST
♠ AKQ975
♥ QJ
♦ A82
♣ J4

EAST
♠ 2
♥ A764
♦ 105
♣ AKQ865

SOUTH
♠ J83
♥ K93
♦ 97
♣ 109732

West	North	East	South
Soloway	Sontag	Hamman	Weichsel
1♣(1)	2♦(2)	3♣(3)	Pass
3♠	Pass	4♣	Pass
4♦	Pass	4♥	Pass
5♣	Pass	6♣	All Pass

(1) Strong, artificial; (2) Weak jump overcall; (3) Natural, game forcing.

At the other table Stansby/Martel, for Meltzer reached 6♣ from the East side after North (Rodwell) had overcalled 1♠ with a vastly under-strength 2♦. Declarer won the diamond lead and placed North with the ♠K for his two-level overcall. He drew four rounds of trumps, leaving South with a high trump, then cashed three high spades to discard a diamond and a heart. Then he passed the ♥Q, whether North covered or not, declarer could return to dummy or remain there to discard his last heart loser on a spade winner as South ruffed. When the ♥K turned up in South, however, the contract had to fail.

Soloway, declaring 6♣ for the Nickell team from the West seat after opening a strong club, made 6♣ on the lead of the ♦K. Can you see how?

He won the ♦A, cashed the ♣J and got the bad news about the trump suit. Then, playing remarkably quickly, he cashed three high spades to discard a diamond and a heart, then ruffed a diamond and played four rounds of trumps, giving South the lead. With nothing but hearts remaining, South had to lead away from his king, allowing declarer to avoid a heart loser and to reach his hand for his remaining spade winner.

Note that if North were dealt the ♥K, South would be able to defeat 6♣ by unblocking the ten-nine-seven of trumps and sacrificing his trump trick. Declarer could draw trumps but then would have to allow North to gain the lead in hearts to cash a diamond winner.

The Nickell team gained 17 IMPs on this deal to win the match at the eleventh hour, 254-248.

Beverly: "You know, Kokes, that all these last-second victories can be hazardous to your health! It must be fun coaching the Nickell team, but your family still needs you and your heart isn't getting any stronger. Why are you smiling at me like that?"

Finding freedom with a spider and a motorboat

something

By MIRIAM PORTER

Remember when we were kids and we thought we were invincible?

As a young tomboy, I would climb forbidden trees, ride my cool Invader skateboard around the neighbourhood and jump from rock to rock in the river behind my house. I rode my bright blue 10-speed boys racing bike down steep hills with the wind in my hair, smiling the whole time. There weren't too many things I wouldn't try, at least with a helmet. Somewhere in my 20s, though, I started getting nervous and thinking too much. My complex brain began analyzing and dissecting each new situation and I stopped feeling as free.

On Labour Day weekend, I was at a cottage on Balsam Lake with friends and I unintentionally recaptured the feeling of being a teenager.

I was outside on the deck, safely sitting five feet from the water on a white plastic chair with my feet up on a tree stump. I was eating fat-free licorice and watching tiny, almost see-through bugs dance in front of my face. I recalled that someone once told me about a species of bug that only lives one day. I am sure these were the ones, because they appeared to be trying to get a lot done in a short amount of time.

Suddenly, my thoughts were interrupted by the violent jerk of a motorboat engine being revved up. My boyfriend thought it would be fun for us to go on a boat ride together. From the look on my face when he asked me to come along, you would have thought he just invited me to kill innocent baby harp seals and use their beautiful skins for fur. Yet, 20 minutes later and some calm coaxing that included, "Get in the boat… honey," I stepped in.

Seconds later, I let out a shrill scream and jumped back out. There was a creepy-crawly spider on my seat! After another 20 minutes, I grudgingly got back in. And I am very glad I did. The transformation that took place within me was astonishing. As we travelled around the lake, the natural beauty of the trees and water was mesmerizing. But it was the intense speed of the boat – what is it with men and fast vehicles? – that brought me back to my childhood. We were zooming across the water so rapidly that I had to hold tightly onto my seat. The other cottages became a blur as we road out into the wild blue yonder.

At that moment, I felt entirely free. I was free from analyzing what would happen if I were violently thrown from the boat and forced to swim in the murky waters to shore. Free from worrying if the water would ruin my newly done golden highlights, or if the shirt I was wearing made me look fat. Free from the makeup I wear every day to make me feel more comfortable with myself in society. Free from worrying if I will pay my rent on time this month. And what about my phone bill? Will I be forced to live on the street without a cellphone? Who will feed my cats? Who will water my plants? This vicious cycle of thinking leads me nowhere very quickly.

I sometimes remind myself of my favourite author, Richard Bach, who wrote *Jonathan Livingston Seagull*. In it, an inspirational seagull, Jonathan, teaches us to be free and not to put limitations on ourselves or let fear stand in the way of inner peace, our goals, happiness and taking risks. Jonathan was my inspiration when, as a teenager, I felt trapped by society's unwritten rules.

Today, I believe that if we can find a way to get back to being tree-climbing, skateboarding, "riding at top speed in a motor boat with spiders" kind of people, we might begin to feel free again and stop putting limitations on ourselves. At least I hope so.

MOROCCAN PEANUT & TOMATO SOUP

1 onion, finely chopped	2 tblsp. chili powder
4 cloves of garlic, minced	1 tsp. cumin
2 tblsp. margarine	1 tsp. black pepper
1 (28-oz) can tomatoes, crushed or diced	1 tsp. hot pepper sauce
1 cup peanut butter	1 tsp. mustard powder
1/4 cup ketchup	1 tsp. parsley flakes (optional)
1/4 cup vinegar	2 cups water

In a large pot, saute onion and garlic in margarine until translucent. Add remaining ingredients, except water. Bring to a boil, stirring constantly, being careful not to burn the mixture. Add water slowly. Reduce heat to simmer and cook uncovered for 10-15 minutes. Stir occasionally. Enjoy!!!! *From "Gatherings" - Netivot HaTorah Cookbook.*

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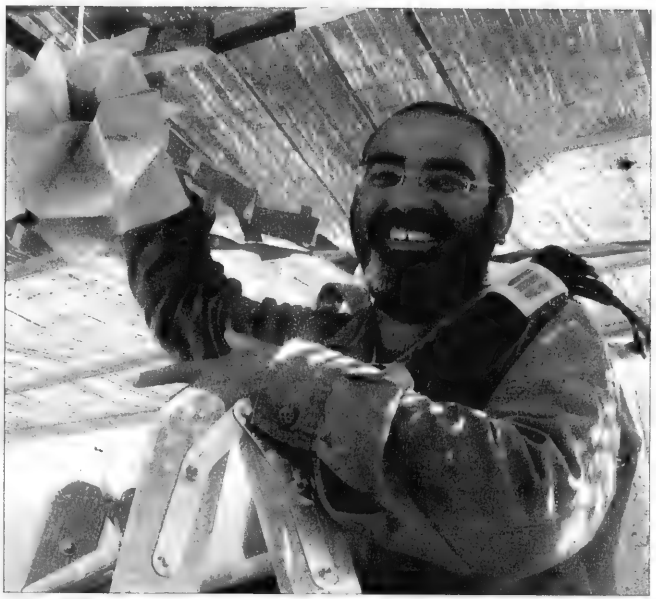

A DUTY TO DECORATE TOO: This IDF soldier takes time out from his other responsibilities to decorate the sukkah on his army base. [Israel photo]

One Jewish people, on Sukkot

By AVRUM ROSENSWEIG

URBAN WRITER

The morning winds blew and the Jewish people huddled inside their sukkot.

It had been a month since the Ben Aminadav family fled Egypt with 600,000 other Jews. The anguish of their years of enslavement, of humiliation, remained within them, but despite this, the morning sun rose for them with supremacy, and its rays shone through a cloud that had accompanied them since their exodus from Egypt.

The Ben Aminadavs opened the wooden door of their sukkah and made their way outside. The manna, a sweet food from heaven, had fallen, and Miriam – the mother of the family – scooped some up for her children. Nachshon, her husband, stretched his arms as widely as a big burly bear-like man can, then smiled as he began to sing and dance with uncontrollable delight.

Today Nachshon was an emancipated Jew, unstoppable, no longer at the mercy of pitiless Egyptian taskmasters. Today he was a Jew with the ability to actualize his individual spirit, his neshamah, and partake in the greatest divine gift of all – Jewish unity and peoplehood.

Nachshon felt a tap on his back and heard a humble voice call his name. He turned around and realized that his friend Moses had been watching him.

An angelic smile defined Moses' demeanour.

"Nachshon, I see you are better at being a free Jew than an enslaved one," Moses quipped.

"I must tell you," he continued, "I often worried for the slave drivers who oversaw your work on the storehouses, wondering if they were aware of your strength and stubbornness."

The two brave friends laughed heartily and embraced each other with admiration and love. Moses and Nachshon Ben Aminadav danced. Hundreds of Jews joined them in a freedom chain, holding hands tightly so that their bond would never be broken again.

The Children of Israel circled the rows of sukkot and shouted "Am Yisrael chai" – "The Nation of Israel shall live". The musicians blew their shofars. Long blows. Short ones. Then came the tekiah gedolah – a grand and undying blast that shook the hills and almost toppled the sukkot, and scared off some of the mental chains of slavery present in the souls of our people.

That evening, the Children of Israel feasted. Jewish children chanted poems, and fathers and mothers expressed words of praise to God for the chance to raise their families with beauty, goodness and the truth of Torah, and to one day do so in our land flowing with milk and honey, Israel. Moses and Aaron were hoisted onto the shoulders of every Jew, of every generation, and embraced for their courage and absolute love of the Jewish people.

It was the first Sukkot and the Jewish people were free. It was a glorious time and one that would forever be remembered and imitated.

Soon, the sun began to set. The winds began to blow and the Jews made their way back to their tiny sukkot. As they did, they extended wishes of eternal freedom, sweetness and solidarity among Jews – forever, everywhere, always.

As silence overtook the camp, Nachshon gazed at the sky and remembered the moment when he was the first Jew to leap into the sea as the Egyptian chariots were about to trample the B'nai Yisrael.

"Thank you God," he whispered, "for swimming with me. Thank you for our freedom. We will always be a people with great love for each other, and creative partners with you in this magnificent world you have made."

With that, Nachshon stepped into his sukkah, kissed the foreheads of his children as they slept and hugged his wife with the passion and romance of a free man.

(E-mail avrum@veahavta.org. Help the people of Sudan.)

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This Week

National

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High day school tuition sends parents to public schools. *Page 14*

Volunteer devotes over 60 years to Stashover. *Page 21*

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One week, two rallies

Last week, in two cities on two different continents, people rallied in support of causes close to their hearts. In Montreal, hundreds of people protested the decision by Concordia University to bar former Israeli prime minister Ehud Barak from speaking on campus. (*Please see related stories on pages 3 and 8.*)

In Jerusalem, thousands of Christians from around the world marched in the annual Feast of the Tabernacles solidarity parade.

[Yossi Lanton photo]

[Israel Sun photo]

Readers should know ...

Because our offices were closed on Thanksgiving and the Jewish holidays, our production schedule was severely truncated. As a result, this issue of *The CJN* went to press on Wednesday, Oct 6.

Shabbat Rosh Chodesh: Noach
Candlelighting: 6:14
Havdallah: 7:19

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News
week.

IDF must keep Qassams out of West Bank — please see page 33

News in Brief

CANADA

Israel at Space Meet

VANCOUVER— The Israel Export and International Co-operation Institute and the Israel Space Agency took part in the 55th International Astronautical Conference in Vancouver, Oct. 8 to 15. The ISA and IEIC jointly sponsored a booth that featured large Israeli companies such as Israel Aircraft Industries and and Elbit Systems. The IEIC also unveiled a memorial to Israel's first astronaut, Ilan Ramon, who died in the Columbia shuttle disaster last year.

New Hate Complaint

WINNIPEG — The Canadian Antiracism Education and Research Society said last month that Ottawa lawyer Richard Warman has launched complaints with the Canadian Human Rights Commission against the Alberta-based group Western Canada for Us and its leaders Glenn Bahr and Peter Kouba. The group, founded last January, ran a website with alleged hate material and held rallies in Edmonton for Holocaust denier Ernst Zundel, who is fighting deportation. Last May, police raided an Edmonton home where Bahr was staying and seized neo-Nazi material and computers that ran the website. Police are investigating Bahr for wilfully promoting hatred.

Cut Off Agency: SWC

TORONTO — The Simon Wiesenthal Center wants Canada and the United States to suspend payments to the UN Relief and Works Agency for Palestine Refugees (UNRWA) pending a probe into its hiring of Hamas members. The call came after UNRWA director Peter Hansen admitted Hamas members are among its personnel, stating: "Hamas is a political organization and not every one of its members is a militant and we do not do political vetting." Leo Adler, director of national affairs for Canada's Friends of SWC, said equating Hamas with a political party is "ludicrous. Hamas has been specifically outlawed in Canada and elsewhere."

WORLD

She's Fired – Again!

NEW YORK— A contestant on TV's *The Apprentice* lost her real job for comments she made on the show that were seen as anti-Semitic. In her final episode, Jennifer Crisafulli, 32, got into an argument with two customers at a restaurant she was managing for the show, which puts contestants in real-life business situations as they vie for a job with billionaire Donald Trump. Crisafulli later referred to the customers as "those two old Jewish fat ladies." After the show aired, she was fired from her job at Douglas Elliman, a Manhattan real estate firm. She said she mentioned on camera that she has Jewish relatives, but the comments were edited out.

Nominations Sought

NEW YORK — The Charles Bronfman Prize is seeking nominations for Year 2 of its Humanitarian Award. Deadline is Oct. 30. The $100,000 prize, funded by the children of Charles Bronfman, celebrates people under 50 "whose accomplishments on behalf of others enrich Jewish life." It will be presented in the spring. Jay Feinberg, 35, a leukemia survivor and founder of the Gift of Life Bone Marrow Foundation, won the inaugural prize this year. Forms can be obtained at www.theCharlesBronfmanPrize.com or by calling 212-931-0127.

Gibson Muse Beatified

ROME — The Pope last week beatified a 19th-century German nun who inspired Mel Gibson's *The Passion of the Christ*. After Anna Katharina Emmerick's death in 1824, grisly visions of Jesus' torture were attributed to her in a book, *The Dolorous Passion of Our Lord Jesus Christ*. A 1976 biography said she described one vision of an "old Jewess" who said Jews "strangled Christian children" and used their blood for "suspicious and diabolical practices." The visions had nothing to do with the honour, but the Anti-Defamation League, which accused *The Passion* of fostering anti-Semitism, expressed "deep distress" and said the move could "harm Christian-Jewish relations." Emmerick was one of five people the Pope beatified as the last step before sainthood.

Citizenship for Anne?

AMSTERDAM— The Dutch government faced pressure last week to grant citizenship to Anne Frank, the teenage Jewish diarist who hid from the Nazis in Amsterdam. Some 60 years after her death in the Holocaust, the issue arose after a TV contest listed her among 202 candidates for history's greatest Dutch person. Frank's family fled Germany when she was four, and the Nazis later stripped all Jews outside the country of their citizenship. Expecting to return, the family never sought Dutch citizenship. The government said it's legally impossible to grant her citizenship, but would try to do so.

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N.Z. Passport Probe Over, Ottawa Says

OTTAWA — An Israeli man wanted in New Zealand did not travel in northern Asia using a stolen Canadian passport, a spokesperson for Foreign Affairs Canada told the *New Zealand Herald* last week.

Zev Barkan is wanted in New Zealand as the ringleader of an alleged Mossad spy ring that tried to illegally procure a New Zealand passport. But the passport in the name of Kevin Hunter that he was reportedly using has resurfaced, "so there is no way… [Barkan] was travelling on the passport reported stolen," Reynald Doiron told the *Herald*, adding that Canada's probe of the case is over.

Two Israelis, Eli Cara and Uriel Kelman – a dual Canadian citizen who used a Canadian passport to visit New Zealand in 1999 – were jailed in the case and are to be released soon. Barkan fled the country, while a fourth man, a New Zealander, is thought to have fled to Israel, which has neither confirmed nor denied that Cara and Kelman are spies.

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Concordia decision called win for 'the violent ones'

By JANICE ARNOLD
Staff Reporter

MONTREAL – The administration of Concordia University was not swayed by charges that it is suppressing free speech and caving in to those with the potential for violence in not permitting former Israeli prime minister Ehud Barak to speak on campus.

Hillel, with the support of community leaders, also stood by its refusal of Concordia's offer to stage the event at one of several possible off-campus sites, with the university's co-sponsorship.

Concordia vice-president of services, Michael di Grappa insisted that the decision not to grant Hillel's request to have Barak deliver a public lecture, tentatively scheduled for Oct. 19 at the Loyola campus, was based solely on an audit conducted by the university's internal security team, in consultation with the Montreal police and RCMP.

Di Grappa said the administration admires Barak's peace efforts and is cognizant of the university's responsibility to foster free speech, but safety "unfortunately" has to be the first consideration.

At a rally organized by Hillel outside Concordia's downtown Hall Building, heavily guarded by police, McGill University professor Gil Troy accused the administration of "hiding behind a security assessment that gives a veto to the violent ones.

"Putting [the event] off-site is not the solution to the problem – it is the problem. It means something is fundamentally wrong here."

Wearing the ceremonial pink gown and cap of his Harvard alma mater, Troy said he did this because he feels the academic values of "free speech, open inquiry and civility are at risk."

Others who spoke in support of Barak's right to speak at Concordia included Rev. Darryl Gray, president of Alliance Quebec and one-time U.S. civil rights activist; and Concordia Student Union (CSU) president Brent Farrington. Rev. Gray said he would support even a Ku Klux Klan member speaking at Concordia because the best way to engage those with whom you disagree is directly.

Hillel co-president Jason Portnoy said the Concordia chapter of Amnesty International also lent its support.

Concordia's decision was denounced in the strongest terms by FEDERATION CJA president Sylvain Abitbol who told *The CJN*, "It's too easy. For the sake of not disturbing things, the Jews are being sacrificed."

He believes that two years after the "fiasco" that resulted in former Israeli prime minister Benjamin Netanyahu's talk being aborted, the university and police had time to learn how to deal with a similar situation.

"Either the threat is real or [it's] not." If it is only hypothetical, Abitbol said Concordia is setting a precedent that will make it difficult for any Israeli political figure to speak on campus and has "abdicated its responsibility" to provide for the exchange of views.

He said he expressed those views in a meeting between community leaders and administrators.

Asked if he feels Jews, who are among the university's most generous donors, should withhold their gifts, Abitbol responded: "Each donor can decide what to do. It is not for us to pressure anyone."

Israeli Consul General Marc Attali also expressed "outrage" at Concordia's decision. "How long must Concordia be at the mercy of a small, violent group of students?… Does this mean an Israeli cannot speak there ever?" He he told *The CJN* it is up to Concordia to see that Barak has adequate security for him to speak there. But, more importantly, he feels more should have been done over the past two years to see that the appearance of an Israeli does not pose a security risk.

Di Grappa said the audit found that security for Barak or any VIP, as well as for those on campus and the residents and four other institutions in the neighbourhood, could not be "guaranteed." He said he was not aware of any threat of violence, but that it was the judgment of the police that if anything got out of hand, they would have difficulty containing the situation.

Continued on page 29

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Greater Toronto Area

Lessons for fighting terror

From the editor's desk

The Sept. 27 issue of *The New Republic*, a weekly magazine of politics and the arts based in Washington, contains a superb essay by Yossi Klein Halevi and Michael B. Oren titled *Center Right: Israel's Unexpected Victory Over Terrorism*.

The authors are accomplished thinkers, writers and analysts, and astute observers of the multi-faceted and multi-troubled Israeli body politic.

Klein Halevi's most recent book is *At the Entrance to the Garden of Eden: A Jew's Search for God with Christians and Muslims in the Holy Land*. Oren's is *Six Days of War: June 1967 and the Making of the Modern Middle East*. They are both fellows at the Shalem Center in Jerusalem, a non-partisan research institute and think-tank for Jewish and Israeli social thought.

The article was written a few weeks before Israel's army entered northern Gaza to root out and destroy the Qassam missiles and their Hamas operatives. Thus, in the midst of the military campaign Israel is waging in Gaza against Hamas and its supporters, which, as of this writing, is in its eighth day, it may seem somewhat premature, if not inappropriate, to use terminology that suggests "victory over terrorism."

But the article is compelling, and not a paean of tribute to the besieged Jewish state, but rather a cold-hard assessment of the facts and a bold statement of what they perceive to be the lessons for other sovereignties of the very painful past four years of the intifadah.

Indeed, one of the important points the authors make about the intifadah is that it is inaptly called an "intifadah."

"Rather than calling the terrorism assault a war," they write, "Israelis reflexively adopted the misleading Palestinian term intifadah – implying an unarmed civilian uprising against an armed occupation. In fact, this was a war by armed Palestinians aimed mostly at Israeli civilians and launched after Israel had agreed to end the occupation – an anti-intifadah."

The authors do not equivocate. They attribute the success of Israel's campaign against the terrorists directly to the policies of Prime Minister Ariel Sharon.

"Israel's triumph over the Palestinian attempt to unravel its society is the result of a systematic assault on terrorism that emerged only fitfully over the past four years. The fence, initially opposed by the army and the government, has thwarted terrorist infiltration in those areas where it has been completed. Border towns like Hadera and Afula, which had experienced some of the worst attacks, have been terror-free since the fence was completed in their areas. Targeted assassinations and constant military forays into Palestinian neighbourhoods have decimated the terrorists' leadership, and roadblocks have intercepted hundreds of bombs, some concealed in ambulances, children's backpacks, and, most recently, a baby carriage."

But the battle for Israelis, the authors forcefully explain, has not been simply to destroy the terrorists intent on the Jewish state's demise. It has also been to fight the terrorists while ensuring the pillars of their democratic society are not toppled.

"In its victories and defeats, Israel is a test case of what happens to a democracy forced to confront non-stop terrorism. In their daily lives, Israelis must contend with the most pressing questions of the global war against terrorism: Can terrorism be defeated? And, in doing so, can basic democratic principles be maintained? Finally, does the moral necessity to defeat terrorism supersede the moral necessity to address the grievances of those in whose name terrorism is committed?"

The authors contend that "so far, Israel has answered these questions affirmatively." But they go further than assessing the merits of Israel's response. They distill from the prime minister's approach to fighting terrorism a number of lessons for "democratic leaders facing a war against terrorism."

"The first lesson," the authors suggest, is to "insure domestic consensus and the support of vital allies." Sharon did not fully engage the terrorists until he knew a majority of Israelis were with him and until he had established a supportive relationship with the American administration.

The utility and wisdom of this approach has proven itself again when the United States vetoed a lopsided, anti-Israel resolution in the UN Security Council condemning the Jewish state for its incursion into northern Gaza.

The authors posit three other lessons for the world to learn and absorb.

- "Addressing terrorists' grievances before terrorism is defeated only encourages terrorism and makes those grievances harder to resolve.
- "One can defeat terrorists without annihilating the society that hosts them.
- (And this one intended primarily for the American government) "Perhaps, the greatest danger in fighting terrorism is the polarizing effect such a campaign can have – not just internationally, but domestically. [A] strong political consensus for military action is necessary."

Klein Halevi and Oren have written an instructive retrospective of the Palestinians' four-year campaign of terror against the Jewish state. They emphasize that Israel is the vanguard foot soldier in the fractured army of the West fighting terrorism.

We would hope some of the generals of the West's army will read their essay, too.

—MBD

SeeJN

CHRISTIANS MARCH FOR JEWS:
Thousands of Christians from around the world marched in Jerusalem last week, waving banners with signs such as "We love Israel" and singing Hebrew songs. Some 4,000 pilgrims took part in the 25th Feast of the Tabernacles parade in the capital of the Jewish state. Another 6,000 Israelis, including representatives of El Al, the postal service and the national arms manufacturer Rafael, also took part in the march that snaked through west Jerusalem, shutting down traffic for several hours. The annual event is organized by the International Christian Embassy in Jerusalem.
[Israel photo]

Rabbi's mother killed on erev Yom Kippur

By PAUL LUNGEN
Staff Reporter

Only hours before prayers would begin on Yom Kippur asking God to seal us in the book of life, the mother of Toronto Rabbi Yoseph Zaltzman was killed in a car crash in Fair Lawn, N.J.

The Rebbetzin Chaya Esther Zaltzman was in the passenger seat of the car driven by her husband, Rabbi Chaim Dovber Zaltzman, when they were involved in a head on collision with a car driven by a 17-year-old girl who was speaking on a cell phone. Rebbetzin Zaltzman was killed instantly.

She and her husband were returning home after participating in a kapparot ceremony that is part of the ritual surrounding Yom Kippur. Rabbi Zaltzman was taken to the Hackensack University Medical Center with six broken ribs and a broken leg.

His son, Rabbi Yoseph Zaltzman, spiritual leader of the Russian Jewish community of Toronto, was immediately notified of the accident and flew to New Jersey prior to the onset of Yom Kippur. He spent the day in hospital with his father, who was only told of his wife's fate more than a week later when he was strong enough to take the news, Rabbi Yoseph Zaltzman said.

Speaking from New Jersey, Rabbi Zaltzman said "it is very painful to lose a mother like this. She was in Toronto for my son Levi's bar mitzvah on Aug. 31 and I took her to the airport on Sept.1. On Sept. 24 we lost my mother tragically," he said.

"We cannot ask questions to God, as we can't get answers," he continued. "We have to be strong and see what we could do for Mommy's soul."

Rabbi Zaltzman said his mother took a great deal of "naches" (pleasure) in her seven children, 55 grandchildren and four great grandchildren.Three of her sons are serving as Lubavitch rabbis in North American communities as are her four sons-in-law.

Chaya Esther Zaltzman is seen here with her husband, Rabbi Chaim Zaltzman, in a file photo.

The tragedy brought the family together from Denver, Colo..New Haven, Conn. and Toronto. When their father was told his wife of 50 years had died, "my father after a short while said, 'kinderlach (children), I hope you establish institutions in Mommy's name.'"

Rabbi Zaltzman said he planned to commission a new Torah in his mother's name that will unify the Russian Jewish community. He said he would solicit donations towards the cost of the Torah with any surplus going for mezuzot on the homes of Russian Jewish families. His mother was a great advocate of encouraging Russian Jews to place mezuzot on their homes, he recalled.

Rabbi Zaltzman, who returned to Toronto for two days of the seven day (shivah) mourning period, said "I was humbled by the outpouring of solidarity, sympathy, condolences by the Russian Jewish community and the [broader] Jewish community."

Chaya Esther Zaltzman was born 68 years ago in what is today the Republic of Georgia but which at the time was part of the Soviet Union. Her husband was born two years earlier in Kharkov, Ukraine and the two met in Moscow in 1954. They were married shortly thereafter.

Life was difficult for observant Jews in Communist Russia, but in 1957 the two established an underground yeshiva in Moscow along with a mikvah.

In August 1971, the family, which then included six children, made aliyah to Israel. In 1981, Rabbi Zaltzman's father accepted a position as rabbi and cantor for the Russian Jewish community in Los Angeles. In 1993, his parents moved to Fair Lawn where they opened the Brith Avraham Congregation.

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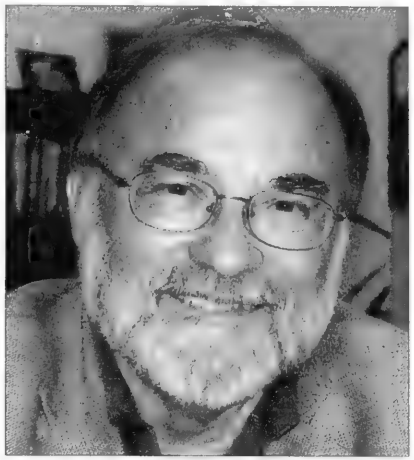
Outgoing Herut-Likud president 'can't sit back'

By FRANCES KRAFT
Staff Reporter



Harry Wolle

Once you're a Betari, you're always a Betari, says Harry Wolle.

A second-generation member of the right-wing Zionist group Betar, the youth wing of Herut-Likud, Wolle stepped down this summer after a total of 16 years in senior lay leadership positions. Most recently, he served four years as president of Herut-Likud of Canada, which has a list of approximately 1,000 members countrywide.

"The overriding factor for my continued involvement – and I will continue to be involved – is for the Betar-Tagar youth group [which has an active presence on half a dozen Ontario campuses following its revitalization in Toronto in the mid-1990s] and the tremendously important work they do fighting anti-Zionism and anti-Semitism on campus."

The 63-year-old Toronto insurance broker, whose successor Rose Lax shares his passion for helping students on campus, has a low-key manner belying his assertion that he "can't sit back and assume someone else is going to [take action]."

In January 2003 he joined Betar-Tagar members to protest outside the CBC building for media coverage that was seen as not being objective.

In a late summer interview in his office, decorated with family pictures and other paraphernalia including a framed picture of Zionist leader and Betar founder Ze'ev Jabotinsky, Wolle spoke of his early years that led to involvement with the organization.

Wolle's parents, natives of Sgiersz, a suburb of Lodz, fled Poland for Russia when Hitler came to power, following a tip from a gentile co-worker of Wolle's mother who had a German boyfriend. Close family members who stayed behind all perished, he said.

Born in Russia in November 1940, Wolle returned with his parents to Poland at age five. They didn't stay long, leaving when the Kielce pogrom broke out in 1946 and spending the next three years in a DP camp in Germany.

The family came close to making aliyah, but immigrated to Canada on hearing that the country needed tailors.

Decades later, Wolle and his family (he now has three children and two grandchildren) spent five years living in Raanana. In Israel, which Wolle still visits at least once a year, he was also involved with Likud on a volunteer basis, welcoming olim and helping organize a national election campaign.

Among other community activities, Wolle is a board member for Canadian Volunteers for Israel, and has been a brotherhood vice-president and Holocaust education committee chair at Shaar Shalom Congregation.

Although Wolle joined Betar as a young adult in Toronto, his membership predates his immigration. "My father was a Betari in Poland... While living in the DP camp, there was a Betar group – nothing to do with my father, just by coincidence – and I joined that Betar group."

Today, in addition to securing financial support for Herut-Likud's work, he sees one of the biggest priorities for the organization as informing people about "slanted" media and educating Jewish youth about Israel and Zionism. "Sometimes you have Jewish students, for lack of their own knowledge, working against Zionists," he lamented.

Has he ever come close to burning out? "Well," he said, "you question every once in a while, 'Is this effort worth it?' But then when you meet a student who says, 'Thanks so much, I was looking for somewhere where I could express my feelings of frustration,' it rekindles it.'"

The CJN *talks with incoming president, Rose Lax, in next week's issue.*

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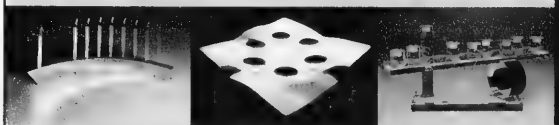

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DON'T MISS IT!

Hadassah Bazaar turns 80

By CAROLYN BLACKMAN
Staff Reporter

Bobby Wilson, a member of Toronto Hadassah-WIZO's Tel Hai chapter for 60 years, has been attending the organization's annual one-day bazaar for almost that long.

Recalling the earlier days of the bazaar, which is celebrating its 80th anniversary on Oct. 27, she says it was different back then.

"It was smaller, and we did everything ourselves. When I was bazaar chair in 1958 and 1959, I would come in my good suit and white gloves. I was going to an important function and I had to dress that way. I had a lot of respect for my role."

The bazaar is an institution, says Wilson. "When I went to Israel in 1958, I was literally greeted with a red carpet. When I visited one of the hospitals we help support, I was treated with such respect it was almost embarrassing.

"Still today, recipients know where the money is coming from, and they truly appreciate it."

Annual event set for Oct. 27

The bazaar, which features, among an array of items, food, new and used clothing, kitchenwear, toys and books, was actually started in 1917 by a group of local women, but in 1924, it joined Hadassah-WIZO, which has been running it non-stop since.

It has been held in such venues as the Masonic Temple, the Royal York Hotel and Varsity Stadium. Since 1949, it has been at Exhibition Place.

The organization attempted a two-day bazaar in the 1930s, but tired volunteers drastically reduced prices to sell out their merchandise on the first day. Since then, it has been one day only.

Over the years, according to bazaar statistics, more than 80,000 volunteers have helped out, and the more than 1.5 million shoppers have consumed about 100,000 bowls of matzah ball soup, 200,000 home-made blintzes and 300,000 corned beef sandwiches.

They have bought millions of books, millions of pairs of socks and shoes and more than 20,000 wedding gowns.

DooDoo the clown, who has volunteered at the bazaar for the last 25 years, estimates that he has given away more than 11,000 sticks of cotton candy, blown up 14,000 balloon animals, and walked around the bazaar floor about 500 times.

Judy Zelikovitz, president of Toronto Hadassah-WIZO, says the bazaar is an important part of the Toronto community.

Continued on page 23

THE NEW HOLOCAUST HISTORY MUSEUM
... A VIEW TO MEMORY

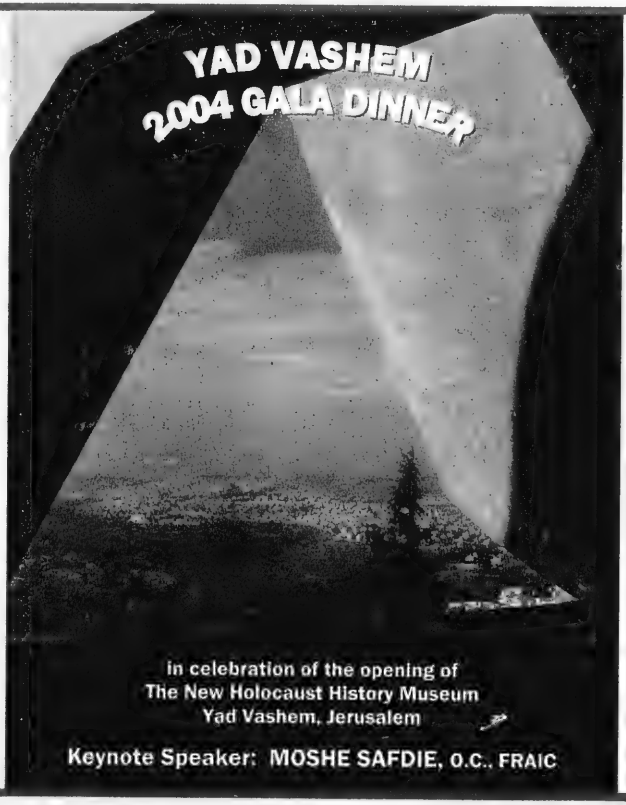
"I face this task with humility," were the opening words of world-renowned architect, Moshe Safdie, at the groundbreaking ceremony for the new Holocaust History Museum in May, 2000.

Safdie developed a prism-like structure 175 metres long, mostly underground, cutting into the Mount of Remembrance. The Museum entry cantilevers over the mountain, across the valley to the south, as its triangular shape disappears into the slopes with only its uppermost edge, a skylight, protruding through the mountain ridge — a luminous marker in the landscape.

The end of the Museum bursts forth from the mountain's slope; emerging from the story of destruction of the past to the breathtaking view of modern-day Jerusalem. This "World Rebuilt" balcony was generously endowed by Dr. Max and Gianna Glassman of Toronto.

The official opening of the New Museum will be held on March 15, 2005.

Proceeds from this campaign will purchase shuttle buses to provide comfortable touring of the 45-acre Yad Vashem campus.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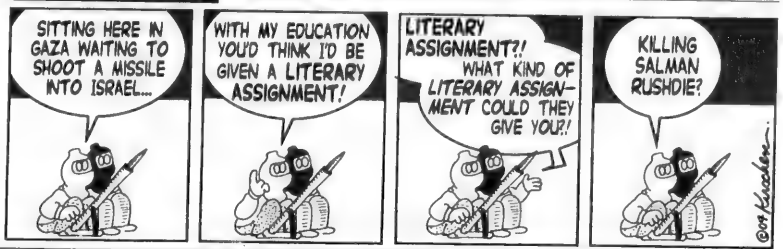
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KILLING SALMAN RUSHDIE?
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A veto to the thugs and extremists

It would appear that the administration of Concordia University learned the wrong lesson from the sorry events of Sept. 9, 2002, when an unruly mob of howling anti-Israel demonstrators, through violence and brazen intimidation, prevented former Israeli Prime Minister Benjamin Netanyahu from speaking at the university.

Instead of learning of the high importance of constantly reaffirming the sanctity of our fundamental freedoms of speech and of peaceful assembly, they apparently learned that our freedoms are not so fundamental after all, that they can be subordinated to the dictates of thugs, brutes and anti-democratic bullies.

How else can one understand the administration's lamentable decision last week to bar another former Israeli prime minister, Ehud Barak, from speaking to the university's students and faculty?

To be sure, the administrators did not make their decision lightly. They undoubtedly agonized over it. They were worried about safety. "We cannot deny that the events of Sept. 9, 2002 have influenced us," Concordia official Michael Di Grappa said. And so Barak was told to speak somewhere else, but not at Concordia University.

The consequences of the university's decision are horrendous, and they will surely spill onto other university campuses and linger there in the fields of intellectual discourse like scythes ready to cut down other tall principles of free inquiry and respectful debate.

The university has effectively taught the threateners of violence that their threats are effective. It stands to reason, therefore, that there will be more such threats.

The university has effectively given a veto to the extremists and the abhorrers of tolerance on the question of who is a permissible campus guest.

The university has effectively sided with the individuals who show contempt for and abuse the rules of democracy against those for whom the rules are the sustaining soil of civil society. As Prof. Gil Troy told a noonday rally of some 200 people protesting the ban last Tuesday, "the decision… punishes the potential victims and not the potential perpetrators of the crime."

"Who would have thought that in 2004 we'd be standing here today fighting for free speech at a university campus in Canada," Jason Portnoy, co-president of Concordia Hillel, plaintively asked last Tuesday. His plea was poignant. It was no mere rhetorical question. It points to an ominous horizon.

In justifying the university's decision Di Grappa said, "We look at our facilities from the point of view of 'What would happen if things go wrong?'" Sadly, for Mr. Di Grappa, for Concordia and, alas, for the rest of us – the society that cherishes our fundamental freedoms – things have already gone wrong.

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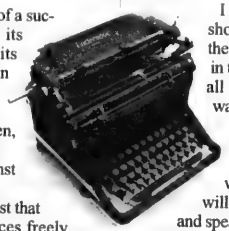
Jack Layton's capitulation

As reported in the media, Jack Layton's recent capitulation to Muslim New Democratic Party members and party supporters who criticized the NDP caucus for sending two MPs to Israel without the party's permission is laughable yet mortally dangerous to our society.

Israel was and remains the only example of a successful socialist society, particularly with its kibbutz movement, its trade unions and its national health, welfare and immigration support programs.



Israel is the only democracy and protector of human rights, with equality for women, in the Middle East.

Israel is alone regionally in its fight against Islamism and related Muslim terrorism.

Israel is the only country in the Middle East that allows all religions to observe their practices freely, openly and without fear.

Layton's position against Israel, and by extension world Jewry, which is experiencing a rise in the most dangerous forms of anti-Semitism, will be viewed historically as part of what will eventually be seen as factors that contributed to bringing Islamism, with its car and suicide bombs and societal destabilization, to Canada. And come it will.

Layton's weak backbone is identical to that of the Spaniards and the French and all other nations who ignore the plight of Israel. Israel is the canary in the coal mine. When democracy and demagogy coincide, evil can ensue.

Layton should be ashamed, not that the other parties are much better.

We must be vigilant. Layton's party should carefully consider the messages of Jane Jacobs' new book, *Dark Age Ahead*.

Sander Gladstone
Toronto

* * *

Thugs must not make the law

I am an alumnus of Concordia University and sat on the health and safety committees and sub-comittees after the riot of 2002. I was also in the Hall Building Room H110 when the speech by former Israeli prime minister Benjamin Netanyahu was cancelled. I was attending the speech out of personal interest and because my field of study is Judaism and Islam.

At the time, the protesters said, it was because Netanayhu was a criminal and hated Palestinians. Netanyahu has always been tough on Palestinians and I could understand their anger. But I could not understand the fact that they prevented him from speaking and stopped him from entering Concordia, which they labelled "our university."

Concordia is my university, too. I have served it well, first as a loyal student, then as a member for two years, 2001 to 2003, of the Graduate Student Association, vice-president, advocacy. I graduated with a master's degree in June in history and philosophy of religion, and I am a member of the Alumni Association. I am also a mentor, helping mature students adjust to life on campus.

Now another former Israeli prime minister, Ehud Barak, is forbidden to speak. He tried to make peace with the Palestinans and took part in peace talks with Syria. He was seen as a hope for peace. Now Concordia is refusing to give him a voice.

I am appalled and disgusted at the weakness shown by the administration of Concordia and by their blindness to the reality on campus. By giving in to the thugs, vandals and bullies, they are hurting all students and preventing free speech. I do not want bullies taking control of my university.

The bullies are winning. Thugs are making the law.

Now it is Barak. Who will it be next? Jews will be forbidden to talk at universities, then it will be gays, and then everyone else. We must act and speak out against this injustice. Barak must speak on campus. Bring in the RCMP, Sûreté du Québec, the army, if needed. But make it safe so that he can speak.

Celine Leduc
Montreal

* * *

Said's views distorted

In her column "War of the worlds" (*CJN*, Sept. 23), Jean Gerber accuses the late Palestinian scholar Edward Said of having "rejected Oslo and all other attempts to reconcile Palestinian aspirations with Israeli realities," of having "failed his people miserably by toeing his consistently hard line," and of having been a "stumbling block" to reconciliation.

This is a grievous distortion of Said's views, whether one agrees with them or not. Said was indeed critical of Oslo and the official "peace process," because he saw it as entailing a disguised continuation of the post-1967 Israeli occupation. He also condemned the systemic discrimination against Palestinian citizens in Israel. But this did not entail the denial of Israel's right to exist as a national entity. Said expressed support for the idea of a bi-national state, one that would "preserve for Palestinians and Israeli Jews a mechanism or structure that would allow them to express their national identity," he said in an interview with *Ha'aretz* in 2000. In an interview in the Minneapolis *Star Tribute* in 1999, he spoke of the need to "devise a means where the two peoples can live together in one nation as equals."

Said strongly condemned Palestinian terrorist attacks against Israeli civilians. Writing in the Egyptian weekly *Al Ahram* (March 16, 2003), he denounced "Palestinian Islamists" for their "wantonly barbaric suicide bombings," and rejected the term "resistance fighters" for the perpetrators of such attacks.

Further, Said was a founder, together with Argentine-born Israeli conductor Daniel Barenboim, of the West-Eastern Divan Orchestra, which brings together Arab and Israeli musicians. All this hardly amounts to adopting a "hard line" and being "a stumbling block to reconciliation."

Carl Rosenberg
Vancouver

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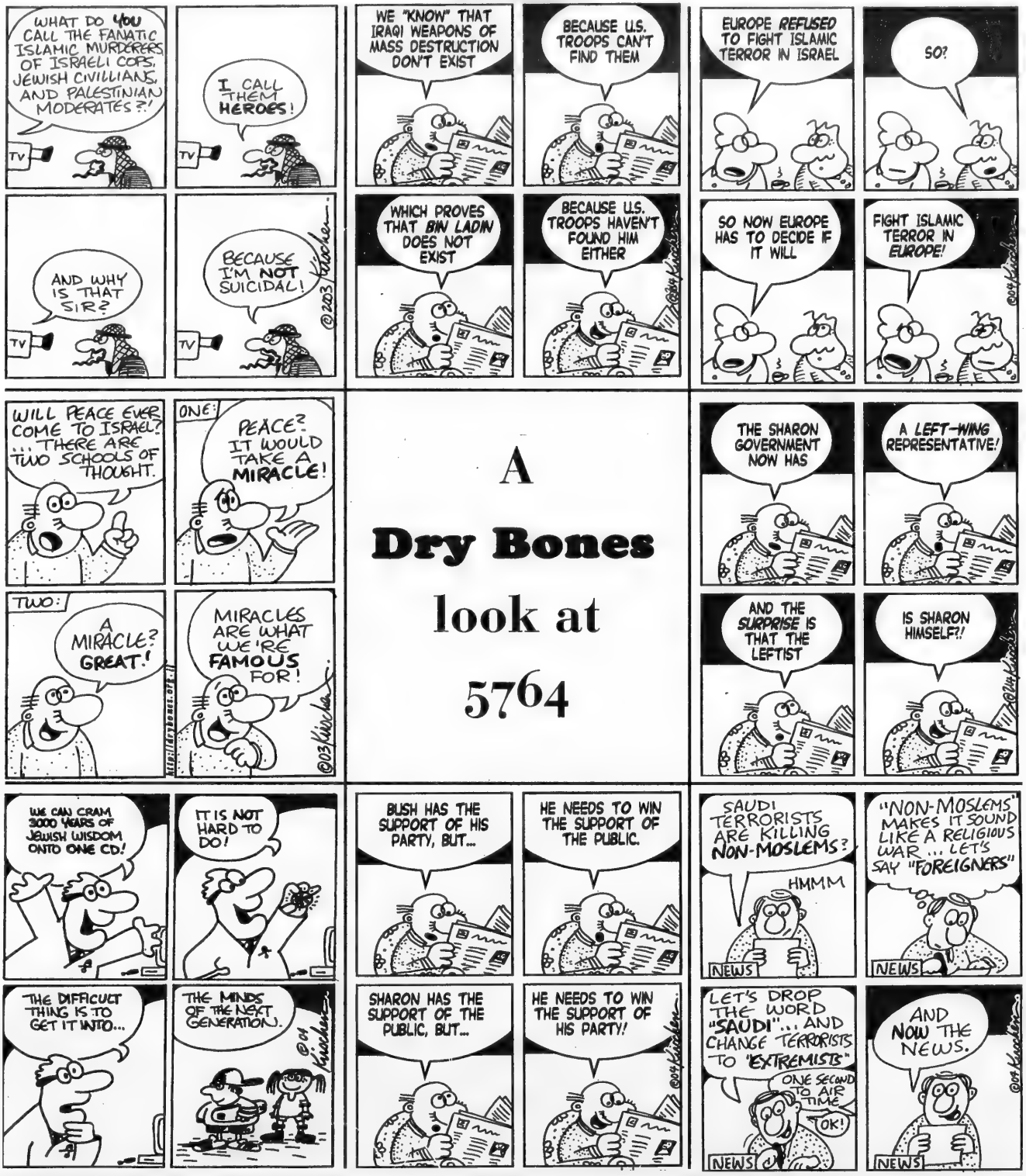
A Dry Bones look at 5764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I CALL THEM HEROES!
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BECAUSE I'M NOT SUICIDAL!
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BECAUSE U.S. TROOPS CAN'T FIND THEM
WHICH PROVES THAT BIN LADIN DOES NOT EXIST
BECAUSE U.S. TROOPS HAVEN'T FOUND HIM EITHER
EUROPE REFUSED TO FIGHT ISLAMIC TERROR IN ISRAEL
SO?
SO NOW EUROPE HAS TO DECIDE IF IT WILL
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THE DIFFICULT THING IS TO GET IT INTO...
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SHARON HAS THE SUPPORT OF THE PUBLIC, BUT...
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HMMM
NEWS
"NON-MOSLEMS" MAKES IT SOUND LIKE A RELIGIOUS WAR... LET'S SAY "FOREIGNERS"
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LET'S DROP THE WORD "SAUDI"... AND CHANGE TERRORISTS TO "EXTREMISTS"
ONE SECOND TO AIR TIME
OK!
NEWS
AND NOW THE NEWS.
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NEWS

Opinions

An anti-Chomsky reader, at last

For more than 40 years, Noam Chomsky has revelled in the role of intellectual flag-bearer for many lefties and peaceniks across the planet. Having established himself as a linguist of international stature, he has deftly exploited his scholarly fame to gain respect for his political agendas. What one necessarily has to do with the other is a matter of contention, but as mesmerized as they usually are with his messages, few of his disciples find it necessary to ask this question.

Lawrence Hart in Hamilton

What is even more incongruous is that many of those who might ordinarily assess Chomsky's record as a linguist according to the highest possible standards seldom find it necessary to apply similar criteria when it comes to critiquing his political views.

In the absence of such scrutiny, Chomsky has been able to weave a vast and complex web of misleading ideology – based usually on sloppy logic and often couched in the telltale rhetoric of conspiracy theorists and social anarchists. Central to his writing is a visceral and boundless anti-Americanism that first emerged under cover of U.S. involvement in Indochina in the 1960s. It then morphed into a wider polemic during the resurgence of Cold War tensions in the 1980s. Similar invective has followed in the aftermath of 9/11 and President George W. Bush's declaration of war on global terrorism.

But inasmuch as anti-Americanism is his primary obsession, Chomsky has also found sustenance in his relentless attacks on Israel, which he has described as a terror state "with points of similarity" to the Third Reich, and as the "Little Satan" operating alongside the American "Great Satan." His stewardship of the divestiture campaign against Israel is yet a further manifestation of his animus towards the country and its interests. Moreover, it has been his long-held view that Israel's establishment as a Jewish state was a mistake in the first place.

Debunking the myths, misinterpretations and historic distortions that are so intrinsic to the Chomsky mystique can be difficult. Doing so requires academic skill and sound judgement – both of which are clearly demonstrated in the just-published *Anti-Chomsky Reader*, edited by Peter Collier and David Horowitz (Encounter Books, San Francisco). In nine well-written and exhaustively researched chapters, various authors meticulously dissect Chomsky's arguments on a number of important topics. The sections about his "war against Israel," his foray into the murky world of Holocaust denial, and his criticism of the media are especially compelling.

At last, we have, in one volume, a comprehensive and easily accessible resource that can be used by both scholars and laymen alike to more effectively challenge the misguided Chomsky dogma that has so far seemed to escape the neutralization it so richly deserves.

To Montreal with love

Having recently returned from a week as a guest of FEDERATION CJA in Montreal, I am reminded of an old saying – it takes travelling abroad to make us realize how fine is the home we have left behind. I am reminded of it because I came back from Canada persuaded yet again that with us, the Jews, it's a lot more complicated, that the cozy warmth one identifies with a sense of home can be experienced very far from home, whenever we are with one another.

Ross Culiner in Jerusalem

A prolonged national homelessness lasting close to 20 centuries contributed greatly towards the shaping of our particular psychology and outlook. Through much of that period, the single home that really did matter to us, the Land of Israel, was remote and inaccessible. Having, therefore, to make do with a string of temporary lodgings in other people's backyards, we evolved into a civilization in a suitcase – portable, self-sufficient and geographically transferable. We compensated for our lack of a permanent dwelling place with a highly developed sensibility of being part of a widely dispersed collective, the Jewish people.

This fellowship spanned continents and diverse cultures, knew no barriers or borders and fed upon the poignancy of our essential rootlessness. It imbued casual encounters between Jews, however different their backgrounds and circumstances, with an immediate intimacy and sympathy. There was a host of shared values, attitudes, traditions, memories and dreams. There was also a historical and religious consciousness, sometimes acute, sometimes more vague, but sufficiently compelling to inspire many of us to great deeds and outstanding achievements.

What is remarkable to me, however, is that modern Zionism, while giving us back the homeland we'd lost in antiquity with its identifiable geography and permanence of place, has not deprived us of that extra-territorial dimension of belonging, so to speak, to the great extended "Jewish family" – something that even today continues to colour our perceptions, as well as enhance and enrich our relationships.

In this light must be seen the Israel-Diaspora interaction, which does not fit the usual homeland-versus-expatriate community model, or centre-versus-periphery one. What we seem to have, rather, is the modern-day embodiment of an ancient and successful paradigm – a symbiosis and cross-fertilization between differing but equally worthy types of Jewish experience.

Which brings me back to the Montreal Jewish community and my stay there. It is far too tempting for us living here in this dusty, dry and dear land of Israel, this seething cauldron of our contemporary national renaissance to lull ourselves into the illusion that around our sun revolve all those little planets of Diaspora Jewish life, like bravely, if faintly, twinkling celestial bodies hopelessly adrift in the big black chill of dispersion. Which is why it is of paramount importance that as many Israelis as possible gain a firsthand glimpse of what I myself glimpsed in Montreal – the vibrancy, richness of Jewish cultural expression, concern and compassion that underlie a sure sense of direction and a sure instinct for self-preservation. The outstanding achievements in all institutional areas – culture, education, health and care for the aged and needy – are dazzling and, speaking as an Israeli, profoundly humbling.

But above all, it was the sense of warmth, that sense of being "at home" I have been talking about, that most impressed me. With us, the Jews, the old saying is wrong. Home will always be where we can be with one another and share that very special, hard-to-define something that makes being Jewish a pleasure and privilege.

Perhaps too much blood, sweat and tears have flowed under my own bridge for me to ever reconsider a swim back upstream into the clear, blue and tranquil waters of the St. Lawrence River to reside contentedly on Canadian shores. But I know that you there, and we here, are each doing our part to ensure that this incredible enterprise called Jewish civilization remains on a steady course into the future. I also know that you are with us and behind us when it really counts. I know it, because I can feel it. And it feels, to be honest, just like home.

To comment, contact culiner@netvision.net.il.

Dennis Ross and the myths of Oslo

Despite the catastrophic failure of the Oslo peace process and four years of terror, many diplomats, journalists and academics repeat the mantras about restarting negotiations. But after the publication of Dennis Ross's monumental memoir *The Missing Peace*, the myths of Arab-Israeli peacemaking are even shakier than before.

Gerald Steinberg in Jerusalem

For 15 years, Ross was a senior American policy maker dealing with this issue, and his experience and expertise are unique. As this detailed memoir demonstrates, the peace efforts didn't fail due to personality clashes or because negotiators lacked the creativity to close gaps on borders and Jerusalem, as is often claimed. In more than 800 fascinating pages, Ross unintentionally demonstrates that the core obstacle to compromise and peace has been, and continues to be, the Palestinians' unwillingness to forgo the option of destroying Israel.

This book is a cautionary tale that should be required reading for Canadian diplomats and pundits who claim expertise on the Middle East, although most will try to avoid the obvious conclusions. Like many members of this fraternity, Ross was emotionally committed to the "peace process," which blinded him to the evidence that the Palestinian leadership is neither ready for nor interested in a two-state solution. While providing a very detailed account of innumerable meetings, tactics, negotiation sessions, phone calls and summits, Ross also reveals how he missed the big picture.

For example, until everything unravelled after the Camp David summit, the American peace team never took a step back to ask whether a foundation for peace even existed. Their emotional commitment to "the process" blocked this kind of cold and unemotional assessment. As a result, they ignored evidence of massive corruption in the Palestinian leadership and paid little attention to the incitement in official Palestinian media and repeated in speeches by Palestinian Authority President Yasser Arafat.

Most diplomats, including the security-minded Americans, also gave relatively little weight to Palestinian terror. In this otherwise comprehensive volume, Ross omits the key information related to Arafat's involvement – such as when the PLO leader's limousine entered Gaza after the 1994 agreement carrying terrorists Jihad Amarin and Mamduh Nofal. Both were denied entry under terms of the deal signed with Israel.

Similarly, would-be peace-makers consistently dismissed the impact of terror attacks, facilely blaming them on "radical opponents of peace." But Arafat's fingerprints were quite visible – he fanned the flames by providing weapons, funds and other forms of support for terror bombings. After each wave, his forces would round up the usual suspects, then let them go as soon as the pressure dropped. The Americans explained this as a tactic designed to get a better deal, but for Israelis, the promised exchange of land for peace – meaning the end of terror – turned out to be a mirage. To his credit, Ross recalls that the suicide bombings in early 1996 ended Israelis' faith in Oslo and resulted in Benjamin Netanyahu's electoral victory, and not the reverse.

Ten years later, after more than 1,000 Israelis have been killed by Palestinian violence, there is no basis for believing that the "land for peace" equation can be revived in the foreseeable future. This history clearly shows that the simplistic mantra calling on Israel to "end the occupation" in order to create the basis for a Palestinian state and for peace has run its course. Complex proposals such as the so-called "road map for peace" will simply allow Palestinian terror groups to re-arm and plan for the next round of the continuing effort to destroy Israel. Even Ross fails to understand that in 1999, then prime minister Ehud Barak realized that without a clear end to the conflict, every Israeli concession (particularly regarding Jerusalem) would simply become another lull that would allow the Palestinians to wage war.

As a result, we are left with two bad options – maintaining the status quo or unilateral disengagement. For veteran diplomats such as Ross, neither provides hope for a grand breakthrough. And since the status quo – meaning more suicide bombings and international pressure on Israel – is unacceptable, the only remaining option is unilateral separation. This will not satisfy the emotional desire for real peace, but by reducing daily friction between Israelis and Palestinians, it might help promote pragmatic coexistence. When compared to the prospect of unmitigated terrorism, this option looks relatively hopeful.

The Kirshner File

Palestinian uprising simmers after four years

Hamas, the Islamic movement bent on Israel's destruction, marked the fourth anniversary of the intifadah on Sept. 28 by firing three Qassam rockets into the western Negev. One rocket hit Sderot, a dusty development town inhabited mainly by Sephardi and Ethiopian Jews, while two others landed near kibbutzim in the region.

Sheldon Kirshner in Toronto

As 10 people were treated for shock, Sderot's mayor, Eli Moyal, demanded that the Israeli government find an immediate solution to the problem. In the past three years, some 70 Qassams – a crude missile with a maximum range of about nine kilometres – have fallen on Sderot, which is adjacent to the Gaza Strip, home to 1.3 million Palestinians.

Shaul Mofaz, the defence minister, promised Moyal that the army would take further steps to counter the Qassams. But on the following day, Sderot was subjected to the most deadly Qassam barrage to date. A rocket crashed into a house and killed two children, despite the fact that Israel had just installed a new radar system to give residents a 15 to 20 second warning of incoming Qassams. Not since late June had a Qassam caused a fatality in Sderot.

Israel responded by attacking northern Gaza – Beit Hanoun and the Jabalya refugee camp in particular, the sources of the Qassams. It was Israel's 13th incursion into the Gaza Strip in three months. But this operation, code named Days of Reckoning and described as the biggest Israeli thrust into Gaza since the Six Day War, was clearly different, aimed at creating a sizable buffer zone between Israel and Gaza so that towns and settlements in Israel are no longer within range of the increasingly effective Qassams.

The raid, which may last for weeks, according to Gen. Moshe Yaalon, the chief of staff, seems paradoxical.

Israeli Prime Minister Ariel Sharon said last week that it is designed to show the Palestinians that Israel will not withdraw from Gaza under fire and thus encourage more attacks from militants who want to fight on. But can Israel achieve this objective without occupying Gaza indefinitely or without entering into direct negotiations with the Palestinians?

Palestinian technicians are working feverishly to expand the range of the Qassams, and if they succeed, the security zone Israel is currently carving out in Gaza will have to be enlarged so that a city such as Ashkelon cannot be threatened. But Sharon insists that his unilateral disengagement plan, which is scheduled to be implemented next year in the face of fervent opposition from Jewish settlers of Gaza, will be carried out.

Israel's incursion into northern Gaza, which is modelled on Operation Defensive Shield and Operation Determined Path, undertaken in the West Bank in the spring of 2002, sharply belies the claim in some quarters that the Palestinian uprising is drawing to a close. Various observers, from Yaalon to syndicated conservative American columnist Charles Krauthammer, have declared that Israel has "won" the intifadah. But this assertion stretches the truth.

Israel has succeeded in dampening the intifadah, the low-grade war of attrition that reached a peak of intensity in 2002 when 456 Israeli civilian and soldiers were killed. But its embers still flare up and have yet to be extinguished, proving the old adage that a rebellion like this cannot be stamped out solely by military means.

This intifadah, which is actively supported by Hezbollah and its patron, Iran, is far more serious in scope than the first uprising, which broke out in the Jabalya refugee camp in December 1987 and essentially ended when the first Olso accord was signed in September 1993.

Israel basically used riot control methods to deal with the first eruption, which claimed the lives of less than 200 Israelis and about 1,000 Palestinians. More often than not, Palestinian demonstrators vented their fury at the occupation by throwing stones and Molotov cocktails, and the violence was virtually confined to the West Bank and Gaza. But in the latest reincarnation of the intifadah – which has often spilled into Israel proper, unmasking some Israeli Arabs as perpetrators and collaborators – the Palestinians have drawn on weaponry such as Qassams and anti-tank missiles.

What also distinguishes the current intifadah from the first one is the deployment of the Palestinians' newest terror weapon, the suicide bomber. The Palestinians have staged 138 such bombings in the past four years, the last two having occurred in Be'er Sheva on Aug. 31 and in Jerusalem on Sept. 22. Israel, however, has foiled some 600 attacks. The indiscriminate bombings have sown fear, anger and disgust in Israel and hardened the political views of most Israelis, making the attainment of peace all but impossible for now.

These attacks have killed more than 1,000 Israeli civilians and soldiers and wounded an additional 5,600. Israel's fatalities in the intifadah are exceeded only by two previous conflicts – the 1948 War of Independence and the 1973 Yom Kippur War.

Israeli forces storm into the northern Gaza Strip after Qassam rockets kill two children. [Israel Sun photo]

Observers guessed this intifadah would be a bloody affair. Before it erupted, the Israeli chief of staff warned the Palestinian Authority, headed by Yasser Arafat, that Israel would not hesitate to use tanks and helicopters to try to crush a revolt. And that is precisely what has happened since a Palestinian mob murdered two Israeli reservists in Ramallah in October 2000.

Since that ugly incident, which outraged Israeli public opinion and cast a pall on the faltering Olso peace process, Israel has been ceaselessly on the offensive. It has launched punitive raids, assassinated terrorist leaders (even as far afield as in Damascus, where a Hamas operative was blown up by a car bomb on Sept. 26), arrested ring leaders, imposed curfews and closures and razed the homes of suicide bombers and their supporters.

The seemingly never-ending series of retaliatory and pre-emptive land, air and sea strikes, which have exposed Israel to condemnation and demonization overseas, have killed more than 3,000 Palestinians and injured upwards of 20,000. The raids have also torn apart the Palestinian Authority, exacerbated the misery and hopelessness of ordinary Palestinians and, of course, impeded the chances of a rapprochement between Israel and its Palestinian neighbours.

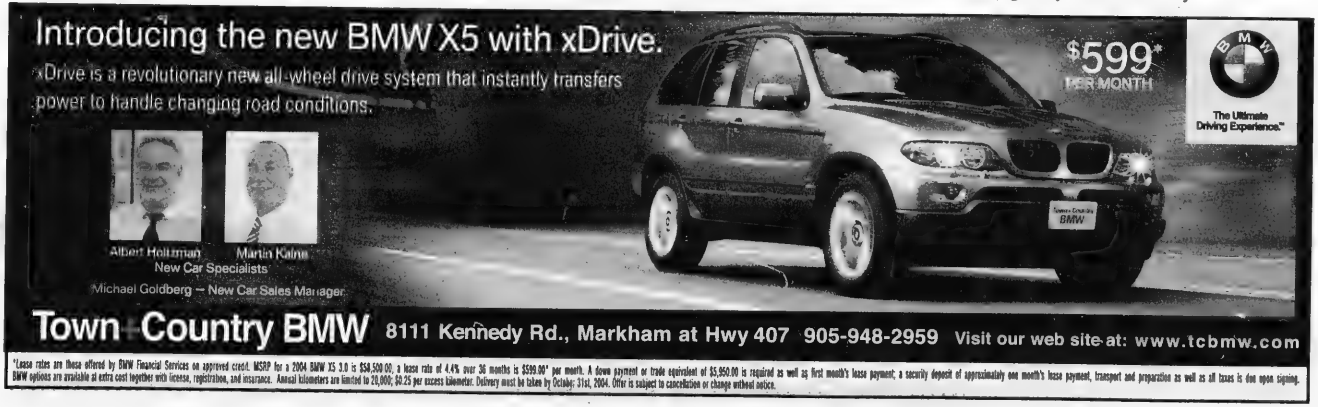
Indeed, with the internationally sponsored "road map to peace" having imploded since its introduction last year, the Palestinians are no closer to achieving their primary goal – statehood. (Two weeks ago, the Palestinian prime minister, Ahmed Qureia, who has deplored suicide bombing as damaging to the Palestinian cause, called on his fellow Palestinians to rethink their tactics).

These measures, plus Israel's construction of a separation fence that runs mainly through the West Bank rather than along the old Green Line, have significantly lowered the Israeli death tolls. The Palestinians killed 213 Israelis in 2003, but the figure in the first eight months of this year was 80.

As a result of its draconian methods, Israel's armed forces have managed to minimize the dreadful impact of the intifadah on Israeli society. The Israeli economy, after three years of recession, is showing signs of life again. The growth rate in the second quarter was 5.6 per cent, compared to 6.8 per cent in the first quarter. Exports were up and tourism was recovering.

But, as last week's massive Israeli raid into Gaza demonstrates, the intifadah is still simmering, and sometimes boiling over, with no real end in sight. And Hamas is still firing Qassams into Israel.

What is required, now more than ever, is a multilateral political solution that courageously addresses the key issues.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School daze

New location for Heschel

Teacher Ehud Viner supervises students in grades 5, 6 and 7 at The Toronto Heschel School as they take part in a track and field activity at Heschel's new branch at 819 Sheppard Ave. W., near Faywood Avenue. The school moved its 111 students in grades 5 to 8 into the building this fall after outgrowing the school wing of Adath Israel Congregation. Heschel shares the facility – which is owned by the Toronto District School Board – with Hudson College, a private, non-denominational school.

Sukkot celebration at Leo Baeck

Grade 2 students at Leo Baeck Day School's Atkinson campus celebrated Sukkot with their teacher Judy Shigris in a new sukkah donated by school's parent association. The children decorated the sukkah, sang songs and recited the blessing over the lulav and etrog.

[Jan Lapedus photo]

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High tuition makes public schools more attractive

By SARI ZON

School Parents SPEAK

Recently I have been forced to seriously examine my reasons for enrolling my kids in a Jewish day school despite the financial strain it imposes. After all, the provincial government says we have a choice. Every Canadian is entitled to a free secular or Catholic education, with the option of providing a different, faith-based education at their own expense should they choose to do so.

But many families who would choose a faith-based school are prohibited by financial constraints from making that choice. More and more Jewish students are entering public schools because their parents can't afford day school, and many fear that shrinking day school enrolment will trigger a slow erosion of Jewish faith and culture.

Although a Jewish education has always been a fundamental priority in our family, we are now forced to explore the local public schools. With the provincial Liberal government's retroactive removal of the Education Equity Tax Credit, and with day school tuitions skyrocketing to cover costs, we're paying $21,000 this year for two kids. While families with the lowest earnings receive subsidies, the largest group, those in the middle-income bracket, are stuck. For some, the cost is prohibitive, yet for many, a Jewish education is essential.

> **'But school is where our kids gain the understanding of what it means to be a people'**

Our home is a Jewish one. We observe holidays and rituals, and if we do take our kids out of day school, we will practise more at home to compensate. Why then is it so distressing that their Jewish education may be short-lived? What precisely are they gaining there that we can't provide?

Largely it is the Hebrew language. We don't speak it at home and yet the ability to speak and understand Hebrew connects us in a vital way to the State of Israel. For those of us who want Israel to be a part of our children's consciousness, the strong connection they develop through knowledge of the language is invaluable.

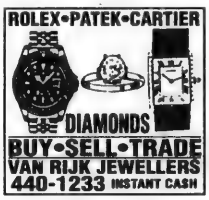
As a family, we celebrate the holidays, but learning about them in a day school environment offers a level of understanding and sharing that we can't match. The holidays are times to remember our history as a people. Pesach recalls the exodus of the Jewish people from Egypt; Shavuot commemorates the giving of the Torah; Purim is about victory for the Jewish people – and so on. Even Yom Kippur, a day of introspection and thought, is an occasion to ponder our actions toward others. Judaism is not a solitary religion.

As a family, we can maintain our faith through prayer and by observing Shabbat and the holidays. But school is where our kids gain the understanding of what it means to be a people. It's where they feel that connection every day. School is where they study it, share it, sing it, dance it, re-create it and rejoice in it. There is no Judaism without Jewish learning, and only the school environment can foster that learning, making it part of daily routines and ensuring its continuity.

Whether or not we all agree on the merits of a day school education, one thing is certain: each province should be funding at least the general studies portion of every Canadian child's schooling. The fact Catholic schools are fully funded and no other faith-based schools receive any funding is a blatantly discriminatory practice, one that even the United Nation Human Rights Committee has censured.

As a community, we need to make ourselves heard on this fundamental matter. We must pursue those provincial and federal representatives who think this system is acceptable. Other provinces have extended significant funding to faith-based schools with no adverse affects, and I am confident that, with enough prompting, Ontario will too.

Sari Zon is the mother of two children at the Montessori Jewish Day School. This article is the first of an occasional series.



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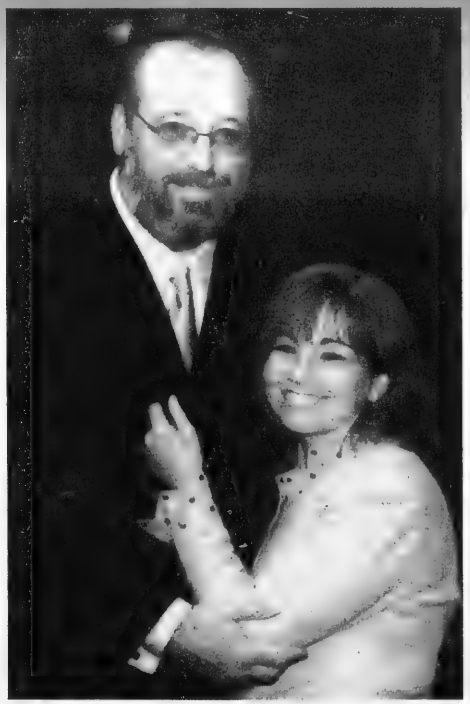

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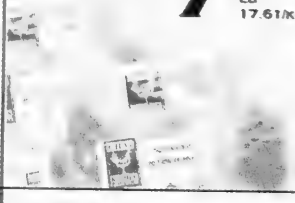

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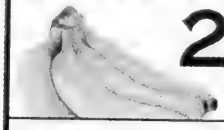

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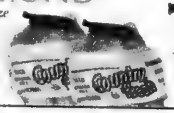

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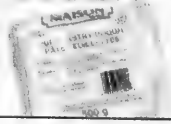

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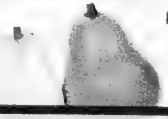

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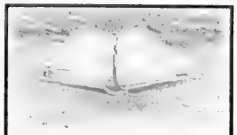
We cannot rationalize everything

By RABBI MARK FRIEDMAN



Recently, I read I a review of a new book written by a PhD candidate in neuroscience at UCLA. The book's main theme is an attack upon organized religion and, in particular, upon the tolerance exhibited by religious moderates. It sounded, according to this review, like an angry, confrontational work.

Nonetheless, the reviewer observes that the author does concede that there exists in the world a place for the mystical and the numinous. He acknowledges that there are experiences that can be characterized as "religious" in nature, experiences that reflect an awareness of transcendence and one's humility before the complexity of nature and the world. Following immediately upon this observation, the reviewer adds the coup de grace. The writer, maintaining his atheistic stance, assumes that all such phenomena will one day be explained and accounted for through neuroscience and the continued study of the human brain.

I attended high school with someone like this author. He had great doubts about a supernatural deity but he maintained no doubts about science. Everything may be explained; all phenomena are comprehensible through the scientific method.

I had an easy riposte to this claim. I asked him to explain how Nazism arose, and I asked him how he could account for the fact that the most scientifically advanced culture in the world could commit such atrocities and destroy millions of lives. I asked if he believed there was a rational explanation of why all these people had to be killed. He, as one might expect, could not respond. He simply repeated his position that, in the end, science would prevail and find a logical explanation.

Yet, the PhD candidate in question appears to go a step farther than my young friend. He seems to be convinced that even internal experience and emotion are comprehensible. Apparently, any semblance of religious experience can be reduced to a matter of neurons.

> ***'We risk not apprehending the presence of the Divine'***

I beg to differ with this author. It seems to me that he would do well to read some of the works of the modern Jewish philosopher Rabbi Abraham Joshua Heschel.

Heschel writes, for example, "Beyond our reasoning and beyond our believing, there is a preconceptual faculty that senses the glory, the presence, of the Divine. We do not perceive it. We have no knowledge; we have only awareness."

According to Heschel, our awareness of the Divine comes to the surface in moments of awe. At such a time, we are aware, in a heightened way, of the created nature of the universe. Heschel argues that even the most cynical of people have experienced moments like these. The experience may originate, for instance, in viewing a spectacular natural phenomenon such as the Grand Canyon or the Rocky Mountains.

Heschel observes, "The beginning of awe is wonder and the beginning of wisdom is awe."

I believe this neuroscientist may be repressing his sense of awe and wonder so that he can rationalize everything. As a matter of fact, the very organ he is studying is an endless source of awe and wonder. The more we learn about the complexity of the human brain, the more we understand how unique is its functioning. This knowledge should inspire us with an overriding sense of wonder. Indeed, as we learn more about the human body and its complicated mechanisms, the more in awe we should be.

Doubt is not a negative attribute. A critical sense is a valuable trait. Science is made up of many invaluable disciplines. Nevertheless, if we are not careful about applying our knowledge, we risk not apprehending the presence of the Divine in our lives and our world.

Rabbi Friedman is a hospital chaplain in Montreal and rabbi of Congregation Shaar Shalom in Chomedey, Que.

Civil discourse a higher goal than unity

By ELLIOTT MALAMET

Is Jewish unity a myth? With all of the talk in Jewish communities about the need for oneness and solidarity, and educational imperatives stressing the bonds that connect Jewish people together, the fact remains that Jews maintain radically disparate and often mutually contradictory views, especially when it comes to Judaism itself. Is this a bad thing? Should we try to achieve an expedient harmony for the sake of our children?

I think not. It has always seemed to me that the goal should be civil and open discourse rather than theological conformity. And indeed, if you review statements by leaders of different denominational and religious persuasions, the relationship, or tension, between unity and truth becomes clearer. Hence Rabbi Eugene Borowitz, one of Reform Judaism's major recent thinkers: "If Klal Yisrael had been our most significant concern, we could never have brought Progressive Judaism into being, for its creation seriously divided the Jewish community by defying the accepted community leadership and the established traditions of our people."

No great slaving after unity there. Implicit in Rabbi Borowitz's statement is the idea that unity is fine, but fighting for what you think is the truth is, shall we say, even finer. So too the contemporary Orthodox writer and chief rabbi of the United Kingdom, Jonathan Sacks: "Unity is undeniably a Jewish value, but not necessarily and in all circumstances a supreme and overriding one."

And if unity is so important, then what about the group that is anathema to almost everyone in the Jewish community, even as they see themselves as closer to salvation than all others. In staking his claim to being part of the Jewish people and Jewish destiny, L. Brandt states on behalf of Jews for Jesus: "There is no universally accepted standard or authority in Judaism... I believe in Jesus. Many Jews believe in Buddha, or Krishna, or nothing at all. Who tries to stop them from being Jewish? Why should I be treated differently?"

If pluralism implies that I give the same credence to this opinion as well as any other, then I guess I will have to plead guilty to being an intolerant barbarian. If unity means that I have to intellectually and emotionally treat all claims and manifestations of Judaism as equally valid, then I am disembarking from that train, as painful as that may be. But I am quite willing to argue with Brandt or anyone else for what I see as the core of the Jewish truth. We need not be afraid of a differing opinion, but nor must we feel compelled to feel united with those who cross our red lines for negotiability.

A personal note: in 2002, Rabbi Jay Kelman and I founded Torah in Motion, an organization dedicated to exploring the fundamental religious and spiritual issues of our time and to expanding the kinds of voices that people in our city, Toronto, usually hear. On Sunday, Nov. 7, we'll be holding our third annual conference, where along with rabbis Norman Lamm, Yosef Reinman, Nathan Lopes-Cardozo and several others, we will wrestle with Jewish unity or the lack thereof, and the future of this glorious but always contentious project called Judaism.

Jewish Life

Vignettes from Appelfeld's life

The Story of a Life **by Aharon Appelfeld, Random House, $33.**

The author of this autobiographical memoir – the haunting story of his survival and rebirth – is an internationally acclaimed, award-winning Israeli novelist.

He was born in 1932 into an assimilated family in Bukovina. His mother was murdered during the Nazi occupation and he was deported to a concentration camp. He managed to escape and joined bands of children wandering in the trackless forests of Poland. After three years, he was picked up by the Soviet army in 1944 and put to work in Ukrainian kitchens until the end of the war. Eventually, he found haven in Italy and finally settled in what is now Israel in 1946.

Books
Bernard Baskin

In his writings, Appelfeld studiously avoids any realistic depiction of the Holocaust, preferring allegory to the fictional representation of historical events. He implies that any attempt to describe what actually happened in the ghettos and death camps would be impossibly grotesque and even obscene.

His early novel, *Badenheim 1939*, depicts the false tranquillity of segments of European Jewry just before the outbreak of war. Set in an Austrian resort town, it moves from incredulity on the part of the victims to their orderly departure in boxcars. Even at the end, one of the key figures in the story is left speculating that the dirty state of the coaches must mean that they were not going far.

Applefeld continued to be a major literary figure into the 1990s. His translated books, which include *The Healer* (1990), *The Railway* (1991), *The Iron Tracks* (1998) and *The Conversion* (1998), have a worldwide audience.

The Story of a Life is a slim volume of 30 vignettes that attempt to integrate disparate aspects of the author's life. It is not a sequential or detailed account.

At the outbreak of war, Applefeld's life was irreparably altered. He writes: "Within a few weeks, the seven-year-old who had been enveloped in so much love and warmth had lost his mother and became an abandoned ghetto child, and eventually this child would up trudging alongside his father on a forced march across the Ukrainian steppes. The dying lay beside the dead along the road, and the child limped on with his remaining strength, accompanied by the few who could still walk."

He remembers a teacher who led his young students to the dreaded railway station. "The children halted and again broke into song. The guards must have been taken by surprise and let them sing at first, but not for long. They immediately set upon the children with their clubs, and the children, who were holding another's hands, trembled as one body. At the railway station, they still managed to sing their anthem in its entirety before being pushed into the cattle cars."

Summing up his life experience, the author comes to a surprising conclusion: "I made a survey and a reckoning: every person I knew who was saved during the war was saved solely by the grace of someone who, at a time of great danger, extended a hand to him. It was not God that we saw in the camps, but good people. The old Jewish saying that the world continues to exist only by virtue of a few righteous people is as true today as it was back then."

The Story of a Life is an unforgettable account of an unremitting struggle for life and meaning that stretches across a broad canvas. It is warmly recommended.

Jewish distance learning – Part 2

By MARK MIETKIEWICZ

Last week, we began our look at universities and other institutions that offer "distance learning courses" on the Internet. Today, we look at some online courses that won't get you a master's degree but will round out your Jewish education. Since most of these courses are free, you won't usually get ongoing input from a teacher. On the other hand, you can do them at your own pace and many of them offer discussion areas where you can share your thoughts with other students.

Torah.org offers more than 40 classes on topics ranging from the Book of Jonah to the ethics of speech. One of the most stimulating courses is titled "Honesty." Here's how it works. Every week an ethical question such as "If the motel operator says they accept three children in a room, can you bring a fourth?" is posted. You can send your views to the "Honesty Forum," and the following week, Rabbi Yisroel Belsky sends out his response – and poses a new question. **[www.torah.org/learning/]**

MyJewishLearning.com offers courses on kashrut, tzedakah, free will, and Kabbalah. **[http://tinyurl.com/53var/]** The Jewish Theological Institute's learn@jts offers a self-guided learning experience into the holidays and the Book of Job. **[http://learn.jtsa.edu/]** And the Electronic Torah Warehouse links to enough sites to keep you busy for years. **[http://eparsha.com/]**

Aleph: the Alliance for Jewish Renewal offers several intriguing-sounding courses, including "Acts of Loving-kindness/Interpersonal Mitzvot" and "God, Earth and Torah: Eco-Judaism and Eco-Kabbalah." Unlike other Internet-based courses mentioned in this column, these are live, interactive, telephone-based conference-call classes. **[www.alephu.homestead.com/]**

Russian speakers will appreciate the Machanaim website. **[www.machanaim.org/]** It offers interactive academic courses such as "Jewish Life Cycle" and "The World of Talmud and Aggada Sages." The Israel-based site offers Jewish distance-learning courses by broadcasting lectures via videoconference. The site is in Russian, with a large informational section in English. **[www.machanaim.org/about/booklet/internet.htm]**

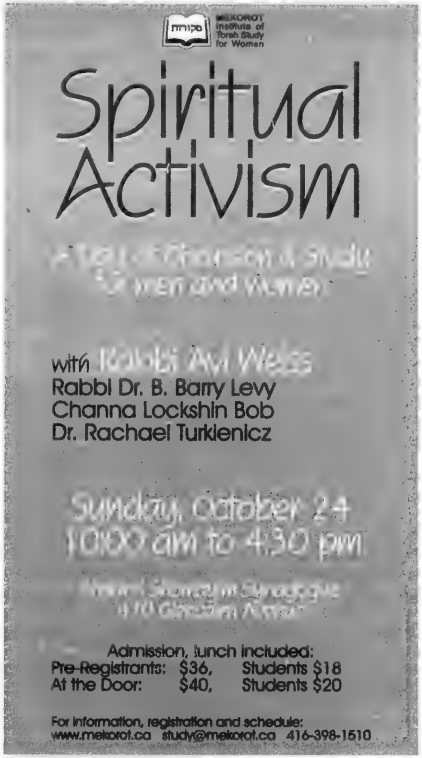
Kolel: The Adult Centre for Liberal Jewish Learning offers a couple of self-taught "how to" courses that I found quite intriguing. Of particular interest to me is one called, "How to Write a Dvar Torah." Those who have white-knuckled their way preparing a talk about the week's Torah portion will appreciate Kolel's methodical approach. And when you're ready, read the tips for running a Torah discussion. **[www.kolel.org/pages/elearning.html]**

One of the most wonderful distance learning sites I came across is based in Israel. Children who are hospitalized at the Soroka Medical Center in Be'er Sheva have access to enriched school programs thanks to the efforts of teachers and classmates in the Negev. **[http://tinyurl.com/3qbhj]** Through the program, students from Eshel Ha Nasi Regional School in Be'er Sheva who are hospitalized can "meet" with their home-room teachers and fellow students, and are able to take an active part in the lessons. The school also produces a weekly radio show devoted to hospitalized children. **[www.edu-negev.gov.il/bs/soroka/]**

At Jewish Interactive Studies, participants correspond with a Jerusalem-based staff to learn more about a variety of Jewish topics. These courses last one to two months and start throughout the year. The Jewish ethics course, "Getting Along with People – and Yourself," uses material from Maimonides, Rabbi Yonah and the Talmud to examine a Jewish view of the work ethic, strife and anger and wealth and happiness. **[www.jewishstudies.org]**

What is it like to participate in a world-wide classroom? A while back, Massachusetts-based Hebrew College posted these comments from one of its students: "When I describe our class to other people, I'm sure they think I'm a little crazy to be so entranced by a bunch of people I've never met. I try to visualize all of us typing away at keyboards all over the world, at all times of day, and it's as if I finally understand why spider silk, nearly invisible, is one of the strongest natural fibers. We're spinning line after line on our own, releasing words that are then caught and webbed together in a sticky, translucent net, one edge hooked over Jerusalem, the other stretched over Cambridge." **[http://tinyurl.com/5jjzf]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.



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Composer's great-grandson to participate in HEW

By DANIEL HOROWITZ
UJA Federation

The great-grandson of German composer Richard Wagner, whose music has been unoffically banned in public in Israel, will be participating in this year's Holocaust Education Week (HEW), held from October 28 to November 11.

Dr. Gottfried H. Wagner, who is also the great-great grandson of composer Franz Liszt – will be in Toronto to discuss his great-grandfather's antisemitism and its consequences for German politics and culture.

Dr. Wagner, an international multi-media director known for his humanitarian efforts, and the co-founder of The Post-Holocaust Dialogue Group, will be speaking on Saturday, October 30 at 8:00 p.m. at Temple Emanu-El.

Although Wagner died in 1883, 50 years before Hitler's rise to power, experts believe that his music – considered by many to be the "anthem" of Nazism - had influence on the Nationalist Socialist movement and its leader. Wagner was Hitler's favourite composer and he reportedly carried Wagner's music in his knapsack and requested that Wagner's musice be performed at Nazi party rallies and functions.

The program is just one of the 125 offered at this year's 24th annual HEW, an educational initiative made possible through the UJA Federation Holocaust Centre of Toronto. HEW illustrates the painful lessons of the Holocaust to thousands of people from a full spectrum of religions and nationalities.

Another highlight of this year's HEW – chaired by Honey Carr and Joan Shapero - is expected to be "To Better Serve and Protect: Preserving the Peace and Protecting Human Rights Through the Lessons of the Holocaust." The program, on October 28 at Adath Israel Congregation, features Washington DC police chief Charles Ramsay who visited the U.S. Holocaust Museum in 1998.

Gottfried Wagner, seen here in front of an image of his great-grandfather, German composer Richard Wagner, will address the musician's antisemitic legacy during Toronto's upcoming Holocaust Education Week.

"It was without question the most powerful experience I'd ever had in my life," says Ramsay. "I began to recognize that it just wasn't Nazi soldiers who were the oppressors, but local police officers as well. I had never known of the involvement of the local police in rounding up Jews."

Following a subsequent visit, Ramsay initiated a sensitivity training program, now mandatory for all new police recruits, which includes a guided tour of the museum with a docent and a series of lectures.

For more information about Holocaust Education Week, please contact the HEW Hotline at 416.631.5689 or visit the website at www.holocausteducationweek.com

Leo Goldhar named Vice Chair of JDC Committee

By REBECCA GLUCK SOBERMAN
UJA Federation

UJA Federation of Greater Toronto's ties to the Jewish community of Kishinev, the capital city of Moldova in the Former Soviet Union, have been strengthened with a new appointment by the American Jewish Joint Distribution Committee (JDC). Toronto's Leo Goldhar now sits on the committee for Moldova and Belarus, making him one of three Canadian JDC board members.

Through the twinning of cities in North America and the Former Soviet Union by JDC - one of UJA Federation's overseas partners - UJA has been committed to assisting the community of Kishinev to care for the elderly and to help the community build facilities so that Jewish life can flourish.

Recently, a $500,000 UJA Federation gift from a Toronto family estate has enabled the building of a Jewish community centre in Kishinev that is currently under construction and, when completed, will house agencies and services for all ages including a Hillel chapter, a recreational facility, and a myriad of programs for the elderly.

The Kishinev JCC, currently under construction, is one of the projects Leo Goldhar (inset) will be overseeing as vice-chair of the Committee for Moldova and Belarus.

"This is a two-fold opportunity," said Goldhar, who is also a past UJA Federation campaign chair and currently serves as chair of the Vaughan City North steering committee – a key initiative of UJA Federation's Tomorrow Campaign. "My position with JDC will afford the Toronto community direct contact with the Jews of Kishinev, and it will enhance a dialogue between the two communities."

Goldhar's goal is to develop a committee at UJA Federation that will work to maintain a quality of life for Kishinev Jewry. With the establishment of the independent states of Moldova and Belarus in August 1991, after the fall of Communism, Jews from both states were determined to restore the Jewish life that had flourished there prior to World War II. However, they lacked the organizational and communal skills needed to give that life full expression. They were also severely hampered by the subsequent collapse of the economy. UJA Federation has played a central role in helping to restore the community, through the presence of JDC. Moldova's Jewish community now numbers roughly 30,000 while Belarus has approximately 75,000 Jews.

Since the collapse of Communist regimes, JDC has been helping Jewish communities rediscover their heritage and rebuild a vibrant Jewish communal life. For more than a decade, JDC has also been providing food, clothing and medicine to some 250,000 elderly and impoverished Holocaust survivors in the former Soviet Union. JDC's mission is to serve the needs of Jews throughout the world, particularly where their lives as Jews are threatened or they face severe difficulty.

Campaign reaches $30 million

UJA Federation Campaign 2005, an action plan for a safe Jewish future, recently surpassed the $30 million mark.

The campaign, launched at the end of August, received a major boost during the recent Super Week telethons - the first of Campaign 2005.

From September 19 to 23, more than 500 volunteers took to the telephones at the Lipa Green Building to contact an estimated 10,000 homes throughout the Greater Toronto Area. More than $2.5 million was raised during the week, with $1.5 million on Super Sunday, alone.

Campaign 2005 has surpassed the $30 million mark, thanks in large part, to the recent Super Week telethons.

The next set of Campaign telethons takes place from Sunday, October 17 to Wednesday October 20. New dollars from Campaign 2005, chaired by Robert Harlang and Chuck Winograd, will be invested in four essential areas:

- Community Security: UJA Federation has initiated a special community task force to review local security needs, especially at schools and community centres. New dollars will fund the implementation of security measures recommended by the task force.
- A Strong Jewish Voice: UJA Federation is supporting the Canadian Council for Israel and Jewish Advocacy (CIJA) and other partner organizations that stand up for Israel and against antisemitism.
- Building a Stronger Israel: Campaign 2005 will invest in several programs in Israel with special focus on young people, to help the country recover from years of terror attacks and a weak, but recovering economy.
- Empowering a New Jewish Generation: Campaign 2005 will invest in training programs for young adults to help them counter antisemitism, and initiatives such as birthright israel and March of the Living, to help them connect more closely with Jewish life.

To make a donation to the campaign, please call the UJA Federation Campaign Hotline at 416.631.5705, or visit www.jewishtoronto.com. To volunteer for the upcoming telethons, please contact Michelle Golfman at 416.631.5854.

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Concert proceeds to support Poverty Relief Fund

By DANIEL HOROWITZ
UJA Federation

Proceeds from an upcoming cantorial concert at Adath Israel Congregation will go to UJA Federation's Jewish Poverty Relief Fund to assist Toronto's hungry and vulnerable who are among the city's 20,000 Jewish Torontonians living below the poverty line.

The Toronto Council of Hazzanim, representing cantors from all streams of Judaism, has teamed up with UJA Federation for The International Stars of the Cantorate, scheduled for Sunday, October 31 at 7:30 p.m. The concert will feature four internationally renowned cantors: New York's Ben Zion Miller, Chicago's Alberto Mizrachi, Ramat Gan's Israel Rand and Florida's Benjamin Warschawski.

"We decided that part of our mission should be to use our talents to help both our local Jewish community, as well as Israel," says Adath Israel's Cantor Eliezer Kirshblum, chairman, Toronto Cantorial Trust Fund. "We met with representatives of UJA Federation and we were absolutely astounded to hear of the 3,000 children who are living without. Nobody in our community should go hungry or homeless. We knew then that it was important to contribute to UJA's Relief Fund."

"This concert will not only provide people with a tremendous evening of entertainment and culture, but it will also make them feel good as their dollars go to help those less fortunate," says Samuel Cohen who is chairing the event with Alex Eisen.

Eisen, who has already raised close to $60,000 through ticket sales, is happy to be involved.

"When the cantors approached me to help, I told them 'how can I say no, I was once hungry myself,'" says Eisen referring to his days in a concentration camp.

Funds raised for the Jewish Poverty Relief Fund will be administered by Jewish Family and Child Service (JF&CS) - a beneficiary agency of UJA Federation – ensuring that all the money will directly benefit vulnerable Jewish families.

Proceeds from the upcoming cantorial concert at Adath Israel synagogue will assist Toronto's vulnerable Jews.

"We hope to use these funds for a number of initiatives, that include helping to send poor children to summer camp," says Teri Kaye, director of family and community service, JF&CS. "Also, depending on the amount of money raised, we hope to assist large Jewish families around holiday time, when things become so expensive that the poor can't afford to celebrate the Jewish holidays the way the rest of us can."

"As it is in our Jewish traditions and values, we must always take care of one another," says Kirshblum. "This is our mission by making the Jewish Poverty Relief Fund known throughout the community."

For more information, or for tickets, call Adath Israel at 416.635.5340.

From generation to generation

Holocaust conference explores family issues

By WENDY LAMPERT

Sharing stories is an important part of family life. It's how parents pass down the lessons of their lives and build a legacy to share with generations to come. And while it may be a painful and difficult process, no one knows better than Holocaust survivors and their families how important sharing that legacy can be.

That's why Eva Dojc and Margi Levitt, both the children of Holocaust survivors, are co-chairing *Survivor Families: From Generation to Generation*, a conference for adult children of Holocaust survivors and their partners on October 31 at the Baycrest Wagman Centre.

Back row: Conference co-chairs Margi Levitt (l) and Eva Dojc (r) with Canadian Jewish Congress Ontario Region executive director Bernie Farber (c), one of this year's speakers. Seated in front: New York playright Lisa Dobi (l) and Israeli poet Martin Hershkovitz (r), two of last year's speakers.

Sponsored by UJA Federation of Greater Toronto, Canadian Jewish Congress Ontario Region and the Baycrest Centre for Geriatric Care, the full-day conference will allow children of Holocaust survivors to explore family issues. Workshops and lectures are designed to help them understand the links between their families' past and the future, and learn how to teach their children about the painful history in a meaningful way.

"My parents are both gone now, and I'm so grateful for the memories and the legacy they left me," said Levitt. "It's so important to carry that into the future," she added.

Participating in this special conference "will help people heal and learn – about themselves, and about their parents," added Dojc. "My hope is that participants will think about their special responsibility and personal knowledge, and hopefully channel their feelings into action," she said.

"Nobody knows better than survivors where racism and intolerance can lead," says Paula David, coordinator of the Holocaust Resource Project at Baycrest, who sits on the conference planning committee. "When survivors are gone, a huge piece of the family history will go with them. This conference is for their families, who are starting to understand the moral imperative of this legacy. Once the original survivors are gone, no one is closer to the experience than their families."

For Levitt, learning and sharing is the Holocaust legacy her parents gave her. "It's our responsibility to learn from our parents' experiences and educate others to make the lessons relevant in today's society."

The conference includes three keynote speakers: Lev Raphael, an American second-generation author, Susan Jackson, director of UJA Federation Engagement and Outreach, and Jeanette Friedman, an American activist known for her effort in identifying and supporting the needs of Holocaust survivors and their families.

Social workers undeterred by hurricanes

By REBECCA GLUCK SOBERMAN
UJA Federation

The county of Palm Beach, Florida has been particularly affected by the onslaught of four hurricanes in a period of six weeks, the latest assault by hurricane Jeanne. Within three weeks, two storms made landfall within a two-mile radius. Because of the unrelenting pounding, the Alpert Jewish Family and Child Service (JF&CS) of Palm Beach County – a beneficiary agency of the West Palm Beach Jewish Federation – has had little time to focus on their losses.

"Our offices have been closed and, despite great personal losses to our own service providers as well as revenue losses to our agency, we have been operating in full force, working from cell phones and by any other means to reach clients," says Neil Newstein, executive director of JF&CS for Palm Beach County.

Even with the physical closure of agency headquarters due to power outages and damages, employees have been working tirelessly to assure the well being of their clients. Particular attention has been given to the elderly and the disabled who require ongoing attention.

"Despite fallen cypress trees blocking a case manager's driveway, she visited an 98-year old Holocaust survivor in her West Palm Beach nursing home when she could not reach her by phone," said Sharon Geltner, public relations director for JF&CS of Palm Beach County in an interview. Stories of selfless commitment by staff have been commonplace.

"Another case manager checked in on 40 of his incapacitated clients, who are wards of the courts and unable to manage their own affairs," continued Geltner. "He was able to contact all his vulnerable clients, including stopping by a nursing home that had no working phones, to personally ascertain that his client was in good health."

Palm Beach seniors check out the weather forecast at a local makeshift shelter. (Photo by AP/Worldwide)

An isolated senior told Geltner it was a very scary time for for her. "The senior realized how alone she could have been as she went through this but having us to look out for her when she needed us most; it is something she will never forget," Geltner shared.

Estimated total hurricane-related damages to Florida runs in the billions of dollars but have not yet been fully ascertained. The havoc caused by hurricanes Charley, Frances, Ivan and Jeanne has prompted the largest relief effort ever undertaken by the United States' Federal Emergency Management Agency. Florida is the first state to get pounded by four hurricanes in one season since 1886, when Texas was struck.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

CanWest tells it like it is

According to Reports

By PAUL MICHAELS

The Canadian media gave a great deal of attention last month to CanWest's decision to change the term "militant" to "terrorist" in Reuters stories that describe attacks involving the deliberate targeting of civilians.

It is clear that this controversy is not just about the use of a word but about broader journalistic policy and even an outlook on the world.

National Post foreign editor Kelly McParland, the man responsible for the editorial change, explained ("Call them the terrorists they are," *National Post*, Sept. 25) that the CBC made a story out of the *Post*'s having added the term "terrorist group" to a Reuters report about the Al Aqsa Martyrs Brigades. McParland defended the change by noting that "(t)he original story didn't come close to conveying to readers what [the group] is really all about." He continued, "It's hard to imagine how it could be controversial to identify members of this organization [which typically targets Israeli civilians] as terrorists, but apparently at the CBC this is the case."

As it turned out, this was much more of a concern for the CBC than for Reuters.

Some news organizations will perform all manner of mental gymnastics to rationalize their avoidance of plain language in this case. CBC's news chief Tony Burman insists the corporation has a policy of avoiding the word unless it's attributed to a source. There is, however, no official written policy insisting on that. It is an ad hoc convention at best, and one that has been violated on many occasions. CBC reporters have themselves used the T-word to describe attacks on civilians in New York, Bali, Madrid, Beslan and Kenya – virtually anywhere except in Israel.

David Bazay, the CBC's ombudsman, has himself underscored the confusion and inconsistency in the corporation's "policy" by explaining that CBC has no ban on use of the word "terrorist." Indeed, CBC's own guidebook, *Journalistic Standards and Practices*, uses the word to explain how their journalists should cover events involving terrorism and terrorists.

Time to call a spade a spade

In a letter published in the *Globe and Mail* (Sept. 23) in response to an opinion piece by Mazen Chouaib ("CanWest: Don't vilify Muslims" Sept. 22), CanWest editor-in-chief Scott Anderson wrote: "[O]n the charge that CanWest uses 'terrorist' in some stories and editorials, we plead guilty. Those who blow up family pizza parlours in Jerusalem or commuter trains in Madrid are terrorists. The people who shot their school hostages in Russia were terrorists. Terrorism is a technical term to describe the deliberate, politically motivated killing of civilians. It is alternatives such as 'gunmen' or 'activist' that betray a bias, insofar as they sanitize what groups such as Al Qaeda are really about."

Several days earlier, in his "Letter from the Editor" column, *Globe and Mail* editor Ed Greenspon said much the same thing in a very thoughtful reflection on the use of the term "terrorist." Greenspon drew attention to his paper's own style guide, which defines the word as follows: "Use this term to describe groups or individuals who use violence against the innocent public, or threat of it, to achieve political ends." Having drawn certain distinctions to avoid the misuse or overuse of the term in keeping with the paper's full definition, Greenspon concluded that, "In my view, to be terrified of the word terrorist is to give in to the terrorist."

The Reuters admission (most recently espoused by its global managing editor David Schlesinger) that the news agency avoids the T-word out of concern for the safety of its reporters, vindicates Greenspon's point about the effects of being "terrified" about using this word when it so obviously applies.

Also referring to this controversy ("Too much politeness, too little candour," *National Post*, Sept. 25), media and cultural critic Robert Fulford reached the bottom line: Someone (in this case Chouaib) who insists on avoiding calling a terrorist a terrorist "opposes the doctrine of plain language that all good editors try to teach writers."

Some journalists, who insist that they particularly avoid the T-word in the Israeli context because they want to be "neutral," have no difficulty calling Israel's targeted killing of wanted Palestinian terrorists "assassinations" (often improperly called "targeted assassinations"). Yet it's lost on them that if they have no problem with a term such as "assassination," they should have no problem with the word "terrorist."

The time has clearly come – as both the *Globe and Mail* and *National Post* agree – to call a spade a spade.

Paul Michaels is communications director for the Canada-Israel Committee.

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Other Speakers:

Paula David, *Coordinator, Holocaust Resource Project, Baycrest Centre*
Bernie Farber, *Executive Director, CJC Ontario Region*
Susan Jackson, *Director, Community Planning, Outreach and Engagement, UJA Federation*
Illyse Lustig, *Resource Consultant, York Region District School Board*
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With special permission from the International Center of Photography

Volunteer has devoted more than 60 years to Stashover

By CYNTHIA GASNER
Special to The CJN

Albert (Al) Wise, 90, has devoted most of his life to the landsleit of Stashov, the town in Poland where his family lived and where he was born in 1914.

His father, Benjamin Weisberg, a tailor, came to Canada in 1920, and two years later, he brought his wife, Al, and Al's brother and sister.

Like many new Canadians, Wise's father joined the Stashover landsmanshaft, where he served as president from 1932 to '39.

Wise recalls that as a child, he was taken to the house on Dundas Street that served as Stashover's synagogue and meeting place, where he later had his bar mitzvah.

"When I was 18, I had to become a member and it cost $2 a year," he says.

Al Wise, 90, joined Stashover (now Anshei Stashover-Slipia) when the membership fee was $2 a year.

When his father was dying, he asked his son to take care of the shul. And throughout his life, Wise has, with loyalty and love, dedicated a major part of his life to the survival of the Stashover organization.

In 1967, the Dundas Street location was sold and a new building was erected on Sultana Avenue, near Bathurst Street, south of Wilson Avenue, under the leadership of Morris Hauer, a builder. His son, Saul Hauer, is currently the organization's president.

Wise now lives in a seniors' residence and surrounds himself with photographs of his late wife, Ann, and his nieces and nephews. During an interview, he spoke of his early years – his house without a toilet, Friday night visits to the Harrison Steam Baths near Queen and McCaul streets, and as a young man, becoming involved with Stashover.

The nonagenerian reminisced about his sports activities, which included playing baseball for the Lizzies in 1929 and 1930, when the team won the city championship. Wise takes pride in the fact that he was one of the first people, in 1941, to organize a mixed bowling league, which was then almost unheard of –The Montrose Bowling League.

"I also played handball, basketball and hockey. My first pair of ice tubes [skates], which were new, cost me 50 cents from a peddler, but they were size 12 and I wore size 6. I had to stuff the toes for years and I only got to size 10. Then I passed them on to my brother."

Wise attended Hester Howe Public School, now the location of the Hospital for Sick Children. He then went to Ryerson and Orde public schools.

"When I finished public school, I had to get a special permit from the Board of Education to work because we needed the money," he says. "They gave me the permit, but I had to go to school two nights a week."

Wise worked as a cutter in a dress factory, and in 1939, when there was a general strike, he followed the company to Montreal. He returned to Toronto in 1941 and founded a dress manufacturer, Klever Klad Dress Co. He left the company in 1943 to open, with his father, a ready-to-wear store on Yonge Street south of Bloor. The property was expropriated in 1955 for the subway.

"Ann [Layefsky] came to work for us in the store in 1941 and the following year we were married." Ann died 11 years ago. They never had children, he says, but their nieces and nephews are close to him, and he considers them his children.

Gloria Roden, Wise's niece, says, "Although he never had children, Uncle Al was always there for everyone. When you said you needed something, he was always there first."

In 1970, Stashover amalgamated with the Slipia organization, and the congregation became known as Anshei Stashover-Slipia. Slipia was a town near Stashov. Wise says he continues to be active in the shul.

Jack Lipinsky, an educator who was hired as Stashover-Slipia's ba'al koreh 23 years ago, and is the ba'al tfillah and ba'al musaf on the Yamim Nora'im, said that "it is unparalleled, to my knowledge, that Al Wise has volunteered for a shul for some 60 or 70 years."

He adds that despite being a busy and successful businessman, Wise always made time for his shul. To this day, he takes care of the books, supervises repairs, is in the office to update the records and davens loudly, effectively and passionately.

"Despite his bluster, he is very modest about his role in the shul. As a historian, I honestly don't know anyone else who has given six decades plus of their lives to a single institution with such singular loyalty, tenacity and colourful opinionatedness like Al," Lipinsky says.

"He is truly unique – one of a kind – an institution in himself."

Wise laments that the Stashover-Slipia building is now open only for Saturday morning services, on Sunday morning and for holidays.

"Although I have kept my promise to my father to keep the Stashover organization operating, I am fearful that the Stashover-Slipia and other shtetl-based groups will not survive."

A conversation with Al Wise is like a walk down memory lane in the city of Toronto.

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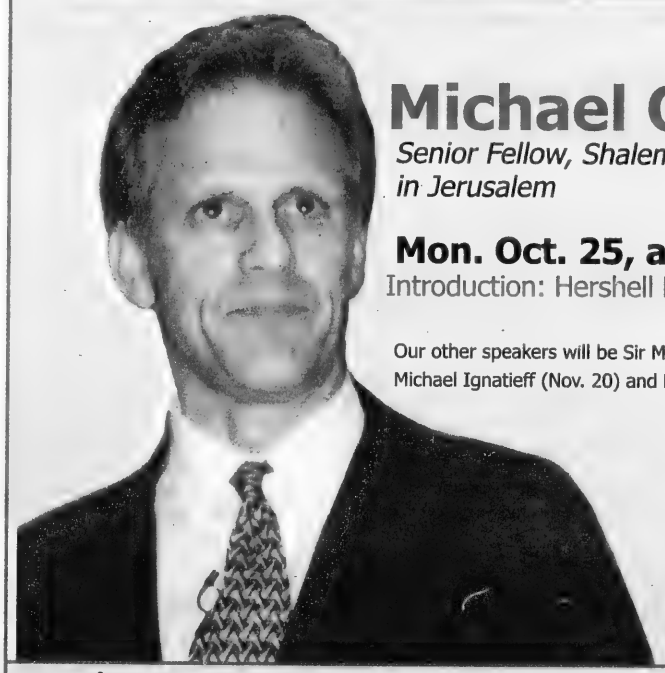

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Greater Toronto Area

Author Alvin Abram, left, is seen with Ben Prossin, executive director of Jewish National Fund, right, with some of the survivors who received JNF certificates.

Author donates royalties to JNF

By CYNTHIA GASNER
Special to The CJN

When Alvin Abram self-published *The Light After Dark* in 1997 – six stories about Holocaust survivors – he vowed to donate the profits to Jewish organizations.

In 1998, Canadian publisher Key Porter Books purchased the rights to the book. The first edition sold out and it was reprinted twice.

Abram fulfilled the promise he made and gave the $20,000 in royalties earned by *The Light After Dark* to five charities.

Recently, he and his wife Marilyn held a reception at their home for the survivors he interviewed for the book – Zalman (Eugene) Katz, Michael Kutz, Moishe Perlmutter, Dubi Arie, Michael Rosenberg and Fagie Libman.

Each one was presented with a certificate by Ben Prossin, executive director of the Jewish National Fund (JNF), as a memento of the $15,000 donated to the JNF in their names.

The presentation "was a joyous occasion, with tears, reminiscing of the past, and the satisfaction that from something bad, something good has happened, and the knowledge that each of the survivors has a piece of Israel that is theirs," Abram said.

The remaining $5,000 of the royalties from *The Light After Dark* went to several organizations, including Survivors of Shoah, the March of the Living, the National Council of Jewish Women, Toronto section, and the B'nai Brith Youth Organization.

The Light After Dark is out of print, but Abram says the copies he has in his possession will be given to schools, both Jewish and non-Jewish, "in the hope that the stories will remind the children that war is pain and not glory."

Abram says he wrote his first story about a Holocaust survivor after he was asked by the children of a friend to write their mother's story. That led to requests for more stories, and by 1997, Abram had completed 12. He selected six of the stores for *The Light After Dark*.

"I realized that the stories I had written were stories that focused on the person and not the event, stories of chance and circumstance," he says.

Abram has also written *Why, Zaida?*, a children's book; *The Unlikely Victims,* six stories about a homicide cop in Toronto; and *Stories I Wrote,* a collection of 18 short pieces. He recently published a Holocaust murder mystery, *An Eye for An Eye*, which takes place in Lodz, Poland, from 1921 to '46.

Abram's writing has been published in numerous magazines and newspapers in Canada and the United States and he has been a guest on radio and television. He has made more than 100 speeches and serves on many boards of charitable organizations.

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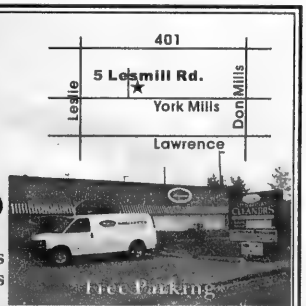

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Hadassah-WIZO Bazaar celebrates its 80th anniversary

Continued from page 7

"We get busloads of shoppers every year. One shopper has told me that so many people from her department at work have skipped out to attend the bazaar that it has since closed for the day.

"People line up at 5 a.m. There used to be line-ups going around the block," she says.

Debbie Krofchick, who joined Aliyah chapter three years ago, worked at last year's bazaar for the first time. "I'll never forget seeing the throngs of people piling in. Each one knew exactly where they needed to go. We stood there with our mouths open."

This year's bazaar chair, Fran Luborsky, says customers are discriminating. "They know what they're looking for, and they throw aside anything [that does not meet their standards]."

Gertrude Manishevitz, a member of Ajalon chapter for about 35 years, used to make blintzes – one year she made 800 – to sell at the bazaar.

"Food is an important part of the day. We feed them so they'll have energy to shop more," she says with a laugh.

Bazaar publicity co-chair Shayla Gunter-Goldstein has been a member of Atid chapter for nine years. Her chapter, which now has two booths, spent a day pricing and packing their merchandise. "It's a lot of work, but it's worthwhile. Last year, we had a turnstile at our booth, and the line-up snaked around."

At 8 p.m., she says, they see people buckling under the weight of their parcels.

Manishevitz says that in the years before they had a parcel check, someone sold her jacket. "Everything went, including that."

Above all else, the women agree, it is the camaraderie that keeps them coming back. "It's a day when 3,000 members come out for a common purpose and have a good time at the same time," says Zelikovitz.

Wilson adds that they look forward to seeing people from year to year. "We make friends in neighbouring booths, and we look for them when we arrive. The basis of the bazaar is friends, fun and charity."

Money raised at the bazaar will be directed to three hospitals: the trauma units at Hadassah Medical Centre in Israel and at Sunnybrook and Women's College Health Sciences Centre in Toronto, and the Comprehensive Breast Care Institute at the Assaf Harofeh Hospital in Israel.

This year's bazaar runs from 9 a.m. to 8 p.m. at the National Trade Centre, Exhibition Place. Admission is $4 – the original price was 25 cents – and features a Fabulous Finds Auction, a fashion auction, 80-cent specials to celebrate the 80th anniversary, sports memorabilia, celebrity cooking demonstration and door crasher loot bags.

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Rosh Hashanah and Continuity...

This time of year in the Jewish calendar is all about beginnings and recommitments. Thankfully, once again, we are given the opportunity to begin anew and to recommit to the people, the values and the way of life that are most precious to us. If staying connected to the Jewish community in Canada and abroad is part of that new beginning for you , there is no better vehicle for doing so than *The Canadian Jewish News*.

As a way of helping individuals launch their new beginnings, *The CJN* is introducing a special continuity subscription offer in time for Rosh Hashanah. We have decided to offer our readers a special, one-time opportunity to provide their children or their grandchildren with their own subscription to *The CJN*.

A gift subscription for your child or grandchild, **who does not already subscribe to *The CJN*,** will cost **$19.95** (taxes included) for one full year to anywhere in Canada.

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On Campus

Seen, from left, are Don Barkley, CEO of International Scholarship Foundation (ISF) and USC Education Savings Plans Inc.; ISF scholarship winner Sharonna Greenberg; Poly Edry, agency director; Arnold Edinborough, founding chair of ISF.

Toronto student receives scholarship for grad studies

Sharonna Greenberg, 24, a recent University of Toronto graduate, is a recipient this year of the Arnold Edinborough Award, earning her $20,000 towards her post-graduate studies.

Greenberg graduated from the University of Toronto with a double major in chemistry and mathematics. She will be studying for a master's degree in chemistry at the University of Windsor, with an option to transfer to a PhD program next year.

She would like to start a Windsor chapter of Let's Talk Science, a student outreach group that works to get elementary and high school students excited about science.

"This award has opened up a lot of doors for me," Greenberg says. "It will help alleviate any financial strains for me and allow me to focus on my studies."

Greenberg was one of nine winners from across Canada who shared a total of $75,000 in scholarships awarded by the International Scholarship Foundation (ISF), a not-for-profit organization that is the parent company of Registered Education Savings Plan (RESP) provider USC Education Savings Plans Inc. (USCI).

'Award has opened up a lot of doors for me'

The award is named after the ISF founding chair.

The nine students were selected from more than 62 applications this year. To be eligible for the scholarships, students must meet strict criteria including excellent academics, extracurricular involvement, significant contributions to their university, and they must have funded their undergraduate degrees with a USCI RESP. Greenberg was enrolled in her plan as an infant.

"These students not only have an enormous capacity academically, but they are also socially aware and have a great energy to be involved," Arnold Edinborough says.

USCI publishes an annual *Guide to University Costs in Canada*, a comprehensive look at tuition costs and expenses in over 50 universities across the country. The guide reports that for a child born today, a four-year undergraduate program (not including residence), could cost as much as $70,000.

Only paid Mazel tov announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first come, first served basis as space allows.

Family Moments

only from The Canadian Jewish news

Mazel Tov to

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to:

The CJN, Family Moments, 1500 Don Mills Rd., #205 North York, ON. M3B 3K4
or email them to:
cblackman@cjnews.com

Mazel tov to Lynn & Marvin Katz and to Danielle, Dianna, Jessica, Nathan, Rozzie, Stephanie, and Amanda & Cameron on your first anniversary as a great and loving family.

MAX & MARY HAIN
Dear Mom & Dad
Wishing you health and happiness on your *60th Wedding Anniversary.*
With Love,
Lena, Marty, Paula, Henry, Bernie, Judy, Gary and all your grandchildren.
Mazel Tov

Nancy & Steve Favor of Montreal and Gail & Len Diamond announce the upcoming marriage of Stacey & Brad. Grandparents, Sylvia Favor, Alice Berger, Goldie & Sam Rubin.

To our darling daughter Rebekah, a very happy sixth birthday. Keep on smiling that beautiful smile.

Congratulations to Marilyn Bromberg, who graduated with an honours bachelor of business administration from the Schulich School of Business at York University, and for winning the Initiative award.

Happy first birthday to Lauren Schatzky, daughter of Evie Cowitz & Tommy Schatzky, sister of Tyler, and granddaughter of Debbie & Ron Cowitz and Linda Schatzky.

Alex Isabelle arrived early but safely on May 14. Parents, Ron & Fredell Schwartz. Grandparents, Barbara & Jerry Mortfield and Aliza & Meir Schwartz.

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What's New

By REBECCA NADLER

YAD VASHEM
GALA DINNER
NOV 14, 2004

Guest Speaker:
MOSHE SAFDIE
Architect of the New Museum
416-785-1333

What's New Deadlines: Monday, Oct. 18, is the deadline for the Oct. 28 issue and Monday, Oct. 25, is the deadline for the Nov. 4 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Oct. 14

A CALL TO ACTION

Ve'ahavta, The Canadian Jewish Humanitarian and Relief Committee hosts "AIDS in Africa: A Multi-Faith Discussion" with **Rev. Bill Peacock, Larry Gillman, Jennifer Reid, Brother Muhammad Saleem Shaikh** and **Sarah Zelcer**. 187 Brunswick Ave., 7-9 p.m., 416-964-7698, ext. 16. Free.

MARTIN GILBERT LECTURE

Sir Martin Gilbert speaks on the topic of "Churchill and the Little Known Jewish Contribution to World War II," at Shaar Shalom Synagogue., 7:30 p.m., $15. For tickets, call 905-889-4975.

STUDY ECCLESIASTES

Beth Shalom Synagogue presents a three-lecture series on Ecclesiastes with **Rabbi Aaron Flanzraich**, Thursdays. Continues Oct. 21 and Nov. 4 at 7:30 p.m. 416-783-6103.

Saturday, Oct. 16

B'nai Shalom Congregation of Halton-Peel holds its first monthly Shabbat service, 10 a.m. Services will be held on the third Saturday of each month. Call **Judi** at 905-469-4344.

Sunday, Oct. 17

W.O.W. EVENT

Join a social group for widowed people 50-70 for a guided tour of McMichael Gallery. For reservations, call **Norm**, 905-770-0478, or **Marilyn**, 416-226-6622.

GENERAL WINGATE MTG

The General Wingate Branch of the Royal Canadian Legion meets at 9:15 a.m., 788 Marlee Ave. 416-782-5024.

ARYEH BARAF MEETNG

The Aryeh Baraf Chesed Network for Jewish Singles meets at 10 a.m. at Adath Israel Synagogue. 416-221-3782.

BOOK CLUB

The Winchevsky Centre Book Club discusses *Mme. Proust and the Kosher Kitchen* by **Kate Taylor**. 585 Cranbrooke Ave. 10:30 a.m. Free. 416-789-5502.

CHAI TEA & MOVIE

The Toronto Jewish Film Festival series begins with a screening of *Gloomy Sunday*, the true story of the Hungarian suicide song, at the Sheppard Grande. Tea 4 p.m. Movie 5 p.m. For tickets, call 416-324-9121.

ROSH CHODESH GROUP

The Beach Synagogue's Rosh Chodesh Group meets at 7 p.m. for videos and discussion on all aspects of Jewish life. 109 Kenilworth Ave. 416-763-2799.

SINGLES DANCE

Shaar Shalom Singles and Intersynagogue Singles (35+) host their Autumn Dance "Introducing Our New Dance Card for Prizes Evening," with the D.J. **Dave Jones**. 2 Simonston Blvd. 7:30 p.m. $15. For information, call **David** at 416-224-9494.

HOMELESS JEWS

Shaarei Shomayim Entertainment and Cultural Committee presents **Darryl Borden**, Ve'ahavta director of homeless initiative, on "Jews on the Street." 8 p.m. Members free, non-members $2.

YIDDISHLAND CAFE

The Workmen's Circle Yiddishland Café presents "Not Raisins, Not Almonds: A Celebration of the Spirit of the Lodz Ghetto" with singers **Denise Williams** and **Michael Mandel**, actor **Alon Nashman** and musicans **Brahm Goldhamer** and **Noah Miller**. 7:30 p.m. 471 Lawrence Ave. W. $12. To reserve, call 416-787-2081.

TRANSNISTRA MEMORIAL

The Transnistra Survivors Association annual memorial is at Shaarei Shomayim, 2:00 p.m.

Continued on page 27

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From the Jewish Chapter

The Jewish Chapter of the Canadian Diabetes Association offers interesting guest speakers and informative discussions. The chapter meets five times during the year: September, November, January, March and May.

For more information about the Jewish Chapter please call 416-363-0177 extension 7403.

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What's New

Continued from page 26

Monday, Oct. 18

BOOK CLUB: *CALL IT SLEEP*

Holy Blossom Temple Library Book Club with **Prof. Andrea Most**, of the University of Toronto, will meet at 10 a.m. to discuss *Call It Sleep* by **Henry Roth**. 416-789-3291, ext. 235.

WAR ON TERROR

Elyakim Haetzni speaks on "Israel and the Palestinian War of Terror: Triumph and Tragedy," at Shaarei Tefillah Synagogue. 7:30 p.m.

ANTI-SEMITISM & ISRAEL

Aurel Braun, professor of international relations at the University of Toronto, speaks on "Being Ourselves: Helping Israel Effectively," Temple Har Zion at 8:15 p.m. Continues Oct. 25 and Nov. 1. $5 for non-members. 905-889-2252.

JWI MEETING

Jewish Women International, Nagillah Chapter, women 55+, holds a meeting tonight at Kensington Place. For information, call 416-638-4326 or 416-992-7792.

Tuesday, Oct. 19

LUNCH AND LEARN

Beth Tikvah Synagogue presents the first of a series of eight Tuesday afternoon seminars inaugurated by **Robert Fulford**, columnist and commentator, on "Militant Islamic Terrorism." Lunch 12:30 p.m. Program 1-2:15 p.m. $7 per session, series $50. To reserve, call 416-221-3433, ext 0.

THE JOYS OF JUDAICA

Holy Blossom Temple presents **Corey Keeble**, curator of Western Art and Culture, Royal Ontario Museum, with a slide show and lecture on "The Joys of Judaica: Decorative Arts in the Synagogue." 7:30 p.m. 416-789-3291, ext. 235.

BOOK & FILM CLUB

The Adath Israel Sisterhood Book and Film Review Series speaks about the film *Barbarian Invasions*. 8 p.m. 416-635-5340.

Wednesday, Oct. 20

HEALTH CARE FORUM

The Alliance of Seniors is sponsoring a forum on "Your Health: Can You Afford to Grow Older?" with **Shirley Douglas**, health-care activist, the **Hon. Roy J. Romanow**, head of the federal government's commission on the future of health care in Canada, **Dr. Patricia Spindel** of Humber College and **Armine Yalnizyan**, economist, Canadian Centre for Policy Alternatives. 1- 4 p.m. Toronto City Hall, 100 Queen St. W. Free. allianceofseniors@bellnet.ca or 416-260-3429.

CANADA AND TERRORISM

Beth Tzedec Library hosts **Stewart Bell** of the *National Post*, the author of *Cold Terror: How Canada Nurtures and Exports Terrorism Around the World*, on "Cold Terror: Canada and the War on Terrorism." 7:30 p.m. 416-781-3514 ext. 25.

CONCERT FOR ISRAEL

One Family presents "A Salute to Israel's Soldiers and Her Artists" a concert supporting humanitarian projects in Israel, featuring the Israel Defence Force Choir, **Shlomo Simcha** and **Avichai Zehavi**. Shaarei Shomayim Synagogue at 8 p.m., preceded by a silent auction and Israeli art and jewelry sale at 7 p.m. For tickets, call 905-482-9488, ext. 3.

Other news

STUDY OPPORTUNITIES

Mekorot Institute of Torah Studies for Women fall classes begin with day and evening text-based classes, including, "Talmud: Bava Kama" with **Rabbi Shlomo Gemara**, Sunday evenings, 8-9:30 p.m., Oct. 17-Feb. 6; "The Legacy of Abraham" with **Lori Grysman**, Monday evenings, 8-9:30 p.m., Oct. 18-Nov. 29 ; "The Jewish Guide to Interpersonal Relationships" with **Rabbi Jay Kelman**, Monday mornings, 9:30-10:30 a.m., Oct. 18-Dec. 13; "Hebrew By Way of Dialogues" with **Hilda Weil**, Monday evenings, 8-9:30 p.m., Oct. 18-Dec. 13.; "Birthright and Blessing: Esau and Jacob as Contrasting Archetypes" with **Dr. Shoshana Zolty**, Tuesday evenings, 7:30-9:30 p.m., Oct. 12-Feb. 8 and Wednesday mornings, 9:30-11:30 a.m., Oct. 13-Feb. 9; "The Book of Judges" with **Rabbi Moshe Shulman**, Wednesday mornings, 9:30-11:30 a.m., Oct. 13-Feb. 9; and "Challah, Candles and Mikvah:Three Commandments for Women" with **Ilana Sober**, Wednesday evenings, Oct. 13-Dec. 8. For information, locations and registration, visit www.mekorot.ca or call 416-398-1510.

DANGERS OF DENIAL

Reva Stern, chair of Anti-Semitism Must End Now, talks about "The Dangers of Denial" at Beth Tikvah Synagogue on Thursday, Oct. 21 at 8 p.m.

NASHIRA SHABBAT

Join a Kabalat Shabbat service followed by dinner and singing for those in their 20s and 30s at First Narayever Congregation, Friday, Oct. 22, 6 p.m. To reserve, 416-487-7597.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

JOSHUA NELSON RETURNS

On Friday, Oct. 22, at 7:30 p.m. **Joshua Nelson** and **Rabbi Elyse Goldstein** lead a Shabbat prayer service and songbook, followed by a dessert reception. $54. Call 416-485-7007, ext. 0. And on Saturday, Oct. 23 at 8 p.m., Nelson and Bais Groove perform in concert at Hart House Theatre. For tickets, call 416-978-8668 or visit www.harthousetheatre.ca

OAKVILLE CONCERT

Shaarei-Beth El Congregation, Oakville presents **Jon Simon** in concert singing traditional Jewish melodies and folk songs. Saturday, Oct. 23, at 8 p.m. Patron $36, senior and student $25. VIP $75, includes a pre-concert reception with Simon. 186 Morrison Rd. For tickets, call **Suzy**, 905-849-3929, or the synagogue office, 905-849-6000.

SPIRITUAL ACTIVISM

Mekorot presents a day of discussion and study with **Rabbi Avi Weiss** on "Faith and Leadership: A Guide to Spiritual Activism," **Channa Lockshin Bob** on "Parents' Role in the Spiritual Growth of their Children," **Dr. Barry Levy** on "Mind and Soul: Can the Orthodox Jew March to Two Drummers Simultaneously?" and **Dr. Rachael Turkiencz** on "Spiritual Politics: Rebellious Sages." Sunday, Oct. 24., 10-4:30 p.m. To register, call 416-398-1510 or visit www.mekorot.ca.

BLOOD DONOR CLINIC

Kehillat Shaarei Torah, Temple Emanu-El, Beth Tikvah, Temple Har Zion and Beit Rayim, in conjunction with Canadian Blood Services, are holding a blood donor clinic at Beth Tikvah Synagogue, 3080 Bayview. Sunday, Oct. 24, 12-4 p.m. All donors welcome. Call **Anita**, 416-391-5688 or **Gerim**, 905-889-7767 to book an appointment.

ADATH SHOLOM CONCERT

Adath Sholom Synagogue presents "Magic of the Greatest Composers" with pianist **Natalya Tyomkina**, Sunday, Oct. 31, at 7:30 p.m. $12. For tickets, 416-635-0131.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. 416-630-6481.

Information sessions for new immigrant are held every Tuesday mornings 9 a.m. Registration required.

Conversation Café. Newcomers to Toronto are invited to The Second Cup at the Bathurst Jewish Community Centre for an hour of English conversation every Thursday at 7 p.m. Call **Suzie** at ext. 30.

FOR SENIORS

Beth Tzedec Congregation Senior Haverim Programme, "The Life & Music of Noel Coward," a film and commentary with **Gordon A. Bean**. Monday, Oct. 18, 1:30 p.m.

Earl Bales Seniors' Club: Saturday dance, Oct. 16; Blue Heron Casino, Tuesday, Oct. 26; Dixie Outlet Mall, Monday, Nov. 1. Call 416-395-7881 Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St.; Oct. 14, bingo. Call **Menachem Wallach**, 905-731-7748.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Etrog Club 15th anniversary dinner, Tuesday, Oct. 19. Purchase tickets in advance. Call ext. 115.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

"lay of the land" by **Steven Cruise** at The Koffler Gallery Oct. 21-Dec. 12. Opening reception, Thursday, Oct. 21, 6-8 p.m. Artist talk 6 p.m. Artist-led nature walk in Earl Bales Park, Sunday, Oct. 24, 2-4 p.m.

"Contemporary Jewish Life in Berlin:" 11 panels of pictures and text documenting contemporary Jewish life in Berlin, including newly restored synagogues, Jewish schools, magazines and memorials. In the atrium of BJCC. Admission free.

The Travellers in a concert of their original music and a look back at The Weavers, Monday, Oct. 18 at 8 p.m. Leah Posluns Theatre.

Register for programs at the Koffler Centre. Check out the Bathurst JCC program guide or visit the website.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

The Downtown Ken, a downtown Jewish Hashomer Hatzair youth group for grades 5 and up, Sunday afternoons 2-4 p.m. 416-736-1339.

Lunch & Learn, Sunday, Oct. 14, 12-1 p.m. with **Karen Mock** on "Anti-Semitism and Race Relations in Canada Today". Members and seniors $7, non-members $10.

Books & Bagels, Sunday, Oct. 17, 11 a.m., with **Rabbi Elyse Goldstein** on "The Women's Haftorah Commentary: New Insights from Women Rabbis on the 54 Weekly Haftorah Portions." Members $5, non-members $8.

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OBITUARIES
and Related Notices

FRAN OSTRONOFF ז"ל

Graciously passed away late Saturday, September 25, 2004. She is survived by her husband Brahm, daughter Yardana and son Howard. Fran will be grieved and missed by her family, community and professional colleagues. An icon in the field of home based early childhood education, Fran leaves a wonderful legacy in J & F Home Child Care Services, a non profit day care fostering children's early development.

Fran was Co-founder and Executive Director of J & F Home Child Care for 25 years. Under her leadership, J & F Child Care Services has grown to include 60 home based providers, that provides quality home based childcare to over 150 children in Toronto, Scarborough, Thornhill, Richmond Hill and Maple. The Board of Directors of J & F Home Child Care are acting to ensure its continued success.

This Board of Directors, staff and all who knew Fran join in the sorrow of the Ostranoff family.

May her memory be for a blessing to all.

BENJAMIN'S PARK MEMORIAL CHAPEL

Leah Naglie	Sep 27/04	135 Antibes Dr
Lew Lewis	Sep 26/04	112 Baycrest Av
Max Martin	Sep 27/04	3560 Bathurst St
May Ekstein	Sep 27/04	3560 Bathurst St
Dorothy Donaghy	Sep 27/04	110 Promenade Cir
Heddy Rydel	Sep 27/04	172 Shelbourne Av
Mary Alter	Sep 27/04	3560 Bathurst St
Oscar Skopitz	Sep 29/04	75 Allingham Grdns
Nat Lieberman	Sep 30/04	65 Skymark Dr
Irene Anne Zackheim	Sep 29/04	58 Banntyne Dr
Minnie Katzman	Sep 30/04	3560 Bathurst St
Jack Schwartz	Sep 29/04	240 Heath St W
Charles Appel	Oct 3/04	131 Torresdale Av
Dorothy Volt	Oct 3/04	6250 Bathurst St

The unveiling of a monument to the memory of the late

LOUIS SPRING ז"ל

will take place

Sunday, October 17th at 1:30 p.m.

Jones Avenue Cemetery

480 Jones Ave. (1 stoplight past Pape Ave., s. of Danforth)

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

DEBBY AUSTIN ז"ל

Wife of Ned Austin

will take place

Sunday, October 17th at 12:00 noon

Beth Tzedec Memorial Park

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

MAE TENENHOUSE ז"ל

will take place

Sunday, Oct. 17th, 11:00 a.m.

Pardes Shalom Cemetery

Dufferin St., 3 km. north of Major Mackenzie

B'nai Brith Section

Relatives and friends are invited to attend

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The unveiling of a monument to the memory of the late

BERNARD (BERNIE) OFFSTEIN ז"ל

will take place

Sunday, Oct. 17th, 1:30 p.m.

Mount Sinai Memorial Park

986 Wilson Avenue

Tiba Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

ELEANOR MELES ז"ל

will take place

Sunday, Oct. 17th, 12:00 p.m.

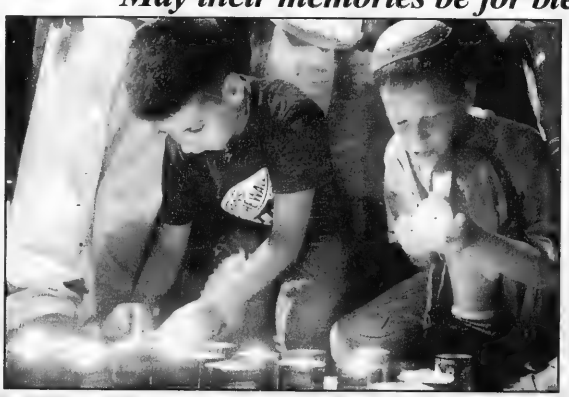
Pardes Shalom Cemetery

Dufferin St. 3 km north of Major Mackentie

Community Section 6

Relatives and friends are invited to attend

May their memories be for blessing ...



Every age and every generation learns to remember and honour the memories of those whom we once loved. At a recent service in Sderot, Israel, these young Israeli boys lit yizkor candles in memory of the victims of the Qassam rockets that have rained down on the southern Negev town. ***[RNS/Reuters photo]***

ש'שאר י'נינו

גידי קורן וחברים

נעגועים 1

אני לבדי על ה-401, אמצע הלילה, חג סוכות. תקליטור רווי נעגועים משמיע את שלום חנוך שר מאיה יפה שלי וחקחל שר איתו. ואני, כמה הייתי רוצה לחיות עכשיו ב"צוותא" לשיר עם שלום חנוך. דמעה בזווית העין. התקליטור "יציאה" של שלום חנוך ומשה לוי הוא ציוד חובה לנשמה. מגיע לכם לשנה החדשה.

נעגועים 2

נתן יונתן כתב על נעגועים: "חופים הם לפעמים נעגועים לנחל",

וגם:

"הבית הוא מקום שאם אתה חייב לשוב אליו,
תמיד פתוחה בו דלת לקראתך,
שירים הם לפעמים האהבה האחרונה
לבית שרחק"

שנדע לשמור קשר עם הבית בשנה החדשה. ושנחיה בקשר עם מה שבאמת חשוב לנו.

רפואה ישראלית

מטבע הדברים מרבים אנשים לדבר איתי על רפואה. וההשוואה בין הרפואה הישראלית לבין זו הקנדית עולה לדיון כמעט מיידית. רוב האנשים אומרים לי ישר שלדעתם הרפואה הקנדית "יותר טובה", "יותר מפותחת" יותר כל מיני דברים. ממש לא נכון. במדדים האמיתיים לבריאות-תמותת תינוקות, תוחלת חיים- ישראל נמצאת לפני רוב מדינות העולם, כולל קנדה. הרפואה בישראל מבוססת על כוח אדם מעולה. בישראל-גם באמצע הנגב, אתה נמצא במרחק של שעה מבית חולים.

ברוב שטחי קנדה-אתה עלול לנסוע שעות רבות כדי להגיע לתחנת בריאות מאוישת באחות. אפילו בפרברי הערים הגדולות-בתי החולים מאוישים בעיקר על ידי רופאי משפחה שרואים את חוליהם במרפאות, וחולה מאושפז יכול לשכב שעות רבות עד אשר הרופא שלו יראה אותו במחלקה. בישראל-בכל בית חולים יש "הוספיטאליסטים"-רופאים שכל תפקידם מוקדש לחולים מאושפזים. מחקרים מראים שיש קשר מובהק בין הזמן שלוקח להביא אנשים לבית חולים אחרי התקף לב, למשל, לבין סיכויי ההישרדות שלהם.

אם כך- מדוע הישראלים מתלוננים כל כך?

הישראלים הם, לדעתי האישית, העם המקטר ביותר בעולם. תמיד יותר טוב אצל השכן. אין יום שלא עולות בעיתונים, בכנסת, איפה לא, נעויות בנושא "המדינה בהדרדרות", "המדינה מתמוטטת", "חורסים את המדינה" ועוד כהנה וכהנה. ואיך אני יודע שזה הכל דאווין? אותם ישראלים, במשאלי דעת קהל, אומרים שוב ושוב ש "ישראל היא המקום הכי טוב בעולם", ש "אין חברים כמו בישראל", "אין.....(השלם את החסר) כמו בישראל". טוב, או תחליטו.

מה גורם למוות

ידידי שמחה שלח לי את-המילה המדעית האחרונה לגבי מה שגורם למותם של אנשים בארצות שונות. חשוב שתרשמו ותפעלו בהתאם:

ביפן אוכלים מעט מאוד שומנים ו.....
נרשמים הרבה פחות התקפי לב מבאנגליה ואמריקה.
בצרפת אוכלים המון שומנים רוויים ואף על פי כן.....
נרשמים פחות התקפי לב מבאנגליה ואמריקה.
בהודו שותים מעט מאוד יין אדום ו.....
נרשמים פחות התקפי לב מבאנגליה ואמריקה.
בספרד לעומת זאת מרבים לשתות יין אדום ו....
נרשמים פחות התקפי לב מאשר באנגליה ואמריקה.
באלגיריה מקיימים מעט מאוד יחסי מין ו.....
נרשמים פחות התקפי לב מבאנגליה ואמריקה.
בברזיל מקיימים הרבה יחסי מין ו....
נרשמים פחות התקפי לב מבאנגליה ואמריקה.

אז מה המסקנה???

מה שהורג זה לדבר אנגלית.....

Coast to Coast

Concordia president silent on Barak ban

Continued from page 3

Di Grappa also stressed that, in the aftermath of the Sept. 9, 2002 violent protest against Netanyahu, the administration had made a commitment to staff and students not to allow any such "disruption" on campus again. The fact that Barak's appearance would require armed police officers to be on campus was deemed to be an unacceptable disruption, he indicated.

Asked if the university plans to bar all Israeli politicians, past or present, in the future, di Grappa replied that it will review each request on "a case-by-case basis."

Concordia president Frederick Lowy and provost Martin Singer have been silent on the issue.

Hillel first approached the university in June about bringing in Barak, the Labor prime minister from 1999-2001. The Concordia administration suggested to Hillel that the Loyola campus could be a possible alternative, either the Oscar Peterson Hall or the arena, after refusing Hillel's first choice – the H110 auditorium in at the downtown campus. That was where Netanyahu's lecture was to have been held. (The university's security staff had at that time recommended that Netanyahu appear at Loyola because it would be easier to secure, advice that was ignored by the administration.)

On Sept. 29, the administration informed Hillel the event could not take place at either Loyola site because of a "significant risk" to security, di Grappa said. He denied the administration had been influenced by pro-Palestinian students.

Solidarity for Palestinian Human Rights (SPHR) spokesperson Erik Yingling said his organization did ask that Barak not be given a forum at Concordia because he has been "accused" of being a war criminal and it would be an "insult" to the large Arab student population.

He said SPHR would organize a demonstration if Barak speaks, but denied any threat of violence. Former SPHR leader Samer Elatrash, who now contributes occasionally to the Arabic-language news organization Al Jazeera, said Barak should not even be allowed into Canada, claiming that the government denounced Barak's for excessive force against the Palestinians in 2000.

The CJN learned from a reliable source that a group of Jewish students wrote to the administration advising it not to let Barak's lecture go ahead because it might upset the relative calm on campus over the past year. In the past two elections, a moderate executive has led the CSU, whose former leaders were regarded as complicit in SPHR's campaign to keep Netanyahu away.

The Concordia decision was swiftly condemned by FEDERATION CJA. "Concordia has allowed itself to be taken hostage by a small and violent group within its campus. With this decision, Concordia has demonstrated that the right to free speech is only as strong as the institutional will to protect it," it said in a press release.

The federation called on Concordia to formulate and make public an "action plan with concrete steps and a definitive timeline leading to the return of freedom of expression on its campus."

Two years ago, Yale University allowed a lecture by Barak to proceed even though opponents were expected to protest. Security measures included body checks of everyone entering the hall. As it turned out, there was no disturbance.

Di Grappa said that case was different because security guards at Yale carry firearms and the physical premises used allowed better control.

Anti-Semitism not suspected in sukkah torching

By DAVID LAZARUS
Staff Reporter

MONTREAL — Jewish community representatives and administrators at Royal Vale School in Notre Dame de Grace are leaning toward vandalism as the motive behind the torching of the school's sukkah earlier this month, but they're not ruling out anti-Semitism.

The incident, which occurred over the weekend of Oct. 2 and 3, upset parents, including those with children in Royal Vale's Jewish Heritage Studies program. The school, part of the English Montreal School Board public school system, has erected a sukkah for the past decade as part of the program.

"The children were supposed to go see the sukkah and then were told it burned down over the weekend," said Faye Gordon, whose two children attend Royal Vale. "It is very upsetting."

School principal Howard Posh told *The CJN* that even though anti-Semitism could have been the motive, the fire was likely an act of vandalism. He said there's been other vandalism at the school in recent months, including graffiti and fires in the trash dumpster behind the school. The plywood sukkah stood not far from the dumpster.

Also indicating vandalism was the fact the sukkah was next to a chain-link fence behind the school in an area not visible to the public, Posh said.

"The back of the building cannot be seen from any street. Some mornings you find beer bottles there."

The *Montreal Gazette* quoted a police spokesperson as saying two teenagers were arrested near the school over the same weekend after they were caught setting a garbage can on fire, but investigators weren't sure the incident was connected to the sukkah fire.

Officers from the police arson squad could not be reached for comment before *The CJN*'s early deadline last week.

Gordon said the arson reminded parents of the firebombing of the United Talmud Torahs' school library in St. Laurent five months ago.

But unlike at UTT, whoever burned down the sukkah left no note or evidence indicating a motive, Posh said. "There was no hate literature or graffiti."

He said that "of course there's been some concern that this incident would be painted the same way as UTT, but right now I think it's vandalism because there's just nothing else to go on."

Jeff Boro, chair of Canadian Jewish Congress' Quebec region, agreed.

"It's unfortunate it had to be a sukkah, but we're pretty certain it was a random act of mischief. That's what we feel so far from the information that's been gathered. But we'll keep on top of it."

Bill Surkis, director of B'nai Brith in Quebec, said his organization is also not prepared to classify the sukkah-burning as anti-Semitic without concrete evidence.

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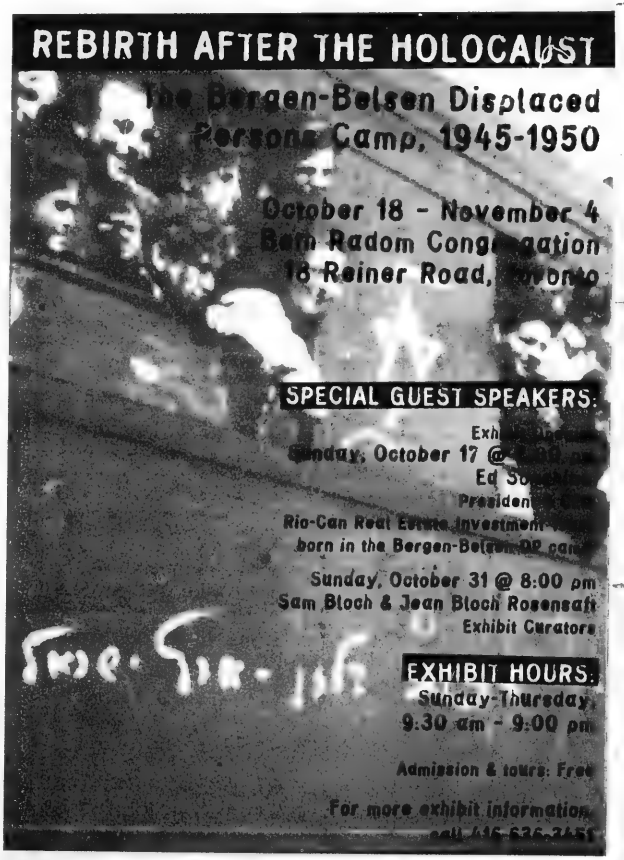

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Coast to Coast

GrowWinnipeg job fair draws locals as well as immigrants

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Participants in the Jewish Federation of Winnipeg GrowWinnipeg Initiative inaugural job fair say they were happy with the results.

The three-hour networking session was held recently at the Asper Jewish Community Campus.

"Most employers responded that the evening was worthwhile, and that they would be willing to participate in future events like this," says Cliff Huot, a placement consultant with GrowWinnipeg.

"Many also said they would recommend this to their colleagues."

One of the job seekers, 22-year-old Argentinian Jewish immigrant Luciano Kryger thought the program was a great idea.

"I hope they do this again next year," says the programming and networking administration expert. "I was able to make some contacts which I hope will lead to something."

Kryger does have a job but not in his area of specialization.

"We weren't expecting anyone to be offered a job by the end of the evening," Huot says.

"The idea was to give employers and job seekers the opportunity to meet each other. Employers were able to survey the range of skills available out there and job seekers could see the range of opportunities available."

GrowWinnipeg was established by the Federation about two years ago to try and inerease the size of Winnipeg's Jewish population through greater immigration. They also wanted to encourage former Winnipeggers to move back, and to persuade younger members of the community to stay. A major key to population increase is the availability of suitable jobs.

The initiative has been successful in encouraging more immigration, particularly from Argentina. More than 100 Argentinian Jewish families have settled here in the past four years.

"I was originally thinking of a meet-and-greet workshop," Huot says. "Steven Kroft, a member of our steering committee, proposed a job fair. We combined the two ideas."

Huot reports that the job fair attracted 27 employers , including the City of Winnipeg, Manitoba Hydro, Canwest Communications, employment agencies, IT firms and manufacturers.

As well, there were 89 job-seekers, local people as well as immigrants.

"We supplied the potential employees with business cards and ran a few workshops during the course of the evening," he says.

"We also hosted a reception, and had three young entrepreneurs on hand to talk to the job seekers."

Dr. Richard Tapper, a chiropractor who was one of the young entrepreneurs, thought the evening was a good idea.

"It gave Jewish Winnipeggers a chance to see that there are opportunities in Winnipeg and that young people can start businesses in Winnipeg and be successful."

Tapper felt, however, that the job fair needed to be better advertised.

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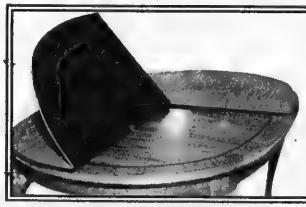

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Coast to Coast

Montreal approves $30-million museum project

By JANICE ARNOLD
Staff Reporter

MONTREAL – The Montreal executive committee has given the go-ahead for a $30-million Jewish museum/office complex in the downtown core, which its developers say will be unique in Canada.

The city will sell a 20,000-square-foot lot at the southeast corner of de Maisonneuve and St. Laurent boulevards to the Montreal Jewish Museum (MJM) committee and has approved the architectural plans. The MJM committee is co-chaired by Joshua Ronn, a retired textile merchant who conceived the idea of the museum, and Herschel Segal, founder and chair of the Le Chateau retail clothing chain, now semi-retired and with time to devote to the project.

Construction must begin within one year, according to the deal, and Segal believes the MJM will open in 2½ years. Despite the name, the museum is to be national in scope, reflecting the Jewish experience in Canada, Segal said.

Ronn, who immigrated to Montreal after World War II, wanted to pay homage to the country where he and so many other Jews could prosper.

Adding a commercial component to the project appeared to be the only way to make it economically feasible, Segal said. Revenue from the rental of space above will help finance the museum, which will be a non-profit institution.

The complex, whose chief architect is Harry Parnass, consists of a 50,000-square-foot museum on three floors – two below street level and the third above a main-floor concourse.

Above that will be eight to 10 storeys of office and/or residential space. Other than restaurants serving "Jewish food from around the world" and gift and book shops connected to the museum, there will be no retail business, Segal said.

Segal said the locale is ideal. Not only is it in the heart of what was a Jewish immigrant district, but today it is at the crossroads of Old Montreal, Place des Arts and the trendy section of St. Laurent, north of Sherbrooke Street. A constant flow of traffic is guaranteed because the St. Laurent metro station will be incorporated into the site. It is also near the outdoor venues of the jazz, comedy and other summer festivals.

The immediate neighbourhood is rundown, but that has worked in the project's favour. The museum committee, which has been in discussion with the city for more than a year, persuaded Mayor Gerald Tremblay that the project fits in with his administration's revitalization plans for the area. Except for the metro station, that corner has been vacant for 30 years.

The committee had hoped to get the city to donate the land, but in the end, it agreed to sell it for the municipal evaluation, which Segal thinks is a good price.

The building will be ultra-modern, plans show. An enclosed "urban plaza," more than 10 metres high, is to serve as a public meeting place. Open "pneumatic pods" transport visitors to the various levels. A glassed-in circular staircase leads from the plaza down to the lower floors.

The exterior of the front of the building is covered with tiny diode electronic bulbs, which at night project images and messages. Parnass said he was inspired by the biblical injunction: "Ye shall be a light unto the nations."

Former Quebec cabinet minister and community leader Victor Goldbloom is president of the museum committee. Among the members of its provisional board are McGill University Prof. Morton Weinfeld, an expert on Canadian Jewry; Superior Court Judge Herbert Marx; past FEDERATION CJA president Stanley Plotnick; Victor Rabinovitch, director of the Museum of Civilization; and former McGill University principal Bernard Shapiro.

Several leading real estate developers are also involved, including Sam Aberman, Eugene Riesman, Richard Dubrovsky, Jonathan Wener and Harvey Wolfe.

Eventually, the MJM will have to do some fundraising, Segal said.

He said the MJM will be for exhibition only; it will not have archival or storage facilities. About two-thirds of the space is to be devoted to its permanent collection, and the other third to temporary displays, not necessarily of Canadian content, but reflecting the diversity of Jewish culture and history, Segal said.

"The MJM will become this city's home to travelling exhibits, films and multimedia presentations created by the worldwide network of Jewish museums that have up till now bypassed Quebec for lack of an appropriate milieu," he said.

"The permanent exhibition is going to be interesting, using the latest technology," he said. "It is not going to be just a collection of relics. It can't be dull." He hopes, for example, that the Montreal Jewish Film Festival, of which he is chair, will become a year-round event.

"The MJM will show the contributions Jews have made to Canadian society. It will be the first of its kind in Canada, and a multifunctional institution providing our community with culture, education and entertainment."

He hopes it will be a place where all Jews feel at home. "This will be our 'Judenplatz'," he said.

The overarching goal is to reach the broadest possible audience, and the MJM will make it its mission to reach out to non-Jews, from all ethnic groups.

"We are all immigrants, and we have an uplifting story to tell about struggle, adaptation and success," Segal said.

He admitted he has not given much thought to security. "Naturally, steps will have to be taken. But we can't give in to fearmongering. We have to live."

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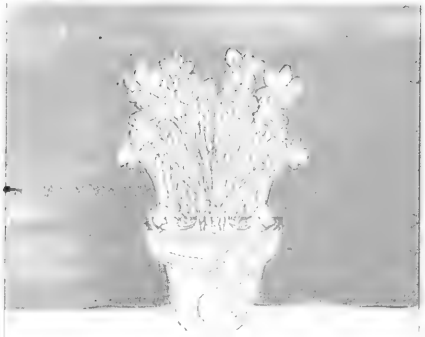

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A menu from the field of dreams

MARCY GOLDMAN
Special to The CJN

Not too long ago, the capital of American baseball, Cooperstown, N.Y. , held a celebration of Jewish baseball players at the Baseball Hall of Fame and Museum.

Why now? It was always a good idea, but this particular tip of the baseball cap ended up being nicely timed to be one the first of many programs this year celebrating the 350-year history of Jewish life and contribution in America.

As the event occurred just before the Jewish New Year in the late-day summer sun in upstate New York, Cooperstown, always a field of dreams, became a little more the stuff of legends. Fall is also about the "boychicks" of October – the sultans of swing.

As a mother of three sons, a nine-year veteran of coaching boys baseball and a Jewish baker, I was, as you can imagine interested in such an event. It celebrates a fusion of things: pride in our culture, the vital role of sports and sports models for youth, and the discipline of Jewish traditions alongside the discipline of the athlete. Cooperstown is hallowed ground enough; honouring sports heroes of yesteryear, as well as those still active in MLB rosters, is really special.

Remember the old joke about Jewish history – forget how it goes, but it ends with "let's eat!" As with all Jewish gatherings, we ask about the food. So what did they eat at Cooperstown's first-ever, kosher-sanctioned meals?

There were several informal meals served at the Hall of Fame, the first one being a simple dairy meal that included bagels, lox, cream cheese, egg, tuna and whitefish salad.

At another lunch, kosher hot dogs, snacks and salsa were provided by the Manischewitz Company at an all-American baseball BBQ.

Here are some recipes from the Baseball Hall of Fame Celebration of Jewish Major Leaguers to recreate at home. In honour of baseball's long history, I also offer some vintage stadium eats. Batter up and bon appetit!

WHITE FISH SALAD

Among other salads and spreads, Jewish Hall of Famers munched on a delicate fish salad made with smoky whitefish and herbs. You can use light sour cream and light mayonnaise. Serve with black bread, crackers or mini-pitas.

2 generous cups, smoked whitefish, coarsely chopped or flaked
½ cup mayonnaise
juice of half a lemon
salt, freshly ground black pepper, to taste
2 tbsp. minced chives
2 tbsp. parsley, finely minced
⅓ cup sour cream

Trim the fish of bones and skin, making sure you remove all small bones. Gently flake fish into small chunks. Place in a bowl and toss with remaining ingredients. Chill well. Makes about 2 cups, serves 4-6 as an appetizer.

BALL PARK KOSHER FRANKS AND ONIONS

kosher all beef frankfurters
4 large onions, finely sliced
oil

Extras
toasted hot dog rolls, split and toasted
garnishes (relish, mustard, etc.)

To prepare onions, sauté in 1-4 tbsp. of oil in a large, heavy-bottomed skillet. Allow to cook down until thoroughly caramelized, about 20 minutes on lowest heat. Meanwhile, simmer frankfurters to heat through. Drain after about 5 minutes and sauté in a little oil to cook outer skin (or grill after boiling).

Serve each on a hot dog roll, covered with mustard, relish and/or ketchup, then top with some caramelized onions.

FIELD OF DREAMS FRIED DOUGH

A doughnut is essentially the stuff of state fairs and many a ballpark. This is my own recipe I developed and use to treat my own baseball teams that I coach. This is terrific if you win – even better, after a loss! Not too sweet, not too rich, stretched and briefly fried (forget a deep fryer – I use my wok and tongs). Add a bit of sugar and a touch of cinnamon. Fresh from the fryer or even at room temperature, these are the next best thing to being at a country fair. You may have encountered the same sort of treat under different appellations (beavers often figure in the name). A bread machine does a super job making the yeasted dough for this recipe.

Dough:
½ cup warm water
5 tsp. dry yeast
pinch of sugar
1 cup warm milk
⅓ cup sugar
1½ tsp. salt
1 tsp. vanilla, optional
2 eggs
⅓ cup oil
4¼-5 cups unbleached all-purpose flour
oil for frying
granulated sugar for dusting
cinnamon

In a large mixing bowl, stir together the yeast, warm water and a pinch of sugar. Let stand a couple of minutes to allow yeast to swell or dissolve.

Stir in remaining sugar, milk, vanilla, eggs, oil, salt and most of the flour to make soft dough. Knead 5-8 minutes (by hand or with a dough hook), adding flour as needed to form a firm, smooth, elastic dough. Place in a greased bowl. Place bowl in a plastic bag and seal. (If not using right away, you can refrigerate the dough at this point). Let rise in a covered, lightly greased bowl, about 30-40 minutes. Gently deflate dough (if dough is coming out of the fridge, allow it to warm up for about 40 minutes before proceeding).

Pinch off a golf ball-size piece of dough. Roll out into an oval and let rest, covered with a tea towel, while you are preparing the remaining dough.

Heat about 4 inches of oil in fryer (a wok works best but you can use a Dutch oven or whatever you usually use for frying). Temperature of the oil should be about 385. I toss in a tiny bit of dough and see if it sizzles and swells immediately. If it does, the oil temperature is where it should be.

Stretch the ovals into a "tail"-like shape, like a beaver tail, thinning them out and enlarging them as you do. Then add the dough tails to the hot oil, 1 or 2 at a time. Turn once to fry until the undersides are deep brown. Lift out with tongs and drain on paper towels (I use newsprint).

Fill a large bowl with a few cups of white sugar. Toss beaver tails in sugar (with a little cinnamon if you wish) and shake off excess.

This recipe makes many odd shaped strips (about 2-3 dozen). They are also delicious with a smear of jam or apple pie filling.

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Comment

Keep Qassams out of the West Bank

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

The battle taking place in the north of the Gaza Strip is about more than the firing of Qassam rockets at Sderot. The results of the operation will certainly affect the efforts of Hamas and its cohorts to advance to the next stage and turn the West Bank into a much broadened base for launching Qassams.

Hamas has made serious attempts to do this, all thwarted so far. Therefore, what is happening in Operation Days of Penitence (the current Israel Defence Forces' incursion into northern Gaza) is a sign of what can be expected – on a greater scale – in the West Bank.

If Ashkelon comes under fire, that could also serve as an impetus for a broader Israeli action, but if Hamas succeeds in establishing a rocket-launching system in the West Bank, the Qassam problem will be transformed from a purely military one to one of strategic magnitude. Anyone who doubts this is invited to study the map and check the number of kilometres between major cities in Israel and the West Bank.

Cities like Kfar Sava, Rosh Ha'ayin, Hadera and Beit She'an will be within range of the rockets, as will Jewish neighbourhoods in Jerusalem. This is the assessment being heard in Israeli intelligence. Even if we adopt the rather unlikely premise that Hamas will not succeed in extending the range of the rockets beyond nine kilometres, it would take no more than a little drizzle of Qassams toward Ben-Gurion Airport for most airlines to cease flying here.

The possibility of Qassam rockets being launched from the West Bank

Such a development would leave Israel no choice but to take extremely harsh military measures against the Palestinians. It's doubtful that Israel would then have the patience to take care of "the humanitarian needs that arise in wake of the IDF's military activity," as it is currently doing in the Gaza Strip, according to an Israel Defence Forces spokesperson.

Such a deterioration could be reminiscent in many ways of what occurred between the two populations during the War of Independence, something Hamas, whose actions are also undermining what's left of the Palestinian Authority, would like to see happen.

The possibility of Qassam rockets being launched from the West Bank is not just a figment of some intelligence officer's overactive imagination. Five attempts at large-scale Qassam production have been foiled by the Shin Bet and the IDF. At a Hamas factory in Nablus, 60 rockets were in an advanced stage of production. Ten rockets had already been transferred to Jenin, where they were seized. Several other complete rockets were also seized. Most of the know-how for Qassam production came from the Gaza Strip.

Thus, beyond the need to defend Sderot, Operation Days of Penitence has another clear purpose – to demonstrate to the Palestinians what will happen in the West Bank if they bring the Qassam method there. In the present operation, there is no superfluous bombast (aside from some exaggerated newspaper headlines). There is no indiscriminate artillery being used against the population, as some in the cabinet had proposed, nor is there any attempt to establish a new line of IDF positions in the Gaza Strip. Despite the large amount of force being employed by the IDF, there is restraint in its use. Obviously, this will not be the case should Qassam rockets be launched from the West Bank.

The problem, or drawback, one could say, of the operation in Gaza lies in the general perception arising from Prime Minister Ariel Sharon's avowal that the disengagement plan must be unilateral and that there is no need to reach agreements with the Palestinians.

There have, however, been some secret meetings between Israeli security personnel and figures like Gen. Abdel Raziq el-Majayda and Musa Arafat. As usual, the Israeli representatives heard many promises that were not kept, and once again ended up feeling that even if the Palestinians really wanted to, they are incapable of fulfilling their commitments. Still, Israel must not give up altogether on such efforts.

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Canadian filmmakers expose the *Impact of Terror*

By JENNY HAZAN
CJN Israel Bureau

JERUSALEM — When firefighter Michel Amar arrived at the scene of the terror attack on the Sbarro pizzeria in Jerusalem on Aug. 9, 2001, he was shocked to see the burned, empty stroller of his two-year-old daughter, Gafnit.

"I went into shock," says Amar, who while scanning the rubble, spotted the body parts of children, strewn about. "I thought that's it… I had no children."

After a frantic and fruitless search of the restaurant and all of the ambulances, Amar finally found his wife, son and daughter at the hospital. Unlike the 15 people who were murdered (including seven children) the Amars were among some 130 injured survivors of the bombing

They are among the handful of survivors who are the focus of *Impact of Terror*, a 40-minute documentary film that goes behind the headlines with an in-depth look at the aftermath of the Sbarro bombing.

Co-produced by Canadians Simcha Jacobovici and Ric Bienstock and directed by Canadian filmmaker Tim Wolochatiuk, the film follows survivors for almost a year to discover how deeply their lives were altered by the experience.

Michel Amar and his daughter Gafnit

"A lot of the times terror attacks happen in Israel, the Israeli victims become mere statistics. You see the numbers, but no one spends any time on the victims themselves," says Petach Tikvah-born Jacobovici, the 51-year-old producer of Emmy Award-winning documentaries *The Plague Fighters/Ebola: Inside an Outbreak* and *A Child's Grief*. "We thought it was important to put a human face onto terrorism.

"On one level, the whole Israeli-Palestinian conflict is so politicized, with Israel often being portrayed as the aggressor, that people can even look at something like the murder of an Israeli child through political glasses," Jacobovici says. "Our hope is that the film will force people to deal with tragedy on a human level."

Jacobovici, who is with the company Associated Producers, says the filmmakers chose to focus on the Sbarro attack in particular because it could speak to the widest possible audience.

"Everyone can relate to eating in a pizza parlour," he says, "and in fact, the victims of the attack provide a good cross-section of Israeli society – religious, non-religious, Arab, Jew, old and young – everyone was in there.

"Hopefully, by connecting people abroad to the stories of people in Israel, perhaps for a short moment, even a nanosecond, people abroad will feel the same thing that Israelis feel."

Jacobovici says people outside of Israel could stand to benefit from putting themselves in Israeli shoes for at least 40 minutes. "I think the amazing thing is how strong and resilient these people are," he says. "You see this over and over in Israel. There's no one dancing on the street when a Palestinian loses his kid, and you don't see victims of terror swearing to kill someone, in vengeance.

"What comes across most strongly to me is the nobility of these people and their families," he says. "One thing this age of terrorism has done is to highlight how noble people in democratic societies are. This [nobility] is the great secret weapon that people who don't live in democratic societies just don't understand."

Impact of Terror had its Canadian debut at the Toronto Jewish Film Festival this summer, afterwards airing on the CBC and finally on CNN in the United States. The document was to air for the first time in 250 other countries (including Israel) on CNN International on Oct. 9 and 10.

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Left is outraged by Sharon aide's claim that pullout plan freezes peace process

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Lawmakers from the Israeli left responded furiously last week to an interview given to *Ha'aretz* by Prime Minister Ariel Sharon's senior adviser, Dov Weisglass, in which he claimed that the disengagement plan means a "freezing of the peace process."

"The significance of the disengagement plan is the freezing of the peace process," Weisglass, one of the initiators of the disengagement plan, said in an interview for *Friday Magazine*.

"And when you freeze that process," he added, "you prevent the establishment of a Palestinian state, and you prevent a discussion on the refugees, the borders and Jerusalem.

"Effectively, this whole package called the Palestinian state, with all that it entails, has been removed indefinitely from our agenda. And all this with authority and permission. All with a presidential blessing and the ratification of both houses of Congress."

"The disengagement is actually formaldehyde," Weisglass said. "It supplies the amount of formaldehyde that is necessary so there will not be a political process with the Palestinians."

In the wake of the comments, Hadash MK Ahmed Tibi sent a letter to U.S. Ambassador to Israel, Dan Kurtzer, questioning whether "the American administration is a partner to Sharon's political deceit, which Weisglass revealed with incriminating candor."

Tibi said that Weisglass' comments "bolster what we have said all along, that the [disengagement] plan is a 'Sharon bluff.'"

Labor Party chairman Shimon Peres said Sharon had never told him that the disengagement plan was meant to freeze the peace process.

"He who seeks half peace will bring half war," Peres said.

Yahad MK Yossi Beilin said Weisglass' "frightening comments" were uttered in a rare moment of truth, and show Sharon's real, dangerous intentions.

The remarks "reveal the fact that it is Sharon who is not a partner for peace, and the peace camp must work for him to be overthrown," said Beilin.

Hadash MK Mohammed Barakeh called the statements grave, saying they prove that the Sharon government must be toppled as soon as possible.

These comments, Barakeh said, affirm the importance of refusing to serve in the Israel Defence Forces and the relevance of the Geneva Initiative, a peace plan co-authored by Beilin and former Palestinian minister Yasser Abed Rabbo.

Asked why the disengagement plan had been hatched, Weisglass said: "Because in the fall of 2003 we understood that everything was stuck. And although by the way the Americans read the situation, the blame fell on the Palestinians, not on us, Arik [Sharon] grasped that this state of affairs could not last, that they wouldn't leave us alone, wouldn't get off our case. Time was not on our side. There was international erosion, internal erosion. Domestically, in the meantime, everything was collapsing. The economy was stagnant, and the Geneva Initiative had gained broad support.

"And then we were hit with the letters of officers and letters of pilots and letters of commandos [refusing to serve in the territories]. These were not weird kids with green ponytails and a ring in their nose with a strong odour of grass. These were people like Spector's group [Yiftah Spector, a renowned air force pilot who signed the pilots' letter]. Really our finest young people."

Weisglass does not deny that the main achievement of the Gaza plan is the freezing of the peace process in a "legitimate manner."

"That is exactly what happened," he said. "You know, the term 'peace process' is a bundle of concepts and commitments. The peace process is the establishment of a Palestinian state with all the security risks that entails. The peace process is the evacuation of settlements, it's the return of refugees, it's the partition of Jerusalem. And all that has now been frozen… what I effectively agreed to with the Americans was that part of the settlements would not be dealt with at all, and the rest will not be dealt with until the Palestinians turn into Finns. That is the significance of what we did."

Sharon, he said, could also argue "honestly" that the disengagement plan was "a serious move because of which, out of 240,000 settlers, 190,000 will not be moved from their place."

U.S. vetoes Gaza resolution

The U. S. vetoed a UN Security Council resolution calling on Israel to halt its military operation in the Gaza Strip. Eleven countries backed the resolution last week in the Security Council, with Germany, Britain and Romania abstaining. In explaining the U.S. veto, the U.S. ambassador to the United Nations, John Danforth, said the resolution "does not mention even one of the 450 Qassam rocket attacks launched against Israel over the past two years," nor does it acknowledge that two Israeli children were killed by one of the attacks the previous week.

Israelis win Chemistry Nobel

Two Israelis and an American won the 2004 Nobel Prize for chemistry for helping to understand how the human body gives the "kiss of death" to faulty proteins to defend itself from diseases like cancer. Aaron Ciechanover, 57, Avram Hershko, 67 – the first Israelis to win the chemistry Nobel prize – and Irwin Rose, 78, were honoured by the Royal Swedish Academy of Sciences for their work in the 1980s that discovered regulated protein degradation, one of the cell's most important cyclical processes.

UN employees arrested

Israel Defence Forces chief of operations Yisrael Ziv said the IDF arrested 13 Palestinian UN employees suspected of participating in terror activities in the Gaza Strip.

Libya eyes Israel ties

The son of Libyan leader Muammar Gadhafi met Israeli diplomats as part of efforts to normalize relations between Libya and the Jewish state. Saif Al-Islam Gadhafi held private talks with the Israeli delegation at an interparliamentary convention in Geneva last week, *Yediot Achronot* newspaper reported. According to the daily, this was the latest round of contacts the Libyan leader's heir apparent has initiated with Israel in hope of paving the way to normalization. Libya has already won some diplomatic admiration by offering Jewish émigrés who resettled in Israel the opportunity to return for visits.

Deadly sniper captured

The Israel Defence Forces and the Shin Bet security service arrested a Palestinian man whom they believe had killed seven soldiers and three Israeli civilians in March 2002 in a sniper attack at an IDF roadblock north of the West Bank city of Ramallah, near Ofra. Fatah member Taer Kaed Hamad, 24, was arrested in the village of Silwad, north of Ramallah, where he lives.

Iraqi visitor in trouble

An Iraqi court issued an arrest warrant for a politician who visited Israel. Mithal Al-Alusi had already been thrown out of the Iraqi National Congress after he visited Israel for a conference on terrorism last month. "What madness is this?" Al-Alusi was quoted as telling Associated Press. "They want to put me in prison with terrorists."

Files from JTA and Ha'aretz

Iran adds a new missile to its arsenal

Ha'aretz Daily Newspaper Ltd.

TEHRAN — Iran is able to launch a missile with a range of 2,000 kilometres, the official IRNA news agency Tuesday quoted influential former President Akbar Hashemi Rafsanjani as saying. The missile could reach Israel and parts of southeastern Europe.

"Experts know that a country that possesses this can obtain all subsequent stages" in missile production, Rafsanjani told staff at the Aerospace Research Institute in Tehran.

His statement came days after Iran said it had added a "strategic missile" to its arsenal after a successful test.

In August, Iran test-fired a new version of its Shihab-3 missile. The old version was known to have a range of 1,296 kilometres (about 810 miles) – making it capable of reaching Israel and various U.S. military bases in the Middle East.

In the same month, Iranian Defence Minister Ali Shamkhani said Iran was working to improve the range and accuracy of the Shihab-3 in response to efforts by Israel to upgrade its missile system.

Israel has expressed increasingly vocal concern over Iran's nuclear development program, which, Jerusalem says, is aimed at producing nuclear weapons. Iran denies the charge, saying it is intended for electricity generation, and has warned Israel against any efforts to destroy its atomic facilities.

Israel and the United States have developed the Arrow anti-ballistic missile system. The Arrow is one of the few systems capable of intercepting and destroying missiles at high altitudes. Its development followed the 1991 Gulf War, when Iraq fired 39 Scud missiles that struck Israel.

Arrow was developed by Israel Aircraft Industries and Boeing Co. at a cost of more than $1 billion.

The "Shihab" – shooting star in Farsi – is Iran's longest-range ballistic missile. The country launched an arms development program during its 1980-88 war with Iraq to compensate for a U.S. weapons embargo.

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The healing power of prayer

When I reflected on my synagogue experience during the recent High Holy Days, it occurred to me that prayer, on a personal level, can be powerful.

Although I provide stress reduction and wellness coaching to others, and I try to incorporate into my regular week opportunities for personal renewal and invigoration, I now have a deeper understanding of the benefits of prayer.

Like yoga, meditation and exercise, prayer allows us to achieve a state of calm and a sense of well-being. When in synagogue, if we concentrate on understanding the prayers, focusing inward as well outward – on being kind and feeling gratitude for the people in our lives and in our community – prayer can be a truly uplifting experience.

Prayer can move us to tears of sadness, tears of joy and tears of resolve to do better, and can create in us energy and urgency to move forward in our lives. Hearing the ancient melodies of the Yom Kippur service uplifted my spirit to a level of clarity that I rarely otherwise achieve.

Being together in a synagogue with family, friends and acquaintances brought us a strong sense of community that seemed to put a smile on everyone's face. We all seemed to feel that we were connected to something significant – and that each and every one of us was a special and unique part of the whole.

I closed my eyes as the congregation sang together, feeling shivers go through me as the power of our voices and the melodic chanting of the cantor evoked emotions that restored in us a sense of hope, meaning and purpose.

Seeing my children next to me in such a holy place reminded me of what is truly meaningful, and reinforced my commitment to build on and enhance our family values and close connection to one another.

If we can't get to synagogue, heartfelt personal prayer can also be very moving. Just as I try to work out and stretch every day, I know many women who are committed to formal prayer each day. They find a quiet place in their home where they can recite both Jewish and personal prayers that help them to reconnect, on a daily basis, with what is truly important to them. It helps them to keep life's challenges and daily struggles in perspective.

If we could find a few extra minutes each day to pray, and combine that with some sort of regular physical activity, imagine how strong, supple and resilient our mind-body connection would be.

I know that, for me, prayer adds a new dimension to my ability to focus and attain a sense of calm and well-being. I plan to add prayer to my repertoire of strategies for achieving balance, inner peace and vitality.

Shelley Millman Herman provides both personal and corporate lifestyle and wellness coaching. She can be reached at shelley.millman@sympatico.ca.

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Clinic to screen for hereditary genetic diseases

By LEILA SPEISMAN
Staff Reporter

A free screening clinic for hereditary genetic diseases will be held Oct. 24, from 9 a.m. to 3 p.m. at Council House, 4700 Bathurst St.

You must be at least 16 years old, and provide your family physician's name and contact information.

Hereditary genetic diseases can appear when both parents carry the same recessive genetic trait. They themselves will not necessarily have the disease; indeed, they may not even be aware that their family is at risk.

Some ethnic groups are at higher risk for certain diseases. For example, sickle cell anemia is found mainly in blacks, and thalassemia in Mediterranean, African and southeast Asian populations.

Ashkenazi Jews are also at risk for particular diseases, especially Tay-Sachs, Canavan and Familial Dysautonomia. These are all fatal diseases that primarily strike young children. They attack the central nervous system and cause early death by progressive degeneration. There are no known cures.

With each pregnancy, if both parents are carriers, there is a one in four chance of conceiving a child with that disease, a two in four chance of having a healthy child who is a carrier, and a one in four chance of having a healthy child who is not a carrier.

If only one parent carries the gene, any child may also be a carrier. Anyone may be a carrier for more than one of these or other inherited diseases.

The screening clinic at Council House, in collaboration with the Hospital for Sick Children, will test for these three diseases, through a simple blood test.

Results will be sent to your family doctor. If at least one partner is a carrier, the information will also be sent to you, and you will be informed about how and where to get genetic counselling.

It should be noted that in the past 25 years, testing of high-risk populations has greatly reduced the number of children born with Tay-Sachs disease, according to a National Council of Jewish Women website.

Screening clinic sponsors are National Council of Jewish Women of Canada, Toronto Section, Jacob's Ladder, UJA Federation Board of Jewish Education, national Tay-Sachs and Allied Diseases, Dysautonomia Foundation Inc. and The Canadian Society for the Weizmann Institute of Science. A donation from the estate of Louis Uger has funded the screening program.

For more information, call 416-633-5100, or go to www.whatsinyourgenes.com.

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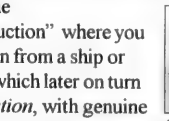
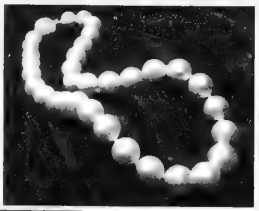

18 karat white gold 2.08 carats diamond ear-studs, from a fabulous selection of jewellery including beautiful diamond and coloured gemstone rings and bracelets

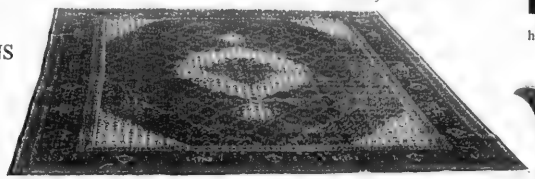

Superb princess-length necklace of 33 cultured South Sea 10.80 mm. to 14.80 mm. pearls

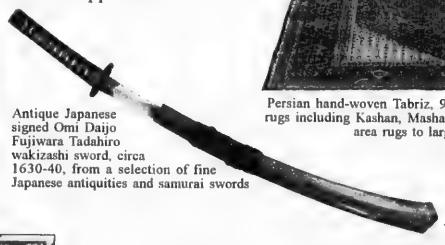
Gabriel Guay (French, b. 1848) Drawing water at the riverbank, oil on canvas, 22½" x 27", from a large collection of Canadian and International paintings: Canadian paintings include: C. Krieghoff, F.S. Coburn, H. Masson, R. Richard, and many others.

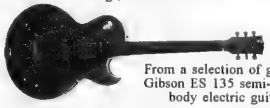
Selection of chandeliers, hanging fixtures, and lamps

Large selection of fine and vintage wristwatches for men and ladies: Several **Rolex** watches including: Man's white gold and stainless Datejust, Man's 18 karat gold "Daytona" Cosmopgraph, Lady's yellow gold and stainless Datejust

Men's 18 karat yellow gold **Patek Philippe** wristwatches. Also in this auction: Vacheron Constantin, Jaeger LeCoultre, Omega, etc.


Persian hand-woven Tabriz, 9'8" x 13'1", from a collection of more than 150 fine rugs including Kashan, Mashad, Kerman, Nain and others, in many sizes, from small area rugs to large full-room-size rugs, as well as runners


Antique Japanese signed Omi Daijo Fujiwara Tadahiro wakizashi sword, circa 1630-40, from a selection of fine Japanese antiquities and samurai swords


From a selection of guitars: Gibson ES 135 semi-hollow body electric guitar

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Arts & Travel

Film pays homage to Argentina explosion

By DAVID SALVADOR
Special to the CJN

The Argentine film *18-J* which recently premiered in Canada at the Bloor Cinema in Toronto, takes its title from the terrorist bombing in Buenos Aires which killed 85 people on July 18, 1994.

The bombing of the Argentina-Israel Mutual Association (AMIA) also injured 300.

The AMIA had just celebrated its centenary, and its explosion by a bomb-laden van, was the deadliest single incident of terrorism against Jews since World War II.

The film comprises 10 stories of approximately 10 minutes each directed by 10 directors.

Starting with a brief history of the AMIA and an account of the terrorist attack, the film pays homage to the memory of the victims.

The filmmakers demand justice and for the truth to be known. At the beginning and end of the film, the names of the victims are written and the film reminds us that "without memory it is impossible to build the future."

The films range from the traditional narrative, to the testimonial and the experimental, and flow with surprising cohesion considering the diverse styles of the directors.

The strengths of most of the episodes, especially towards the end, compensate for a few weak, confusing segments. The directors use their particular vision and fictional stories focused on the lives of the victims and of the survivors and families to give their impressions of the attack that day.

Among the best directed episodes, Alberto Lecchi's *The Call* stands out.

Choosing the perspective of a humble family living in The Quebrada in the mountainous north far away from Buenos Aires whose son may have died in the attack, he shows how the anti-Semitic attack was a crime against all Argentines.

Their son had left the village to find employment in the capital and was living in Barrio 11 near the AMIA. Watching the terrible event unfold on the television news, the younger sister asks "What's a Jew?" and is told "Jesus was a Jew darling."

Alejandro Doria directs the actress Susu Pecoraro in *Shame,* an intense monologue in which she tells the history of the trial denouncing the complicity of the state intelligence apparatus, of the ex-president Carlos Menem, and of the judge Juan Jose Galeano in the cover up and failure to capture the perpetrators.

Warnings from foreign secret services and Argentina's ambassador in Lebanon several months before the attack were ignored, and the trail that led back to Syria and Iranian-backed Hezbollah was never properly investigated. Evidence was destroyed in order for the government to protect itself.

In Adrian Suar's segment *Surprise* a man videotapes himself in front of the AMIA stressing the "duty to value and watch over our traditions" before looking for a gift to take to his nephew's ritual circumcision. He will never make it.

The last episode *Memory* is directed by Carlos Sorin. It shows family photos of the victims, with the names of these men, women and children, putting human faces on the tragedy.

The choreographer Mauricio Wainrot directs a ballet scene which may seem out of place, but its understated suffering is more emotionally moving than a few overwrought segments that show the explosion.

Lucia Cedron's *Mitzvah* has the popular Argentine comic actor Norman Erlich who introduced the film at the Toronto premiere. He plays Jaco in the scene where his wife Marga shows concern for their daughter in Israel hearing a news report about casualties there. They are unprepared for the unexpected violence in Buenos Aires.

A scene from the ballet segment in *18-J*.

In his introduction at the screening, Erlich talked about the generosity of the directors who worked for free on the project. He recalled his days in the seminary of Hebrew teachers at the AMIA, and the important history that was lost with the destruction of its library.

The AMIA has been rebuilt and is again the centre of the Jewish community's cultural, social and artistic activities he stated.

All the box office proceeds are going to 10 charitable organizations in Argentina including the AMIA, Family and Friends of the Victims, Active Memory, Grandmothers of the Plaza de Mayo, and the Simon Wiesenthal Centre, making it a good candidate for fundraising events.

The film premiered in movie theatres in Argentina last August.

It was shown here in its original Spanish with English subtitles as part of Si Si Cine, the oldest Latin film festival in Canada, celebrating its 13th year.

Arts & Travel

The Diary of Anne Frank a sensitive portrayal of a precocious teen

By SHELDON KIRSHNER
Staff Reporter

Wendy Kesselman's adapted version of *The Diary of Anne Frank*, playing at the Bathurst Street Theatre until Nov. 7, is a sensitive portrait of a feisty and precocious Jewish teenager under siege whose personal tragedy was a microcosm of the Holocaust.

The diarist who appears in this two-hour play – ably directed by Alexander Galant, himself the son of Holocaust survivors – is a heart-breaking symbol of the 1.5 million Jewish children who were brutally murdered during this frightful era.

As poignantly portrayed by Jennifer Waiser, Anne is a bouncing girl whose youth and vitality are jostled by external events beyond her control and that of her parents, Otto and Edith.

In an entry that signifies her ambivalence, she writes, "I see the world being slowly transformed into a wilderness, I hear the approaching thunder that, one day, will destroy us too, I feel the suffering of millions. And yet, when I look up at the sky, I somehow feel that everything will change for the better, that this cruelty too shall end, that peace and tranquility will return once more."

The person who writes these piercing words is both a pessimist and an optimist, someone who has taken the measure of reality, but who feels in her heart of hearts that this immense shadow will pass.

In this revamped edition of *The Diary of Anne Frank*, Anne is a far more realistic character than she was as originally conceived by the playwrights Frances Goodrich and Albert Hackett. She is also more Jewish. Thankfully, having been de-sanitized by Kesselman, Anne is presented as a normal, vulnerable teenager rather than as a virtual saint.

Here, on a plain set that conveys the bleakness of the secret annex she and seven other Jews had to endure until they were betrayed and shipped off to death camps, Anne blossoms socially and intellectually.

Longing for the fun and normality that eludes her, she flirts with Peter Van Daan (Gabe Plener), a rather shy 16-year-old whose parents, Herman (Philip Shepherd) and Petronella (Sarah Dodd), are constantly at odds.

And as she comes to grips with her evolving femininity, Anne seizes the initiative in their budding but doomed romance.

Throughout the play, Anne is seen jotting entries in her diary, which has been translated into 67 languages and, after the Bible, is the world's most widely read book. It is a source of comfort to her, an alternative universe where she can "shake off her cares" and unburden herself of her anxieties and record her joys.

Anne's troubled relationship with her mother (Carol Lempert) is hardly glossed over. Anne clearly dislikes her, and at one point, she actually imagines life without her. Certainly, Edith is not as attached to Anne as she is to her older, more subdued daughter Margot (Shira Leuchter).

Edith, though maternal and well-meaning, simply rubs Anne the wrong way. When, for example, Edith demands that the Van Daans leave the annex after the ravenous Herman steals a half-eaten loaf of bread, Anne practically goes ballistic.

By contrast, Anne's special relationship with her father is characterized by unconditional love and mutual trust. Otto (Andrew Gillies), a businessman who fled Nazi Germany in 1933, is a tower of strength. He is convinced that the annex, above his warehouse in central Amsterdam, is the "perfect hiding place."

And he has no doubt that Miep Gies (Kelly Bolt), the fine Dutch Christian woman who provides them with food, drink and news, will not betray them.

The Diary of Anne Frank, which takes place between 1942 and 1944, unfolds against the backdrop of crackling newscasts, the swing version of *Bei Mir Bist Du Schoen* and mounting tension.

When Dussel (Eric Weinthal), the dentist, joins the Franks and the Van Daans in their confined, somewhat claustrophobic quarters, he informs them that the Jews of Amsterdam are fast disappearing under the pressure of the Nazi dragnet. He adds that Westerbork, the transit camp en route to Auschwitz, awaits all Jews unlucky enough not to have found a haven.

But as fortunate as they may be, they are constantly assailed by the fear of discovery and by pangs of hunger. In the play's most powerful scene, Otto Frank sits forlornly at a kitchen table and recounts the terrible fate of his family after their betrayal.

In *The Diary of Anne Frank*, whose actors acquit themselves with aplomb, Anne hears the distant storm closing in on her and her loved ones. But their hour of liberation never comes, and the Franks, like the Jews of Europe, are scattered by the winds of war.

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Now Offering a December Break Program

Eye on Arts

By Bill Gladstone

PUBLIC IS INVITED TO 'FIRST OF ITS KIND' CHASSIDIC STORYTELLING SYMPOSIUM AT QUEEN'S

The Jewish studies department of Queen's University in Kingston, Ont., is hosting a symposium on chassidic storytelling this month that is believed to be the first of its kind at any university. All events are free and the public is warmly invited.

The Harry Rosen Memorial Symposium on Hasidic Tales takes place Oct. 16 to 18, with famous storytellers and leading scholars in attendance. Acclaimed storyteller **Diane Wolkstein**, author of *The Magic Orange Tree* and other works of myth and folk tales, is slated to open the symposium with a discussion of biblical and chassidic stories. Other participants include storyteller and spiritual teacher **Yitzhak Buxbaum** from New York City, and storyteller **Moishe Yida Leibowitz** from Brooklyn, nephew of the chassidic grand rabbi of Nikolsburg.

Canadian scholars in attendance are to include **Rabbi Neal Rose** from Winnipeg, **William Shaffir** from McMaster University, **Ira Robinson** from Concordia University and **Anna Shternshis** from the University of Toronto. Numerous international scholars are also expected.

"This is a major cultural event," said co-ordinator **Rabbi Justin Jaron Lewis**, director of Jewish studies at Queen's. "These speakers and storytellers are leading lights, and this is the first time they will all be together under one roof... There is something in this symposium for everyone – whether you appreciate Jewish culture, are searching for spiritual wisdom, or simply enjoy good stories."

The symposium is being sponsored by the family of the late Kingston philanthropist **Harry Rosen**, with some additional funding from the Kingston Arts Council. 234 Theological Hall, Queen's University. 613-533-6359. E-mail judaism@post.queensu.ca. Website qsilver.queensu.ca/jewishstudies/.

* * *

Yiddishland Café: Workmen's Circle presents "Not Raisins, Not Almonds: A Celebration of the Spirit of the Lodz Ghetto Jews." This Yiddishland Café evening in Yiddish and English features singers **Denise Williams** and **Michael Mandel**, actor **Alon Nashman** and musicians **Brahm Goldhamer** and **Noah Miller**. Tickets $12. 471 Lawrence Ave. W. Sunday, Oct. 17, 7:30 p.m. (Doors open 7 p.m.) Reservations, 416-787-2081 (Monday to Friday).

* * *

Names in the News: Theresa Tova & Friends salute Broadway at two shows at the Top of the Senator on Victoria Street, Oct. 25 and Nov. 1... The U.S. Holocaust Memorial Museum and the Holocaust Survivors Memoirs Project of the World Jewish Congress have published *Legacy and Redemption: A Life Renewed*, a Holocaust memoir by **Joseph E. Tenenbaum**. A survivor of several forced labour and concentration camps including Mauthausen and Ebensee, Tenenbaum became a major figure in Canada's philanthropic and business communities... After living in Los Angeles for a few years with husband, pop composer **John Capek**, **Batsheva** (and family) has returned to Canada – and the concert stage. The folksinger-songwriter brings her signature repertoire of Ladino and Yiddish songs and satire to the Free Times Cafe, 320 College St. Saturday, Oct. 16. Reservations, 416-962-1078.

* * *

Books & Bagels: Rabbi Elyse Goldstein discusses *The Women's Haftarah Commentary* (Jewish Lights Publishing). The book, which Goldstein edited, is "a major contribution to modern biblical commentary and the ideal companion to Rabbi Goldstein's earlier collection, *The Women's Torah Commentary*."

Nadal JCC, Bloor at Spadina. Members $5, non-members $8; includes coffee and bagels. Sunday, Oct. 17, 11 a.m. 416-924-6211.

Future programs include **Andrea Most**, author of *Making Americans: Jews and the Broadway Musical* (Harvard University Press) on Sunday, Oct. 24; and the 13th annual launch of *Parchment*, Canada's only journal of contemporary Canadian Jewish writing, Sunday, Nov. 14.

* * *

Literary Events

- **Dr. Annette Poizner**, writer, psychotherapist and graphologist, speaks on her book *The Kabbalah and the Psychology of Handwriting*. Admission $10; refreshments. Israel's Judaica, 870 Eglinton Ave. W. Thursday, Oct. 14, 8 p.m. 416-280-6442.
- The Winchevsky Centre Book Club discusses *Mme. Proust and the Kosher Kitchen*, the novel by **Kate Taylor** that won the 2003 Canadian Jewish Book Award for fiction. Sunday, Oct. 17, 10:30 a.m. 416-789-5502.
- The Brown Bag book discussion group starts Thursday, Oct. 21 with *The Singing Fire* by **Lilian Nattel**. Nadal JCC. 416-924-6211.

* * *

Arts in Brief

- Children's entertainers **Judy & David** perform for youngsters ages 3 to 8 at the Living Arts Centre in Mississauga. $10 to $25. Sunday, Oct. 17, 11 a.m. and 2 p.m. 905-306.6000.
- Toronto Jewish Film Society continues its 26th season with the recent Israeli short features *Three Fingers*, directed by **Daphna Levin**, and *Mother V*, directed by **Shachar Rozen**. Nadal JCC, Al Green Theatre. Sunday, Oct. 17, 4 p.m. and 7 p.m. 416-924-6211, ext. 222.
- The Koffler School of Music presents **The Travellers**, honouring the music of **The Weavers**. $30 in advance, $35 at the door. Leah Posluns Theatre, 4588 Bathurst St. Monday, Oct. 18, 8 p.m. 416-636-1880, ext. 228.

Chief Executive Officer

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Books & Authors

Israeli diplomat recalls dramatic airlift of Ethiopian Jews

By SHELDON KIRSHNER
Staff Reporter

Asher Naim, Israel's former ambassador to Ethiopia, played an integral role in one of the most inspirational movements of people in history – the airlift of thousands of Ethiopian Jews to Israel in Operation Solomon in 1991.

Within a frenetic 25-hour period from May 24 to May 25, which taxed Israel's resources to the limit, 35 military and civilian planes flew 14,200 Falashas to their new home in Israel.

Asher Naim

Naim, a seasoned diplomat, tells this story of secrecy, stealth and calculation in an exceptionally well-written book, *Saving the Lost Tribe* (Random House).

His narrative brims with drama and foreign intrigue and unfolds against the turbulent backdrop of civil war in Ethiopia, an underdeveloped country whose Jewish population lived in isolation and had little or no contact with Diaspora Jewry for centuries.

Naim, the son of a barber who was born in Libya, arrived in Addis Ababa, Ethiopia's ramshackle capital, in the autumn of 1990, fresh from a two-year ambassadorship in Finland. In Helsinki, he had orchestrated the emigration of tens of thousands of Russian Jews to Israel.

Understandably enough, he must have dreaded his new assignment in Ethiopia, a mainly Christian nation with a sizable Muslim minority. His immediate predecessor, Meir Yoffe, had been the subject of a Libyan assassination attempt.

Naim's mission was to expedite the transfer of Ethiopian Jews, otherwise known as Falashas or Beta Israel, to their ancestral homeland.

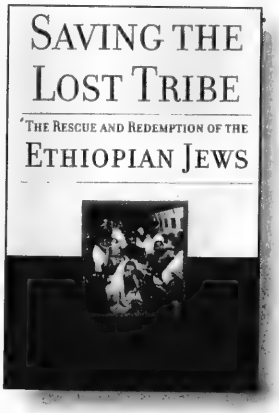
Predominantly farmers, weavers, potters and craftsmen, the Beta Israel lived primarily in villages in the rugged highlands of northern Ethiopia.

Cut off from developments in Judaism, the Falashas knew nothing about the Mishnah, Talmud and other rabbinical literature. Nor did they celebrate Chanukah and Purim.

Though they co-existed with their non-Jewish neighbours, they were demonized and regularly persecuted. And they were not permitted to be landowners.

The Christians in their midst called them Falashas, or strangers.

In Amharic, Ethiopia's national language, the word Falasha was considered a derogatory term.



These black and brown complexioned Jews were "discovered" in the 1860s by British missionaries, who were surprised that the Beta Israel observed the Sabbath, maintained strict dietary laws, performed religious rituals as described in the Hebrew Bible and yearned to return to Israel.

The first Beta Israel immigrated to Israel in the mid-1950s, shortly after the Jewish Agency – an arm of the Zionist movement – established a Jewish school in Asmara, a city in the province of Eritrea.

By the early 1970s, several hundred Ethiopian Jews lived in Israel. Once the rabbinate formally recognized them as Jews, they came to Israel in much greater numbers.

Ethiopia, which was of strategic concern to Israel, severed diplomatic ties with Israel during the 1973 Yom Kippur War. But within several years, the two countries resumed normal relations.

When Naim took up his post in Addis Ababa, Ethiopia was in utter turmoil. Two Arab-supported rebel groups, the Eritrean Peoples Liberation Front and the Tigrean Peoples Liberation Front, had declared war on the central government and demanded independence in Eritrea.

The president of Ethiopia, Mengistu Haile Miriam, a Marxist who had flirted with the Soviet Union and whom Naim describes as a "killer," attempted to stem the tide. The problem was that his ragtag army was short of modern military equipment.

Moscow and its Eastern European allies had supplied Ethiopia with arms. But after the collapse of the Soviet Union and the end of the Cold War, Mengistu switched sides and turned to the United States and Israel for assistance.

Naim quickly recognized that Mengistu would not permit the Beta Israel to leave en masse unless Israel co-operated. As he puts it none too diplomatically: "He was holding Jews hostage for weapons to keep his bloody regime afloat."

Naim's chief interlocutor in the Ethiopian government was Kasa Kabede, an urbane and wily official who was Mengistu's chief advisor on relations with the United States and Israel.

He had studied at the Hebrew University and was fluent in Hebrew. His father had gone into exile in Jerusalem with Haile-Selassie – the Ethiopian emperor – after Italy's invasion of Ethiopia in 1935.

When Kasa met with a senior Israeli diplomat in Washington, he demanded a $100 million "loan" to facilitate the emigration of Ethiopian Jews.

"It was pure blackmail," fumes Naim in this surprisingly frank memoir.

He was not the sole Ethiopian official on the take.

When he was asked whether it would be possible to increase the number of Beta Israel emigrants, the foreign minister, Tesfaye Dinka, replied, "As many as you want."

"As many as you want for the right price was what he meant," observes Naim caustically.

As Naim reveals, "We began to think of evacuating all the Falashas before the country collapsed."

He enlisted the help of the Americans, particularly President George Bush, and Operation Solomon was set into motion.

The Ethiopians initially agreed to let 9,000 Beta Israel leave, but when Naim balked, they acceded to his demand. Israel paid Ethiopia $35 million (US) for its co-operation.

Gen. Amon Shahak, the Israeli army's deputy chief of staff, mapped out the plan for Operation Solomon.

It was modelled after Operation Moses in 1984, which brought some 9,000 Ethiopian Jews to Israel.

The route from the Israeli embassy grounds, where the Beta Israel had gathered, was secured by Israeli commandos flown in expressly for the occasion.

Eight Israeli Foreign Ministry officials, including Haim Divon, Israel's future ambassador to Canada, were also on hand.

The scale of the operation was mind-boggling, and Naim suggests that it could not have been pulled off without the help of, among others, the American Jewish Joint Distribution Committee.

Interestingly enough, the advancing rebels promised they would neither interfere with nor disrupt the operation.

Realizing that his days in Ethiopia were numbered under a new regime, Kasa joined the flight of Jews to Israel.

Such was the rush that the planes were stripped of their seats to make more room for more passengers.

"One jumbo jet, which usually carried fewer than 500 passengers, took 1,087, a feat recorded in the *Guinness Book of Records*," Naim adds.

Upon his return to Jerusalem, Naim was duly honoured for his exemplary work

He had achieved something of a miracle, and his good works are felicitously recorded in *Saving the Lost Tribe*.

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Arts & Travel

Montreal actor steams up the tube in Paradise Falls

By KATHRYN KATES
Special to The CJN

When Allen Altman attended Montreal's Rabbinical College as a young man, not many would have imagined that years later he would be steaming up the small screen with his sultry good looks on the provocative television series *Paradise Falls*.

Altman, 40, plays folk artist Billy Hunter, a lifelong resident of Northern Ontario's fictional Paradise Falls.

"During the first season Billy was going through a lot; he acted more like an adolescent," Altman said.

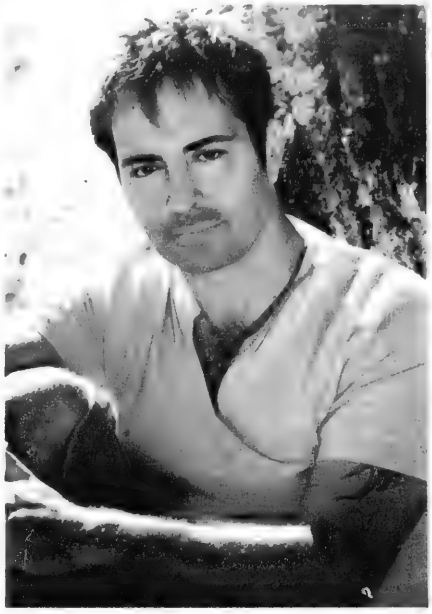
"This season is based on him coming to terms with growing up and dealing with what it is like to be fully responsible. He is married to Val and has a newborn son Jackson.

"The dynamic there is that my character is an artist and I'm married to a cop, so we come from very different worlds.

"Billy is based on emotions and a lot of things Val does are based on the law and semantics. Many elements of the storyline are great for my character, making him face the truth and deal with life as a fully grown man," says Altman.

For those who haven't seen *Paradise Falls*, be forewarned there is plenty of nudity but except for a two-second view of Altman's backside last season, the actor has kept himself fully clothed.

"There are storylines that have a lot of sexual elements because that is the nature of the character. My storyline has a lot of drama and the nature of my character is about real life – I think nudity would take away from the seriousness of the subject matter," he explains.



Allen Altman plays Billy Hunter.

It does not always feel like paradise while shooting *Parodise Falls*. Altman says occasionally sets have fallen on heads, and he vividly remembers shooting a scantily clad summertime seduction scene outdoors, when in reality it was a minus 26C November day.

According to the actor, it is difficult to keep focused when you're that cold.

Altman has worked in the theatre, on television and in the movies, in both French and English.

On stage his work includes performing in *Fineman's Dictionary* with character actor Fyvish Finkle at Montreal's Saide Bronfman Theatre.

On television he's been seen in *Canada: A People's History*, was in the HBO Emmy Award-winning film *Degas & The Dancers* and starred in the popular French sitcom *Les Héritiers Duval*.

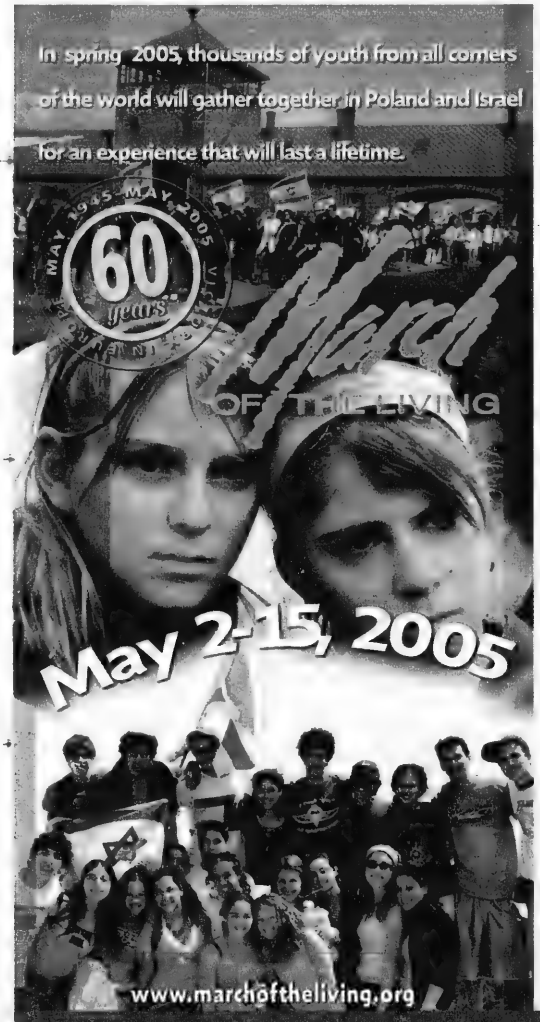
His numerous movie credits include three action films with Dolph Lundgren – *The Peacekeeper*, which reached No. 1 in Israel, *The Minion* and *Fallen Knight*. Currently playing in theatres is the film *Head in the Clouds* starring Charlize Theron, Stuart Townsend and Penelope Cruz, in which Altman plays a French resistance fighter.

"I like film the best because you have more time and you get to really explore the scene a lot more. But I like television for another reason, because you get to work with the same group of people and build on the relationships.

"The experience with *Paradise Falls* is that we get to come back to the same group of people and I think the second season is so much stronger because the actors are so much more comfortable with each other."

When not working, Altman spends time renovating his Toronto home in the Riverdale area, which he's owned for three years. In the warmer weather, he can be found outside tending to his garden – apparently the envy of his neighbourhood – when he's not helping his friends renovate their homes.

Catch Altman on *Paradise Falls*, from Breakthrough Film and Television, on Saturdays at 9 p.m. and 9:30 p.m. on Showcase, and on Sundays at 12:30 a.m. on Showcase Diva.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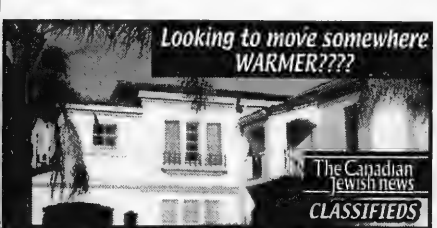

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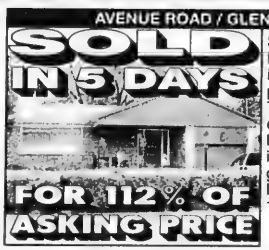

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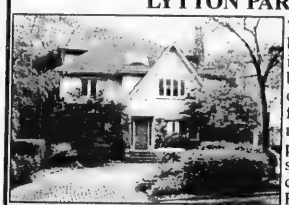

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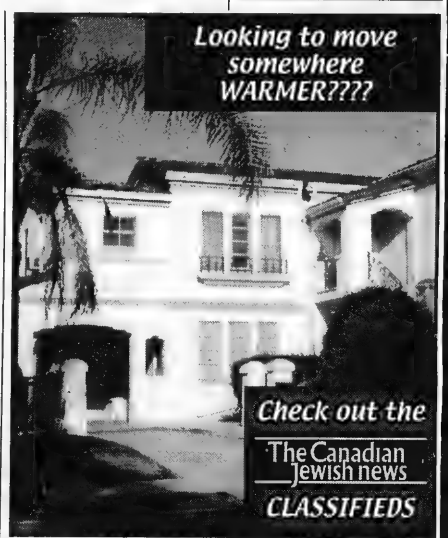

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Les Expos: memories of a fair-weather fan

By DAVID LAZARUS
Staff Reporter

MONTREAL – I confess. I am one of the reasons – among many – that the Montreal Expos are no more.

I was that most ignominious of all species, a fair-weather fan. If the Expos were a handful of games out of first or in contention for a wild-card spot with a few weeks to go in the season, I was there.

Comment

There were thousands – maybe tens of thousands – of Montrealers just like me. And that's one of the reasons the Expos are gone.

But it wasn't always that way.

Back in 1969, when I was 15 years old and for many years after, my family used to tune into Dave Van Horne and Russ Taylor (and then Duke Snider), and there were games, boy, when we hung on every pitch, every word – even every syllable.

I remember one time they came back from a deficit of something like 10 runs in the late innings, and we all just stared at each other in disbelief, screaming and pounding our feet and jumping up and down.

It was sheer joy.

Those were magical days. Jarry Park and Rusty Staub – and later Valentine, Carter, Parrish and Dawson. I can remember in 1973 when the Expos were only a few games out with just weeks to go in the season – hanging in there right up to the last weekend.

"Only four years old, and they're still in it?!," we declared, looking at each other in disbelief.

Then came the heart-wrenching years – 1979, 1980, 1981. Rick Monday's homer. Willie Stargell's homer. Cruel bloopers that cost us divisions and pennants and whole World Series championships. At least that's how we felt.

The final straw, of course, was 1994, when it was all ours. Only it wasn't. There was a strike – the Expos were way out in front of the pack with a 74-40 record when it hit – and it was over.

Claude Brochu, Jeffrey Loria, greedy owners, greedy players, a downtown stadium that never was to rise like the Phoenix. Fans who showed up about as often as I did.

The Expos were a team built with a lot of Jewish support, although you won't read that in the obits. Charles Bronfman loved the Expos, the club he founded, but he gave it up in 1991 because he just couldn't take it anymore. I have an old photo somewhere of him standing next to Youppi, the team mascot, beaming.

Bronfman's son, Stephen, tried to get a downtown stadium built, but it didn't happen.

Some of the team's greatest supporters and most loyal fans were Jewish. (Let's not count Loria here.) Like the disproportionate number of Jewish season ticket-holders who took up a disproportionate number of seats at field level at the Big Owe. Like Sydney Maislin, who was one of the team's original investors. Like the late Jerry ("Manush") Price, one of the team's biggest boosters in the stands (and father of sportscaster Elliott Price). Like another great Expos radio man, Mitch Melnick. Like local baseball man Johnny Elias, who often pitched batting practice. Or like, as local media man Mike Cohen reminded me, Eddie Steinman and Paul Shubin, who for many years ran the stadium scoreboard. Like Cohen's own dad, Larry Fredericks, who had an Expos pre-game radio show for awhile. Or like Mark Routtenberg, who had the luckless fate to join the consortium of people chipping in real money some years ago to help save the team.

Little did he know. Little did we all.

So that's the way it was, and is. But a question lingers: was Montreal a town that deserved to have a Major League ball team in the first place?

If you only measure such things by the actual number of rear ends in seats, then the answer has to be no.

We're a fickle lot, we Quebecers. We'll wait, but if you don't give us a real winner, at least after a while, then we're outta here. Even the fabled Canadiens – the Canadiens! – are leaving a fair number of regular season seats vacant in the new Forum (or Molson centre, or Bell Centre, or whatever it's called this week). You can't say the same about some U.S. baseball markets that haven't seen a World Series since the days of Dimaggio, yet they still fill their stadiums.

But if you measure such things purely by the city's rich baseball legacy and the loyalty of the true-blue fan, the answer the question of whether Montreal deserved a team is – or at least could have been – yes.

Yes, I am one of the reasons the Montreal Expos are no more. There's no getting around it.

But it's still a little sad to see, because after 35 years, the city's world-class stature has dropped a notch. We can no longer say we're a Major League – or major league – city, which was a nice way to think of ourselves.

Wheelchair player directs tennis program at Camp George

By ELI SHUPAK
Special to The CJN

Joel Dembe didn't have a lot of camping experience under his belt prior to heading for Parry Sound this past summer. But the new tennis director at Camp George knew a thing or two about playing the game, which would more than suffice.

The 20-year-old wheelchair tennis player spent July and August teaching kids to play the game he loves. Most of the 600 children, who ranged in age from seven to 15, are affiliated with a Reform congregation. They attended one of two, 3½ week sessions.

Camp George, which has been in operation since 1999, is the only Reform movement camp in Canada.

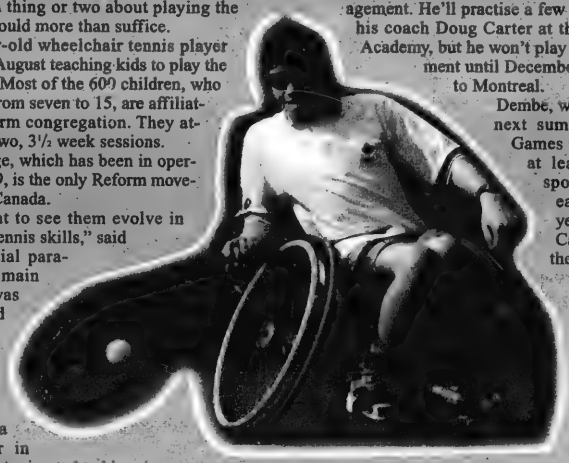
"It was great to see them evolve in terms of their tennis skills," said Dembe, a partial paraplegic whose main limitation was getting around the camp grounds, particularly in the rain.

He was born with teratoma, a benign tumour in the abdomen that migrated to his spine, compressing it and causing nerve damage.

Dembe was glad he could play tennis every day, and he managed to combine his days off to squeeze in a couple of tournaments. He was a finalist at the Capital Classic in Ottawa and also participated in an event in Grand Rapids, Mich.

The ninth-ranked player in the country made it to the doubles semi-finals with his partner Jamie Lauzon at the recent Canadian Nationals in St. Jerome, Que., but was knocked out in first-round singles play after receiving a bad draw.

Dembe is now back at Brock University in St. Catharines for his second year studying sports management. He'll practise a few times a week with his coach Doug Carter at the Niagara Tennis Academy, but he won't play in another tournament until December, when he travels to Montreal.



Joel Dembe

Dembe, who plans to play in next summer's Maccabiah Games in Israel, hopes to at least move up one spot in the rankings early in the new year, as the top eight Canadians comprise the national team.

Over the summer, Dembe got to rally with some of the other counsellors, but said he missed Carter's coaching expertise.

His presence and efforts at the camp, however, did not go unnoticed.

"I got great joy out of watching him teach," said Ron Polster, Camp George's director. "He was as competitive as any able-bodied person.

"Wheelchair tennis participants are able to have the ball bounce twice on their side, and despite this, he tries not to. That goes to speak as to how competitive he is."

Starting a new, not final, phase

When I was 12, I had a horrible dream that has haunted me ever since. I vividly remember overlooking a scene with only a single booth on the horizon. Although I can't see myself, I know I am inside the booth, and when I emerge, I know that a rabbi has just told me that I am going to die of an illness when I am 24 years old.

BY SANDIE BENITAH

This past Yom Kippur, I celebrated my 24th birthday.

How interesting that the one birthday I've been dreading should fall on the one day where you're forced to do nothing else all day long but think. Yet, I kept my hypochondriac tendencies to a minimum and instead thought about the significance of having such a special day fall on an even more special one.

I can't help but think that it's some kind of sign that my 13th birthday also fell on Yom Kippur. I remember how disappointed I was that I couldn't celebrate the one birthday I had been looking forward to all my life with my friends at the mall that sunny Saturday afternoon. But a more mature person emerged after that Yom Kippur, as I sincerely felt inspired and lucky to have celebrated such a personal milestone on such a holy day. I took it as a sign that I am truly special in God's eyes and that I was entering this new phase in my life with a clean slate. At that moment, the world was in front of me to conquer.

But today, I'm only hoping that it isn't all behind me.

Since I turned 20, I've felt my life has become defined by crossroads. "Every decision you make in your young adulthood is going to affect you for the rest of your life," my sister often told me when I was growing up. Perhaps as a result of those traumatic words, since then I have struggled with every decision I've had to make, from choosing between continuing school and starting a career to deciding which colour to dye my hair. It seems as if I can't make a decision anymore without hearing her words.

Nonetheless, on my birthday, I thought only about the paths I have chosen and how they've brought me to this point.

All my life, I have followed my heart and done what I thought would make me happy. That's a surefire way to make stupid decisions, but I wouldn't have done it any other way.

I thought about the time I took my sister's car when I was 15 and itching to drive. I crashed it into my neighbour's parked car and, like a coward, ran away from the scene and hid in my room for the rest of the week.

I thought about the time I ran into the big boss at work at a mutual friend's party one night. Although I knew the situation was ideal for networking, I let my shyness get the best of me and hid behind the buffet all night.

After talking with a close friend about my fate as a wimp, she gently reminded me about my dream.

Dreams about death are often about the end of something in your life, she said. Think of all your childish traits and rash decisions as illnesses that kept you from being who you will become.

After careful consideration, I realized how true her words were and once again thought about how significant it was to have this birthday on Yom Kippur. Although the decisions I've made haven't been the best, I've learned from each of them, and they have all prepared me for this new chapter in my life.

My 24th year and my childhood are behind me now. Thankfully, just as when I turned 13, my slate has once again been wiped clean for this new phase of my life.

SPAGHETTI SQUASH KUGEL

2 eggs
2/3 cup lowfat cottage cheese
1/8 tsp. ground cinnamon
1 1/2 tsp. sugar
1/2 tsp. vanilla
1 1/2 cup cooked, drained spaghetti squash (made from large spaghetti squash halved lengthwise & seeded)

Preheat oven to 350°F. In large bowl, beat eggs. Add cottage cheese, cinnamon, sugar & vanilla. Beat well. To make spaghetti squash "noodles", place squash halves, cut sides down, in glass baking dish. Add a cup of water & cover with plastic wrap. Microwave on high 8-10 mins. until tender; cool slightly. Using fork, discard seeds & scrape squash strands into bowl with egg mixture; mix well. Pour into casserole dish sprayed with cooking spray. Sprinkle with additional cinnamon. Bake 30 mins. or until set & lightly browned. Serves 2 but recipe doubles well.

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About Life

Dear Ella,

Mark, one of my oldest and dearest friends, is a bright and wonderful person, but very obese. It doesn't seem to bother him. He continues to hold down a job, have an active social life and attend family functions. Mark is in his early 40s and has never been married.

Recently one of his family members approached me and asked me to get involved. She knew she was putting me on the spot but she was concerned about Mark and thought he was not long for this world in his condition. She felt that since our friendship is so close and he respects my opinion, he would listen to me.

I too am worried about Mark, but I don't think it is my place to exert pressure on him to deal with his obesity. Am I shirking my responsibilities as a friend or am I being a better friend by letting him alone?

Fearful Friend

Dear Fearful Friend,

According to Statistics Canada, by 2003, 14.9 per cent of adult Canadians were considered obese and 33.3 per cent were considered overweight.

. Obesity may have psychological, genetic or environmental causes, or even a combination of all three. There is no easy fix or there would not be a multi-billion-dollar diet industry.

Losing weight is a complex and complicated issue. All the key factors have to come together to have weight loss work, but the most important one is will. Not your will or Mark's relative's will, but Mark's will.

Of course you as his dear friend should be there to help him on his journey, if and when he asks. He will have good days and bad and you can be there through this process, but his physical and psychological health will be his ultimate payoff.

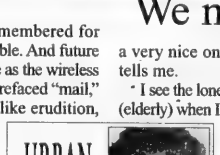
It is hard to watch someone you love self-destruct when in your mind, it could be remedied. The problem is, it is not your mind, it is Mark's. Take his hand and let him know you are there for him and hope he makes the right choices.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

We must revere the wisdom of age

By AVRUM ROSENSWEIG

Humankind will not be remembered for its buildings, for they will crumble. And future generations may look at our time as the wireless generation when the letter "e" prefaced "mail," and rarely conjured up words like erudition, education and empathy. This, of course, is an oversimplification of what our place in history may be.



Our contribution to humankind will be more than a paraphrased label conjured up by historians, but will lie in the souls and actions of the children we create and the ethical legacy we bequeath.

I fear, however, that our generation will be remembered as the one that consciously and deliberately marginalized our elderly and subsequently demonized the process of growing old.

I say this, as I am privy to this nasty revolution. "This business of growing old is not a very nice one," my 87-year-old aunt often tells me.

I see the loneliness in the eyes of our *z'kainim* (elderly) when I conduct services at a local home for the aged. It is a loneliness that stems from familial, societal and communal abandonment.

Imagine you are 78, a woman who loved socializing with your friends, all of whom are now gone. The phone rings. It is a young man selling time-sharing. You talk for a long while and ask him to call tomorrow, because you need to look forward to something.

Imagine you are 85. Your mind is rich with wisdom you have accrued from your love of literature, fighting anti-Semitism, emigrating with a baby in your arms, starting a community – and yet your days are spend in a room of insulting space, waiting for the soap opera *Days of our Lives* so that you can bury yourself in some drama.

We have abandoned our old folk and done a very effective job. Why? They are not wounded animals with jumbled ideas, unable to spar with the bad guys or lead us on freedom marches. They are not ugly because of their wrinkles or yellowing fingernails. Their folds and crinkles are exquisite like the trunks of an aging redwood. We are the ugly ones, members of this silly "Botox Age," committed to the absurd and fleeting dogma of physical perfection.

Let us make a powerful mark while we can, and reverse the disrespect we have shown our elderly. First, we need to apologize. This can be done in classy, quiet ways such as taking our aging family members home so that they don't sit alone, feeling abandoned in strange places, but instead are surrounded by the love they introduced us to.

For those we cannot take home, we need to re-establish regular visiting programs through our shuls, schools and families.

Let us adopt the practices of natives who bestow the valued title of "elder" upon their aged, and from the Asians who position their matriarchs and patriarchs in places of honour by asking them for advice with serious intent. Let us do the same with our *z'kainim*.

In short, we need to revisit a Jewish model of reverence and value for the aged that integrates them back into our community, to prop them up as our wise leaders and teachers, and ultimately to give them back the gift Judaism says they deserve – respect.

Soon, if not yet, we will be the elderly. We need to prepare. Let us do so, in order that the angels will not laugh at us, knowing our natural inheritance includes weakened and spindly legs and a spine that will curve like the bend of a shofar.

"Fight," the angels shout. "Run, but be aware the nubile nature of youth is followed closely by the creases, and wisdom, of age."

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This Week

National

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Liberal rabbis back gay marriage at Supreme Court. *Page 5*

New exhibit highlights Jewish life in Norway. *Page 12*

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McMaster café caters to Jews, Muslims, Hindus. *Page 28*

Coast to Coast

NDP MPs defend their trip to Israel. *Page 31*

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UNRWA funding to stay: Ottawa

A Hamas gunman patrols the streets of Jabalya in northern Gaza. Last week, the Israel Defence Forces began to wind down its operation there against Hamas terrorists. The three-week offensive exposed severe tensions between Israel and the UN Relief and Works Agency for Palestine Refugees after UNRWA head Peter Hansen admitted that Hamas members work for the agency. *[RNS / Reuters photo]*

By RON CSILLAG
Staff Reporter

Canada has no plans to cut, suspend or discontinue funding to a United Nations agency whose head has admitted that some of his employees are members of Hamas.

Peter Hansen, commissioner general of the UN Relief and Works Agency for Palestine Refugees (UNRWA), created a stir earlier this month when he told CBC television news: "I am sure there are Hamas members on the UNRWA payroll. And I don't see that as a crime."

The comment raised the possibility that Canada is supporting a group it outlawed as a terrorist organization last year, and it reinforced Israel's long-held suspicion that UNRWA is a front for extremists.

Canada's Foreign Affairs department expressed concern at the remark and said it would seek clarification from Hansen and UN authorities.

Canada's special co-ordinator for the Middle East peace process, Jill Sinclair, spoke to Hansen on Oct. 5 and 7 to request "formal clarification" of the comment, foreign affairs spokesperson Marie Christine Lilkoff told *The CJN*.

Lilkoff said Hansen provided an explanation in a letter to Canada's ambassador to Jordan, Roderick Bell, on Oct. 7.

As well, Sinclair had a "formal meeting" with Hansen during last week's conference in Amman of 26 major donor countries to UNRWA and "reiterated Canada's concerns and policy regarding Hamas."

Continued on page 37

Foreign media see only stereotypes, novelist says

By SHELDON KIRSHNER
Staff Reporter

The complexity of Israeli society is reduced to a few distorted sound bites and a miasma of clichés by the international media, says Israeli novelist and political commentator Amos Oz.

Amos Oz

Foreign journalists too often simplify Israel by essentially partitioning it into two broad and seemingly irreconcilable camps, he suggested at a breakfast meeting sponsored by the Canada-Israel Committee and Canadian Jewish Congress at the InterContinental Hotel last week.

When these broadcast and print reporters look at Israel, they see fanatical West Bank settlers, black-clad haredim and ruthless soldiers on the one hand and liberal intellectuals working for peace on the other, Oz said.

In the process, they overlook what he described as "the real Israel" – the secular, divided, argumentative, noisy Israel on the coastal plain, he added.

Continued on page 25

Ex-NHLers to coach Israeli hockey teams

By PAUL LUNGEN
Staff Reporter

Israel's under-18 and senior national teams, which toil in the lower divisions of the International Ice Hockey Federation (IIHF), will be led by two former NHL coaches this season, one of them a Stanley Cup winner.

Former Hartford Whalers coach and current TSN hockey analyst Pierre McGuire will coach the senior team, while one-time Montreal Canadiens head man Jean Perron, who led the Habs to a championship in 1986, will work behind the bench with the under-18 team, said Alan Maislin, chair of the Ice Hockey Federation of Israel (IHFI).

Maislin, a Montreal businessman involved in the trucking industry, said the two coaches will bring a winning attitude to Israeli hockey and immediately improve the teams' level of play.

Continued on page 62

Lech Lecha
Candlelighting: 6:03
Havdallah: 7:08

Greater Toronto Area

Don't m... to ... de...

Sharon rules out referendum on Gaza plan — please see page 43

News in Brief

CANADA

Man Barred from Web

EDMONTON — An Edmonton man facing charges of promoting hatred against Jews on his website – and who claims to have links to extra-terrestrials and to be working to bring Earth into the fictitious United Federation of Planets – has been barred from using the Internet. At a bail review hearing last month, Reinhard Mueller, 61, denied the hate charges and told a provincial court judge that he needed the web to research his defence. The judge said other research avenues are available to him.

Cyclists Ride for Love

TORONTO — Twenty cyclists from the Toronto area will be among 250 riders in Wheels of Love, Israel's largest multi-day charity sports event, on Oct. 24 to 28. The five-day, 245-mile ride will benefit Alyn Hospital in Jerusalem, Israel's only rehabilitation centre for children and young adults. More than half the participants in the fifth annual event will come from North America. Riders, who each must raise at least $2,000 for Alyn, range in age from 15 to 73. Among the oldest riders will be Al Rubinoff, 73, and his brother Marvin, 68, both of Toronto.

WORLD

Cemetery Desecrated

CINCINNATI — More than 100 tombstones were knocked over at a Jewish cemetery in suburban Cincinnati. The desecration, discovered Oct. 4 at a United Jewish Cemeteries location in Walnut Hills, Ohio, was the third such incident since July 2003. On Aug. 19, vandals toppled 102 stones, and in July 2003, nearly 40 were desecrated. Cemetery officials said more police supervision and media attention is needed to prevent further acts.

Bombed Bus Displayed

DURHAM, N.C. — The remains of an Israeli bus bombed by terrorists earlier this year was displayed last week at Duke University. It was shown courtesy of Chabad in advance of a pro-Palestinian conference scheduled to be held on campus last weekend.

Sportscaster Returns

NEW YORK — A Fox Network sports announcer is back for the baseball playoffs after being suspended without pay for on-air comments seen as anti-Semitic. Steve Lyons questioned Shawn Green's commitment to Judaism after the Los Angeles Dodgers slugger sat out a key game on Yom Kippur. Green's "not a practising Jew," Lyons said. "He didn't marry a Jewish girl." He added: "And from what I understand, he never had a bar mitzvah, which is unfortunate because he didn't get the money." Fox apologized and said Lyons expressed remorse.

Shoah Remembered

BUCHAREST — Romania held its first Holocaust Remembrance Day last Tuesday. The annual commemoration was one of several measures Romania put in place after government officials were criticized last year after denying the Holocaust took place on Romanian soil. Both houses of Parliament held a joint session to mark the day.

Tory Thanks Britain

LONDON — In an emotional keynote speech to his party's annual conference earlier this month, British Tory leader Michael Howard said he owed Britain a debt for giving his family refuge from Nazi Europe. "My grandmother was one of those killed in the concentration camps," said Howard, whose father came to Britain in 1939 from Romania. "If it hadn't been for Winston Churchill, and if it hadn't been for Britain, I would have been one of them too. That's why when I say I owe everything I am to this country, I mean it." Howard, Tory leader since October 2003, said his background inspired his political career. "I want to give Britain just a tiny bit back in return for what Britain has given to me."

Student Sues York

TORONTO — A student activist is suing York University for defamation, abuse of power and breach of academic freedom after it suspended him last May without a hearing for participating in two unauthorized pro-Palestinian protests on campus during the 2003-04 school year.

York suspended Daniel Freeman-Maloy for three years for what its officials called flagrant disruption of campus life and the unauthorized use of a bullhorn in contravention of university policy. York lifted the suspension in July after it lost a bid to block him from seeking a judicial review.

Freeman-Maloy, 22, is suing York for $850,000 in damages. In a statement of claim filed last week, he accused York president Lorna Marsden of suspending him from classes and barring him from campus without giving him a proper opportunity to respond. He also said the suspension prevented him from earning money at two campus jobs this past summer, and he alleged statements by York officials defamed him by falsely suggesting he favours violence.

In a statement, the school said it acted in good faith and would defend its actions.

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Cotler's proposals on hate Web sites welcomed

By PAUL LUNGEN
Staff Reporter

Jewish organizations that track hatemongers are backing proposals by the Minister of Justice to strengthen legislation addressing Internet hate sites while beefing up enforcement of current laws.

Leo Adler, Canadian spokesperson for the Simon Wiesenthal Center, said proposals announced by Justice Minister Irwin Cotler will address a phenomenon the centre has been monitoring for seven years – the use of websites to promote hatred. Stronger government measures that would address this growth would be welcomed by the centre, Adler said.

"The real difficulty won't be so much about Canadian-based sites… Most of the hatemongers find it extremely difficult to have hate sites in Canada. If the legislation will make it an extraterritorial crime, that certainly is welcome news," he said.

Minister of Justice Irwin Cotler

Ed Morgan, president of Canadian Jewish Congress, said CJC has "long been advocating that hate laws needed continuing bolstering, so we're happy that the government is focusing on it."

Although the minister did not specify how he planned to strengthen Canadian law, his comment that he would encourage police departments across Canada to set up specialized hate crimes units is a positive step, Morgan said. While such police units generally come under municipal or provincial jurisdiction, Morgan said it would make sense if federal funds flowed to the new hate crimes units.

Cotler announced the government's plans to beef up hate crimes legislation in an interview with CanWest News Service.

"We have to send out the message unequivocally, as a government and as part of our shared citizenship and shared values, that our Canada is one in which there will be no sanctuary for hate and no refuge for bigotry," he said in the interview. "We will use all the panoply of remedies to bring that about. Legal remedies, intercultural dialogue, promotion of multiculturalism, anti-discrimination law and policy. A national action plan against racism."

Need to criminalize activities that take place abroad

Morgan suggested the minister was responding to an increase in racist incidents in Canada and to a worldwide climate of anti-Semitism. "I think it's a positive thing for him to be flagging it on behalf of the government," he said.

Adler suggested that to effectively address Internet hate, Canadian law would have to criminalize activities that take place abroad, such as Canadians setting up hate sites in other jurisdictions like the United States. "There is a gradual coming together in the world in terms of certain crimes that are deemed to be crimes regardless of where they're done, as long as you have authority over the person," he said. Adler cited the work of the International Criminal Court and the British Privy Council ruling giving Britain jurisdiction over former Chilean dictator Augusto Pinochet as examples.

Other examples include the extradition of suspects from Canada to the United States for mail fraud and laws against travelling abroad to sexually exploit children, he added.

Cotler also said the proposed legislation would outlaw human trafficking, "the new global slave trade."

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Greater Toronto Area

Democracy, terrorists and the rule of law

From the editor's desk

Prof. Emanuel Gross teaches law at Haifa University. He has spent a great deal of his life reflecting upon how democracies can carry on the struggle against terrorism and how they can protect human rights in times of emergency.

For the second consecutive year he is teaching a seminar at Osgoode Hall Law School at York University in Toronto on law and terrorism, exploring how democratic societies can cope with terrorism without impairing the rule of law.

Last week, at a meeting of lawyers, jurists and other interested individuals organized by Osgoode Hall Law School and sponsored by the Canadian Council for Israel and Jewish Advocacy, Gross shared his views on the subject.

"Terrorism is the new enemy of civilization," Gross said at the outset of his remarks. "It is the great problem of our time, not only a regional threat, but a threat to the whole world. We should, therefore, be developing a new [international] jurisprudence that responds to it."

Gross is eminently qualified to expound upon the dangers terrorism poses to free societies, for he has studied terrorism up close, in the field, as it were, and not merely in the classroom.

For 13 years, Gross was a military judge in the Israel Defence Forces. The last six of those years, until 1993, he served as the chief judge of the District Military Court, Southern Command. Unfortunately, he has presided over too many trials of terrorists.

His purpose last week, however, was not to share any details or conclusions from those trials.

Rather, it was to compare and contrast the recent rulings on Israel's security fence – by the International Court of Justice in the Hague (ICJ) and by Israel's Supreme Court (ISC) – as a case study illustrating how the rule of law was applied by the two different judicial bodies.

Both courts were asked to rule on the legality of the fence. The ICJ was directed to do so by a resolution of the General Assembly of the United Nations. The ISC ruled on the matter as a result of a petition filed with the court by the Village Council of Beit Sourik.

The ICJ ruled that the fence was illegal. It also effectively ruled that Israel has no right to defend itself against terrorist attack emanating from the West Bank and Gaza.

The court found that Israel was not entitled to invoke the right of self-defence under section 51 of the UN Charter because that section applies only to other states. "Nothing in this Charter shall impair the inherent right of individual or collective self-defence if an armed attack occurs against a Member of the United Nations, until the Security Council has taken measures necessary to maintain international peace and security."

According to the ICJ, because Israel was not being attacked by another state, the UN charter provisions permitting self-defence did not apply to Israel against the Palestinians.

"If the ICJ is right," Gross said, "no country in the world can respond to terrorists, who, by definition, are not uniformed soldiers of a nation state." What particularly disturbed Gross about the ICJ ruling was the court's complete disregard for the facts of the case.

"There was not even one word about why Israel had to erect the fence. The word 'terrorism' is missing from the 100-plus page decision of the court," Gross said. "There is a feeling that the court decided this case in advance."

"One expects a court of law – all courts of law – to rule only after they have the facts and the evidence. Thus, how could the ICJ rule without the facts, without the evidence regarding the reasons for the fence?" Gross demanded to know.

By comparison, Gross pointed out that the ISC first marshalled the facts surrounding the construction of the fence before it ruled on its legality. As we all know, the court ruled that the fence was justifiable on the basis of the legitimate security needs of the State of Israel.

But, as we know too, it also ruled that the security needs had to be balanced by the equally legitimate humanitarian needs of the Palestinians affected by the route of the fence.

"Both rulings anticipate that Israel will move the fence," Gross said. "But the two decisions cannot be reconciled. The ICJ ruling was based on politics. ISC was based on law."

Gross wanted his listeners to understand that even though Israel has had to live under the constant threat of terrorism, since its creation, its Supreme Court ruled that "security is not an absolute value. It is a relative one. It must always be balanced against humanitarian needs."

The decision was a living display of the application of the rule of law in Israel, how the besieged Jewish state strives to be true both to its Jewish and democratic nature while fighting the fight against terrorists.

"Israel's security fence," Gross commented, "encompasses all the legal and the moral problems" when democratic societies try to cope with terrorism without impairing the rule of law.

Israel's answer, which combines political, defence and judicial responses, is imperfect, to be sure. But it is a testament to a society that invokes the rule of law even in its life and death struggle against a multi-headed, terrorist enemy.

—MBD

SeeJN

HELPING TO SAVE LIVES IN KIRYAT SHMONA: A Magen David Adom intensive care ambulance has been donated to the people of Kiryat Shmona, Israel, by the Sephardi community of Toronto. Salomon Queroub, inset, who organized the project, sits behind the wheel of the ambulance, which was on display last week at the Sephardic Kehila Centre in Thornhill.

[Josh Meles photos]

Liberal rabbis back gay marriage at Supreme Court

By RON CSILLAG
Staff Reporter

Because marriage holds a central place in Judaism, it's "natural" that Jewish gays and lesbians want to be included in an institution "that is at the heart of their religious belief and practice," a group of liberal rabbis who support homosexual marriage told the Supreme Court of Canada this month.

The Canadian Coalition of Liberal Rabbis for Same-Sex Marriage told the court it represents "a significant and growing constituency in Jewish religious life in Canada in support of same-sex rights."

The coalition, comprised of about two dozen Reform and Reconstructionist rabbis across Canada, was one of 28 intervenors before the Supreme Court, which heard three days of hearings on both sides of the same-sex marriage issue.

Same-sex marriage legislation was referred to the Supreme Court last year by former prime minister Jean Chrétien. The government has asked the court to rule on whether the draft bill is within Parliament's authority, if it's consistent with the Charter of Rights, whether the Charter protects unwilling clergy from having to perform same-sex marriages, and if the present law on opposite-sex marriages is consistent with the Charter.

The rabbis argued that allowing same-sex couples to marry is legal, that the Charter protects clergy who would refuse to conduct same-sex weddings, and that current laws restricting marriage to a man and a woman violate the Charter's equality rights provisions.

Liberal rabbis believe that same-sex couples should be able to choose to have a civil marriage ceremony, and that religious groups should be able to choose whether to conduct same-sex marriages, the coalition's lawyer, University of Toronto law professor Ed Morgan, told the court.

The group's 21-page submission is similar to the argument the rabbis made to Ontario's Court of Appeal, which legalized same-sex marriage in the province in June of last year.

Marriage in the Jewish tradition, "is not centred solely on procreation," Morgan, who was not acting in his capacity as president of Canadian Jewish Congress, told the Supreme Court.

While the Jewish family is a "primary vehicle for transmitting Jewish identity and values, families have taken different forms during the historic evolution of Judaism."

The nuclear family is a relatively recent development, Morgan argued, and its predecessors have included polygamous marriages. "Many kinds of families, including those with same-sex partners, are capable of fulfilling Jewish family values," he said, adding that supporting gay and lesbian Jewish families "helps to strengthen the Jewish family in its diversity."

Liberal Judaism "recognizes the right of individuals to listen to their own consciences in making life choices."

While Jewish law may be rooted in tradition, it is "not immutable," and liberal Judaism regards social institutions such as marriage as "open to interpretation in accordance with community, values and individual morality."

There is a broad range of views and interpretations within Judaism, as in other faiths, Morgan said. "There is certainly no single spokesperson for Jewish law and its interpretation, and the Jewish position on homosexuality is not unanimous among religious scholars."

In fact, the trend in Judaism, outside Orthodoxy, is toward a "modernized reading of Jewish values affirming the inherent dignity of all persons." The Reform approach is to stress modern equality rights over historic views based on biblical and medieval texts that condemn homosexuality outright.

Liberal rabbis are committed to an inclusive Jewish community and have a special concern about just and fair treatment for all, Morgan said. That includes gay and lesbian congregants, "whose religious needs must be met and whose legal rights must be protected just as much as any other members of the community."

The need to protect gay Jews is pronounced, he stated, because there can be "little doubt" they suffer from the "pre-existing" double blows of anti-Semitism and homophobia.

Continued on page 23

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Rae to receive Canadian Friends of Hebrew U Scopus Award

By FRANCES KRAFT
Staff Reporter

Former Ontario premier Bob Rae, who is currently heading a review on the province's post-secondary school system, is being honoured by Canadian Friends of the Hebrew University – an institution that does not figure in his report, but one with which he is quite familiar.

Most recently, Rae, a partner in the law firm Goodman Phillips & Vineberg, spent a week as a visiting professor last December at the Jerusalem-based institution. He also spoke there in 1994, when he led a delegation to Israel, the West Bank and Jordan.

"Probably next to Oxford [which he attended more than 30 years ago as a Rhodes scholar], it's the closest association I have to another university outside of Canada," he said in a phone interview, adding that he is currently chancellor of the University of Waterloo.

Bob Rae

Rae, 56, will receive the Canadian Friends of the Hebrew University's Scopus Award, its highest honour, at a dinner Oct. 24 at the Fairmont Royal York Hotel. Funds will be directed to the university's law school.

"I'm really thrilled with this honour," said Rae, citing the role the university plays in Israeli society and the world. "Throughout its history, it has been a source of learning, tolerance and understanding."

Although Rae has been examining approaches to tuition funding at universities outside of Canada, Israel's situation is very different, he said. "They have their own funding challenges."

In his interim report to the Ontario government released earlier this month, Rae said the province's post-secondary system is in jeopardy because of rising tuition and inadequate government funding.

"Both the provincial and federal governments are beginning to get the message about the need to invest in post-secondary education," said Rae. "I'm confident we'll see new approaches that are creative."

He anticipates partnerships among government, students, the private sector, and universities and colleges.

Colleges, he believes, are "a critical part of the picture.

"I think the colleges have got a very clear role to play in providing education and job training… We need to look hard at how to make sure the work students do in the college system is taken seriously, and recognize the advantages to the economy of having institutions that have a much more applied approach to job training and a broader education."

Since Rae left political life in 1996, he has not had a role in the NDP and is no longer a member of the party. "I felt a partisan role was quite inappropriate," he said of his decision to accept public policy assignments once he retired from politics.

Among the reasons he did not rejoin the party was its approach to the Middle East. "I believe strongly that Canada needs to play a constructive role in the Middle East, and that we need to do everything we can to support or re-establish a peace process, but it's difficult in the context of suicide bombers, rocket grenade attacks and people who don't recognize the legitimate claim of Israel to be a country. It's a tremendous challenge, not only for Israel but the whole world."

Politically, Rae describes himself as a social democrat. "I'm a strong supporter of peace. I strongly believe there's going to have to be a return to a process of discussion and real negotiation about mutual recognition and I hope that will come, but I think we all have to recognize that groups who advocate the use of terror against civilians are not going to be constructive partners in any kind of peace process."

Rae is often mistaken for Jewish – in part because of his Jewish paternal grandfather, wife and children – but lately he has taken to referring to himself as "Chai Anglican," a term he says his wife, Arlene Perly Rae, came up with.

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Craven mandarins, worrisome attitude

Last week, unidentified "senior government officials" – presumably within the Foreign Affairs establishment – used the respected *Globe and Mail* columnist John Ibbitson to leak a story that they are "increasingly angry about what they claim is a major but *surreptitious* (all emphasis mine) shift in foreign policy… away from *a balanced approach* toward the Middle East in favour of explicit and *virtually unqualified* support for Israel."

As proof of the incipient "shift in foreign policy," the anonymous "people close to the issue within the bureaucracy" cited Canada's recent *abstention* in the UN General Assembly vote "criticizing Israel's security wall" in the face of the 150 nations who joined in the criticism. They also cited "a statement by Canada strongly criticizing Peter Hansen [commissioner general of the United Nations Relief and Works Agency]… who acknowledged that UNRWA may have Hamas members on its payroll."

These faceless whiners are complaining over an abstention! What if Canada had actually voted alongside Israel, God forfend? Perhaps they would have resigned en masse to protest so blatant a violation of their "balanced" almost always anti-Israel voting record at the UN.

And why does it not seem to bother these shadowy senior government officials that Hansen is employing people whom Jean Chrétien's government would have considered as belonging to a terrorist organization that is outlawed in Canada, or that Canadian taxpayers are contributing to Hansen's payroll for these criminal Hamas members?

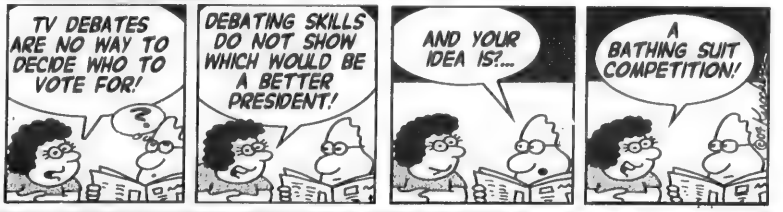
The unhappy bureaucrats even cite as a reason for their unhappiness that Justice Minister Irwin Cotler is meddling in "Foreign Affairs deliberations," as if somehow it is unseemly of a cabinet minister to actually want to make his voice heard around the cabinet table on matters of important – albeit foreign affairs – cabinet policy.

There is a great deal in Ibbitson's column which is troubling and even offensive but which, alas, cannot be rebutted in this space. Most unsettling, however, is his breathtaking, throwaway line at the very end of the column: "Foreign policy is too important to be left to politicians." He implies that the unnamed bureaucrats are correct to feel "alarm," that only they, "the people close to the issue within the bureaucracy" should be the fashioners and repositors of government policy. If that be true, then why bother holding general elections? We always believed that it fell to the elected officials, the "politicians," to establish policy and to the bureaucrats to execute it.

Ibbitson's column appeared during the same week as a report that the Israeli Foreign Ministry was worried that the increasingly anti-Israel stance of the European Union bloc of 25 nations was leading inexorably to the branding of Israel as a pariah state, to be outcast, to be made to bear international sanctions. This, of course, has always been the strategy of the Palestinian leaders and their peace-loving confederates at the UN. The irony of this timing was too unsubtle to ignore and betrayed too worrisome an attitude among the craven mandarins to leave unheeded.

LET OUR PEOPLE GO…

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.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Objects to handling of story

It's unacceptable that *The CJN* has succeeded in reinforcing several well-entrenched myths, falsehoods and slanders in its front-page story of the four-year terrorist war against Israel ("Israel's longest war: after four years of intifidah, violence continues," *CJN*, Oct. 6).

Jews and Muslims did not start "killing each other, hating each other…" in September 2000. PLO Chairman Yasser Arafat and his terrorist network launched a war of terror and murder against Israelis – pure and simple.

Comparing the 3,300 Arab dead with 1,017 Israelis dead reinforces the falsehood that the Palestinians are somehow on the weaker side of the equation, whereas in truth Israelis are murdered, while Palestinians are either targets because they are terrorists or they have been accidentally caught in the crossfire. Israel does not launch murderous attacks against innocent Arabs. And it's shocking that *The CJN* would repeat that long-demolished lie that perhaps Prime Minister Ariel Sharon's visit to the Temple Mount triggered the war, when it's well known that the Palestinians merely used that as a pretext to start their murderous rampage. And to state that "Israel reacted harshly" in response to this war is not only false – having waited until Passover 2002, after the Park Hotel Passover seder massacre, to launch a full-scale effort against relentless Arab suicide bomb attacks and shootings – but also ignores the fact that the Israeli army goes out of its way to minimize innocent loss of life.

David E. Bronfman
Toronto

* * *

Save a Child's Heart now in Canada

I am writing this letter as the new director of Friends of Save a Child's Heart (SACH) in Canada. We are thankful and excited for the coverage we received in *The Canadian Jewish News* ("Israelis fixing hearts in Third World, *CJN*, Sept. 23) and delighted about our new home in Toronto.

As mentioned in the article, SACH is an Israel-based international humanitarian organization that provides lifesaving heart surgeries and follow-up care for children from developing countries. Our mission is to improve the quality of pediatric cardiac care for children from all four corners of the world who suffer from congenital heart disease and to create centres of competence in these countries.

Since its inception in 1996, the SACH medical team has examined and evaluated more than 4,000 children. The number of cardiac surgeries performed by SACH has grown dramatically, from 48 cases in 1996 to 173 in 2002. To date, more than 1,100 cardiac surgeries have been performed.

There are now more than 900 children on our waiting list, 900 lives that we intend to save. We have the facilities to save 250 children this year alone but can only do so with your support.

It is indeed an honour to give the Canadian Jewish community the ability to play a role in giving life to little people. For more information, call 416-324-5413, fax 416-961-3232, e-mail info@sachf.ca or visit www.saveachildsheart.com.

Rachel Mamann
Executive Director
Friends of Save a Child's Heart

* * *

Is this the Creator's will?

I am sure you all must have heard that Israel is, nowadays, near the bottom of the list of countries where a high standard of mathematics is taught to the children. Like myself, you also must have been surprised, shocked and then horrified. But it shouldn't really be at all surprising.

Because they don't know simple mathematics, about one-third of the population is opposed to leaving the Gaza Strip, Judea and Samaria. If we keep all those areas that we conquered – or occupied – or even freed in the 1967 Six Day War, we will soon be outnumbered. We will become another Arab state and Jews will once again be a tolerated minority, just as we are everywhere else in the world. Really now, is that what the Creator promised our ancestors?

Ezra Halevi
Moshav Habonim
Israel

* * *

What are we worried about?

I read with interest the front-page story and editorial concerning the proposed divestment by the Presbyterian and Anglican churches of their investments in Israel and (presumably) in companies doing business with Israel ("Anglican leaders urge Israel divestment," *CJN*, Sept. 29). While I agree completely with the editorial's characterization of this proposal as "morally repugnant," I really must ask – what are we so worried about?

If these churches do sell their investments, they will do so on the stock market, where some other party or parties will buy them. So all that happens is that different investors would become part owners of these companies, something that happens every day on the market. Knowing that these companies do business with Israel, the new investors might be more open-minded with respect to the causes of the Arab/Israeli conflict. Why would we want people who blindly and uncritically blame Jews for the ills of the world owning our resources? Indeed, it would be a golden opportunity for Jews themselves to acquire these securities. If the chuches are so convinced that they are doing the right thing, they should even be willing to sell these investments at below market price.

If what we are worried about is the anti-Israel public position of these churches, rest assured that they will hold those views whether or not they own Israeli stocks, and their blindness to the real root of the problem will transcend any attempts by the Jewish community to convince them otherwise. We should not spend our Jewish communal funds on trying to do so. Instead, we should spend them on quietly bringing recognized Israeli academics (and I don't mean high-profile politicians) to our college and university campuses to speak directly to students and faculty.

That is what happened here in Vancouver last February, when a highly knowledgeable and articulate professor of history from Tel Aviv University spent a month as scholar-in-residence. Besides the usual Jewish venues, he spoke at the University of British Columbia (including the Vancouver School of Theology), various community colleges, and other sites not all of which were previously friendly to Israel. Wherever he went, he was well received, even by students of Arab background. It was a fruitful investment.

Let's not waste our hard-won money on trying to convince the unconvincible. If they want to split, let them go.

Irving Nitkin
Vancouver

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Sinai attacks offer opening for Israeli-Egyptian co-operation

By LESLIE SUSSER

The co-ordinated terrorist attacks on Israeli tourists in Sinai earlier this month may have some significant, unintended consequences: a deepening of anti-terrorism co-operation between Israel and Egypt, and greater Egyptian readiness to guarantee security in the Gaza Strip after Israel's planned withdrawal next summer.

Analysis

At first glance, the Oct. 7 attacks were a blow to Middle Eastern rapprochement. It could take years before Israeli tourism to Sinai – one of the few signs of people-to-people normalcy in Israel's relations with the Arab world – returns to anything like the dimensions of this holiday season.

There was a symbolic blow to peace too: Israeli reporters recalled that the Hilton Taba hotel, targeted by the terrorists, had hosted hundreds of hours of peace talks over the years between Israelis and Egyptians and Israelis and Palestinians.

Egyptian and Israeli rescue workers pull a body out from the rubble of the Hilton Hotel in Taba. Some 32 people were killed and 124 were wounded on Oct. 7 in co-ordinated attacks on two Red Sea holiday resorts packed with tourists. Thirteen Israelis were among the dead. [Israel Sun photo]

With one wing of the hotel reduced to rubble, one reporter said the shattered building suggested a scarred monument to failed visions of peace. But some noted another image: Israeli and Egyptian rescue workers sifting through rubble together.

Behind the scenes, top Israeli and Egyptian officials discussed intelligence and other co-operation against the common threat of Islamic terrorism. Avi Dichter, head of Israel's Shin Bet security service, visited the site of the Hilton attack and met with his Egyptian counterparts.

Soon afterward, Israeli field agents were allowed to scour the scenes of the Sinai bombings for evidence. They worked closely with Egyptian security agents and were given information from Egyptian interrogations of suspects and eyewitnesses.

This constituted co-operation of an unprecedented nature for Egyptian authorities, who have been wary of co-operating with security agents of what many Egyptians still consider the "Zionist enemy."

> *Ties had been warming for several months before the terrorist incident*

According to initial Israeli intelligence estimates, the three co-ordinated bombings, one on the Hilton Taba and two at the Sinai resort of Ras Satan, were carried out by "Global Jihad," a network of radical Islamic groups directed by Osama bin Laden's Al Qaeda organization.

Though Israeli tourists were targeted, some Israeli counterterrorism experts believe the Sinai attackers' primary goal was to destabilize the Egyptian regime.

"Global Jihad's main aim is to topple moderate Arab and Muslim regimes, like that in Egypt, and bring like-minded Islamic radicals to power," said Boaz Ganor of the Herzliya Interdisciplinary Center.

The attacks were designed mainly to hit Egypt's tourism industry, weaken the economy and destabilize the regime, Ganor said. If that's indeed the case, Egypt has an obvious interest in co-operating with all intelligence services, including Israel's, that can supply advance warning of planned attacks and help target would-be perpetrators.

For most of the 25 years that Egypt and Israel have been nominally at peace, such co-operation would have been unthinkable. A former Egyptian foreign minister (and former UN secretary general), Boutros Boutros-Ghali, coined the term "cold peace" to describe how Egypt had resisted normalizing relations even after signing a peace treaty.

Still, despite strong Egyptian criticism of Israel's handling of the Palestinian intifadah, ties had been warming for several months before the Sinai attacks. The most significant upgrading came in late May, when President Hosni Mubarak affirmed Egypt's readiness to help keep the peace in Gaza after Israel's planned withdrawal.

Mubarak agreed to beef up Egyptian forces to patrol the border between Egypt and the Gaza Strip, prevent the smuggling of weapons from Sinai into Gaza and send Egyptian instructors to train Palestinian Authority security forces.

Since then, the Egyptians have been trying to mediate a ceasefire involving all Palestinian organizations, including radical groups such as Hamas and Islamic Jihad.

In late May, Mubarak and Israeli Prime Minister Ariel Sharon agreed to set up political, security and economic committees to upgrade all aspects of the countries' bilateral relationship. The move coincided with the conclusion of the biggest deal ever between the two countries: a contract worth $2.5 billion (US) for Egypt to supply Israel with natural gas for 15 years, beginning in 2006.

Israeli analysts attribute the change in Egypt's attitude to Sharon's plan to disengage from the Palestinians. They say the Egyptians are motivated by fear that after Israel's withdrawal, Hamas will seize control of the Gaza Strip and make it a hotbed of Islamic fundamentalism that could spill over into Egypt.

Now, after the Sinai bombings, Egypt has far more reason for concern. There is a palpable danger that Global Jihad would see a Hamas-controlled Gaza as a golden opportunity to establish a land base against Cairo. That gives Egypt added incentive to co-operate with Israel.

Giora Eiland, head of Israel's national security council, summed up Israeli expectations: In the past, he said, the Egyptians had been lax about cracking down on criminal activities and weapons smuggling in Sinai, and had allowed "hostile elements" to get too close to the border with Israel.

Eiland said he hoped the Egyptians now would clamp down as strongly as they did against radical Islamic groups in Egypt in the 1990s.

But it won't all be clear sailing. Egypt still sees itself as competing with Israel for regional hegemony, a perception that may lead Cairo to continue its efforts to compel Israel to give up its nuclear capability. And the sharp, often vitriolic, criticism of Israel's response to Palestinian violence will almost certainly continue, at least in the press and on the Egyptian street.

Eventually, ties between Cairo and Jerusalem could mirror those Israel has with Jordan and Turkey – where, despite abiding popular hostility toward Israel, the regimes work closely at the highest strategic levels.

Leslie Susser is a political analyst with the Jewish Telegraphic Agency and diplomatic correspondent for the Jerusalem Report.

Al Qaeda foiled in efforts to infiltrate territories: Ya'alon

By GIDEON ALON
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Al Qaeda has tried to infiltrate the territories but has been foiled by Israeli security forces, IDF Chief of Staff Moshe Ya'alon told the Knesset foreign affairs and defence committee last week.

Ya'alon said global terrorism is a threat to Israelis everywhere, that Israel is prepared to deal with the threat of Al Qaeda, and that international co-operation is required.

The deputy head of the research branch of military intelligence, Col. Zohar Alfi, said the Sinai attacks were carried out by local cells of World Jihad. He said the group has discrete cells in dozens of countries and is directed by Al Qaeda.

According to Alfi, the ideology of all World Jihad cells is based on hatred of Christians and Jews and an intent to topple heretical Islamic regimes. Such cells operate in various countries in Europe and Africa (particularly in Kenya and Tanzania). Their activities do not have a target date and each cell is self-directed. The cells rely on paid help from local elements in each country.

Funding for World Jihad operations comes from Sunni radicals in the Persian Gulf. According to figures presented by Alfi, World Jihad attacks in the past three years have killed 1,788 people worldwide: 573 people were killed in 59 attacks in 2002; 510 people were killed in 66 attacks in 2003; 705 people were killed in 66 attacks in 2004.

The victims of these attacks included 23 Jews or Israelis. In 2002, there were three attacks on Jewish targets in Kenya and the island of Djerba in Tunisia that killed three people; in 2003, three attacks killed eight people in Turkey and Morocco; in 2004, three attacks killed 12 people in Uzbekistan and Sinai.

Lessons learned at Concordia?

In my first column for *The CJN*, I praised Concordia University. What I wrote then is equally applicable today. I love where I work. Concordia – the institution, administration, faculty and student body – nourishes me as a scholar and educator in remarkable ways. Nonetheless, I am compelled to ask what have we learned and what are we teaching?

Norma Baumel Joseph in Montreal

I am, of course, alluding to the recent fiasco in which former Israeli prime minister Ehud Barak was barred from speaking on campus. After the incident surrounding another former Israeli prime minister, Benjamin Netanyahu, in 2002, Hillel students searched for ways to reclaim their position on campus. Consequently, they invited Barak to speak on campus. Claiming security concerns, the university rejected the idea. With the counter-claim that freedom of speech was being violated, the students, and the Montreal Jewish community, reacted with dismay and unyielding condemnation.

So what are we teaching and what have we learned from these incidents?

After the riot of 2002, a colleague articulated a commonly held view. "If only they had invited someone less controversial than Bibi, this wouldn't have happened." I countered that any Israeli representative would have received the same reaction. Regrettably, the Barak incident proved me correct. Many also argued that if Netanyahu's speech had been scheduled at Concordia's Loyola campus, as opposed to downtown, security could have been maintained. But again, this plaintive position was misplaced.

Is the lesson learned: No lecture by any Israeli political figure on campus, ever?

I'm sure that's not the the administration's intent, but I fear it's the lesson learned. I am equally sure that what's at stake is not a particular Jewish or Israeli argument. The substantive issue is the incorruptibility of an education.

Concordia is, after all, an academic institution dedicated to promoting knowledge and excellence in teaching. It's committed to introducing students of all ages and backgrounds to new ideas and perspectives. Students must learn to tolerate, and even celebrate, that human and cultural diversity. They must be taught to embrace new perspectives and understand divergent persuasions – no matter what their own convictions. You do not need to agree, but you must allow another's right to exist. That's the premise of democracy.

I don't see this as an issue of free speech or academic freedom. The issue goes to the heart of Concordia's raison d'etre. If fear of an outburst controls what can be heard on campus, if we can't insist on open dialogue and discussion, then we have surely yielded our position as educators.

This is not the Concordia I know. I know of its uncompromising devotion to honest scholarship and academic integrity, to student diversity and advancement. I pray it continues to pursue and teach those principles.

All beginnings are hard

The proverb has it that all beginnings are hard – when we begin something new, it requires a change in our regular habits of thought. That change is not only difficult, it can be exciting as well.

We have just begun the book of Bereshit, Hebrew for the first word in the book. It is a profound "just so" story (with no apologies to Rudyard Kipling).

Jean M. Gerber in Vancouver

Reading the first chapters of the Torah, we look back at an era when people took seriously the intervention of the divine in the affairs of humankind. Today, that feeling of awe is mostly reserved for advances in medical science, astronomy or the explanation of how the brain works, to give just a few examples. But the creation of the entire universe out of nothing – or out of some primordial chaos – may no longer move us the way it did past generations.

Yet what a wonderful beginning to the world those first chapters give us. Not a scientific account, to be sure, but a more visceral one, more in tune with the unknowable universe that still exists out of sight of our most powerful telescopes. The only way to really appreciate the power of the idea that some divine being actually moved across the face of a chaotic waterworld is to look at what the mystics of the Zohar wrote.

"When the will of the King began to take effect, he engraved signs into the heavenly sphere. Within the most hidden recess a dark flame issued from the mystery of *eyn sof*, the Infinite, like a fog forming in the unformed – enclosed in the ring of that sphere, neither white not black, neither red nor green, of no colour whatsoever… From the innermost centre of the flames sprang forth a well out of which colours issued and spread upon everything beneath, hidden in the mysterious hiddenness of *eyn sof*. The well broke through and yet did not break through… It could not be recognized at all until a hidden, supernal point shone forth under the impact of the final breaking through.

"Beyond this point nothing can be known. Therefore it is called *reshit*, beginning –the first word by means of which the universe has been created" (from *Zohar: the Book of Splendor*, edited by Gershom Scholem).

That description, more than any scientific one, gives you the chills.

Then, just when everything seems to be going well, comes the flood, ushering in a new beginning. That story always struck me as so much more ambivalent, as if God, having had second thoughts about the plan to wipe out the human race and all the animals, felt he had over-reacted, a bit.

The flood epic has a rather different twist. Recently, archeologists surveying the Black Sea have concluded that there was indeed a flood, only not one quite so universal. According to this theory, agricultural settlements had sprung up around the shores of a very small lake east of the Mediterranean. When the Ice Age ended rather abruptly, water poured into the rivers and seas, broke through the Straits of Gibraltar, filled up the Mediterranean basin and continued east through the Dardanelles, forming the Black Sea in a very short period of time. Refugees from the inundated farms spread into the Anatolian and Mesopotamian regions, taking with them not only agricultural techniques but also their account of what to them was the end of their world. Everyone had a story, and ours seems as plausible as any other. (See *Noah's Flood*, by William Ryan and Walter Pitman.)

But the hardest beginning is just coming up: the beginning of the Jewish people, starting with the words "Lech lecha."

As a founding story, the travels and travails of Abraham and his descendants are amazing – rich in detail, metaphor and tidbits of daily life in the ancient Middle East, not to mention family tragedies and rivalries, and loves and hatreds that span generations. It's no wonder we continue to probe these stories thousands of years later for the riches they contain.

Again the Zohar: "Just as wine must be in a jar to keep, so the Torah must be contained in an outer garment. That garment is made up of the tales and stories; but we, we are bound to penetrate beyond."

Human rights and Jewish organizations

A country's constitution is said to mirror the values of the nation.

In Canada, our constitution, among other things, reflects the values set out in the constitutionally enshrined Canadian Charter of Rights and Freedoms – values that include the fundamental freedoms of expression and religion. The Charter also entrenches egalitarianism and multiculturalism. It is a value-laden document that incorporates into our national life human rights and civil liberties, the fabric that binds the Canadian mosaic.

Gerald L. Gall in Edmonton

As members of the Jewish community, we must foster those fundamental Canadian values. As Canadians, it is our individual and collective responsibility to do so. As members of a minority community, it is in our collective interest to promulgate these Canadian ideals. But as Jews, we should feel a special responsibility to respect Canada's human rights tradition.

That is why the voices of Canada's organized Jewish community, at both the local and national levels, must include the protection of human rights in their mandates and agendas. And, in fact, they do.

Many of Canada's Jewish organizations have a social justice component in their ongoing agendas. Indeed, the two largest national organizations, Canadian Jewish Congress and B'nai Brith, have always viewed human rights and social justice as key elements in their continuing work.

The Canadian Jewish Congress, through the work of its national law and social action committee, has served in the past as a strong advocate in the promotion of human rights. In the 1980s and '90s, the committee was a dynamic presence in Ottawa as a major national advocate.

Over the 12 years that I served on the committee, it dealt with such issues as gun control, capital punishment, employment equity, immigration and refugee determination, HIV/AIDS, the disabled, the poor and a host of other human rights and social justice issues.

Some members of the Jewish community did, however, express objection to CJC's involvement with some of these issues and with some of the viewpoints advocated by Congress. They believed that some of these issues had no place on the agenda of an essentially Jewish advocacy organization.

Ultimately, of course, the committee's views had to be vetted and supported by the national executive committee and CJC officers before the issues could actively be promoted through advocacy.

When governments were apprised of the CJC position on these issues, they listened, responded and respected the CJC voice, a voice that ultimately appears to have made a difference in policy determination by government.

One does not have to look solely at national organizations to see evidence of a commitment to social justice – it has manifested itself at local levels, within federations, lodges and individual synagogue congregations.

In Edmonton, all the congregations and Jewish organizations work together for Mitzvah Day, collecting, sorting and distributing, to various social agencies, food, clothing, money and other essentials. People in need – both Jewish and non-Jewish – benefit.

Why is it important that CJC and other Jewish organizations continue this public policy/social justice/human rights advocacy? Essentially, there are three reasons.

First, our history dictates that our experiential exposure to these issues should bestow upon us a unique sensitivity to social justice issues. We have been the victims of state policies abroad that caused death and destruction in our communities. In Canada, we were the victims of a restrictive policy on refugees at a time when refuge was most needed. History has sensitized us to the importance of an enlightened approach to these issues.

Secondly, our own theology provides us with a message and an imperative. As the late Rabbi Alexander Schindler wrote: "To be a Jew is to be a goad to the conscience of humankind, to bear a heart of flesh and blood and not of stone.

"To be a Jew means to weep where there are tears of suffering.

"To be a Jew is to be part of the civilizing and humanizing force of the universe."

Finally, because of our organizational experience and acumen, we are effective advocates and should take advantage of that effectiveness.

Human rights and social justice are Jewish issues and their advocacy must continue to be part of our collective community experience. We are citizens of the world and with that citizenship comes the responsibility of ensuring a better world for today and for future generations.

The Kirshner File

Israel's peace treaty with Jordan has frayed

Ten years ago, on a sunny autumn day in the Negev desert, Israel signed a peace treaty with Jordan, thereby removing a gigantic obstacle in its march toward acceptance by the Arab world.

Hailed as a diplomatic triumph, and favourably compared to Israel's 1979 peace agreement with Egypt and Israel's 1993 Oslo accord with the Palestinians, it was the culmination of decades of informal contacts between Israel and Jordan.

Sheldon Kirshner in Toronto

But since that euphoric moment in Wadi Araba – the border point where the pact was signed by the Israeli and Jordanian prime ministers on Oct. 26, 1994 – Israel's complex relationship with Jordan has frayed.

Against the backdrop of the second Palestinian uprising, Israel's construction of a separation fence and the unravelling of the internationally sponsored "road map to peace," Israel's relations with Jordan have deteriorated. Jordan's recall of its ambassador to Israel in the early days of the second intifadah is symptomatic of the deterioration.

To observers who thought that Israel's peace treaty with Jordan would be a model of its kind and warmer than its generally chilly treaty with Egypt, the disillusionment has been profound. But no one should be surprised by the turn of events. Two-thirds of Jordan's population consists of Palestinians who were displaced by the 1948 and 1967 Arab-Israeli wars and who have yet to shed their status as refugees and reconcile themselves to Israel's very existence.

King Hussein, the late pro-Western Jordanian ruler who tirelessly promoted the treaty in tandem with his partner, Yitzhak Rabin, knew that it did not enjoy widespread grassroots support, especially in certain Palestinian and Islamic circles. But he regarded the treaty as a strategic asset. His motives were clear. He wanted to normalize relations and resolve border disputes with Israel, bolster ties with the United States, improve Jordan's anemic economy and take advantage of the extra water supplies being offered by Israel.

King Hussein believed that he could perform a delicate balancing act, maintaining reasonably good relations with Israel while preserving Jordan's special links with the Palestinians in particular and with the Arabs in general.

But King Hussein, who had met secretly with virtually every Israeli prime minister from David Ben Gurion on down, underestimated the impact that the unresolved and festering Palestinian problem would have on his treaty with Israel.

The rise of Benjamin Netanyahu as Israel's new prime minister in 1996 was a turning point in Israel's relations with Jordan. Netanyahu was a fierce critic of the Olso peace process, which Jordan fervently supported, and King Hussein did not appreciate Netanyahu's gloomy evaluation of its usefulness.

In the wake of the so-called tunnel riots in contested eastern Jerusalem, which broke out in the late summer of 1996 and caused the deaths of 15 Israeli soldiers and 80 Palestinians, King Hussein's attitude toward Netanyahu soured still more. Such was the temper of the times that Jordan's ambassador to Israel, Omar Rifai, warned that his country's relations with Israel had worsened and could not be mended until Netanyahu changed his attitude toward Oslo.

Netanyahu ruffled Jordan's feathers yet again in March 1997, when he ordered the building of a massive housing complex in Har Homa, in eastern Jerusalem. In response, the Palestinians suspended bilateral negotiations with Israel, while Jordan questioned Israel's basic commitment to peace

The subsequent Mashal affair, in which Mossad agents carrying Canadian passports tried to assassinate Khaled Mashal – a senior Hamas official – in broad daylight in Amman, was perhaps the nadir in Israel's bumpy relationship with Jordan.

The Israeli operatives were caught, and in a huff, Jordan temporarily ended security cooperation with Israel. In an attempt to appease King Hussein, who was acutely embarrassed by the incident, Netanyahu fired the director of the Mossad, Danny Yatom, and released Sheik Ahmed Yassin, Hamas' spiritual leader, from prison.

But the damage was done. Israel's former ambassador to Jordan, Shimon Shamir, observed that "impatience, apprehension and suspicion" now characterized Israel's relations with Jordan.

The death of King Hussein in February 1999 brought his untested son, Abdullah II, to the throne. As he emerged from obscurity, some Jordanian observers speculated that King Abdullah II would distance Jordan from Israel. But in a meeting with Israeli parliamentarians shortly after King Hussein's funeral, he promised to continue his father's policy toward Israel.

True to his word, King Abdullah visited Israel, upgraded economic relations, agreed to create more joint venture industrial zones and signed memorandums to increase tourism and build a joint airport straddling their common border, Israel's longest with an Arab state.

In accordance with the spirit of Abdullah's pledge, the Jordanian prime minister, Ali Abu al-Ragheb, criticized Jordanian professional associations and unions that are opposed to normalizing relations with Israel. Claiming they were harming Jordanian interests, Ragheb said Jordan would "protect all those who establish ties with Israel."

Nevertheless, many Jordanians still boycott Israel, while regarding the peace treaty as a curse and referring to it contemptuously as "the king's peace."

Jordanians who have bucked this trend and favour co-operation with Israel must endure the fear of ostracization and blacklisting. Several years ago, two reporters who travelled to Israel for a week at the invitation of Haifa University's Center for Arab-Jewish Studies were summarily dismissed from their unions. Sensing the chill in the air, Jordanian physicians have stopped attending the annual meeting of the Israel Association of Emergency Medicine.

These incidents, grave as they are, pale in comparison to the violent attacks that Jordanian extremists have perpetrated against Israelis.

Some examples:

In 1997, an apparently deranged Jordanian soldier killed seven Israeli school children in a border area near the town of Beit Shean. King Hussein, in an unprecedented and extraordinary gesture, travelled to Israel to offer his condolences to the bereaved families.

The Israeli embassy in Amman has been targeted twice, in 1997 and again in 1999, by gunmen who have wounded Israeli guards. In November 1999 and in December 2000, two Israeli diplomats were fired upon while driving their cars.

There have also been a number of cross-border infiltrations, although the Arab Legion – the Jordanian army – watches the frontier carefully. An Israeli reservist was killed and two reservists were seriously wounded in an attack in December 2001. Last November, a South American tourist was killed when a gunman sprayed bullets at a group of tourists near Eilat. And this past July, Jordanian troops killed two armed men and wounded a third as they tried to sneak across the frontier.

The rare instances of border infiltrations attest to the fact that Jordan and Israel maintain a high level of security co-operation. But Jordan, in a show of support for the Palestinians, has refused to send its ambassador back to Tel Aviv.

The Jordanian foreign minister, Marwan Muasher, who was Jordan's first ambassador to Israel, has informed the Israelis that the return of an ambassador is contingent on Israel's implementation of the road map. As he put it last January, "Our ties with Israel will be largely dependent, from a political point of view, on the commitment of Israel's government to the peace process with the Palestinians. If the Israeli government is serious, the ties between the two countries will improve greatly."

Muasher's statement is hardly surprising. In February 2001, on the eve of Ariel Sharon's election victory, Muasher's predecessor, Abdullah Khatib, said Jordan would be hard-pressed to nurture relations with Israel if Sharon failed to demonstrate his seriousness toward peace.

King Abdullah II

Lately, Musasher has lambasted Israel's separation fence as a "grave national threat" to Jordan's vital interests. King Abdullah, who hosted last year's peace summit in the Red Sea port of Aqaba, fears the current route of the fence will prevent the establishment of a viable Palestinian state and may yet prompt an exodus of Palestinians into his kingdom. And Prime Minister Faisal al-Fayez said Jordan does not want to be a "substitute homeland" for the Palestinians, and rejects the inflammatory slogan, once propounded by Sharon, that "Jordan is Palestine."

Jordan is also critical of Sharon's unilateral disengagement plan from the Gaza Strip. In line with Palestinian thinking, King Abdullah holds that a pullout from Gaza should be part of a total Israeli withdrawal from the West Bank. But since the Israeli government disagrees with that notion, Israel's relationship with Jordan is unlikely to improve.

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Greater Toronto Area

New exhibit highlights Jewish life in Norway

Sheila Abrahamsen Moskoff in traditional garb. [Frances Kraft photo]

By FRANCES KRAFT
Staff Reporter

Jewish immigrants to Norway participated in Norwegian traditions while maintaining their Jewish lifestyle and culture, and also made remarkable contributions to the country in the areas of politics, business, culture and academia, said Norway's ambassador to Canada.

Speaking at Beth Tzedec Congregation for the opening of a new exhibit at the synagogue's Reuben & Helene Dennis Museum, Ingvard Havnen said that "Jewish Life and Culture in Norway: Wergeland's Legacy" tells "a small but significant part of Norwegian history."

The exhibit's name makes reference to Norwegian poet Henrik Wergeland, who fought for repeal of the so-called "Jewish clause" in Norway's 1814 constitution. The clause, which prohibited Jews (as well as Jesuits and monastic orders) from entering the kingdom, was repealed in 1851, six years after Wergeland's death. (Monastic orders and Jesuits did not attain the same rights until many years later.)

The earliest Jewish immigrants – about two dozen in all – arrived in Norway from Denmark, said Abel Abrahamsen, the Norwegian-born New Yorker who was instrumental in bringing the exhibit, organized by Oslo's Norwegian Folk Museum, to North America earlier this year, and in publishing an accompanying book. Before its run at New York's Scandinavia House, the exhibit was displayed in 90 libraries in Norway.

Among the 1,200 eastern European Jewish immigrants who arrived between 1881 and 1920 were Abrahamsen's parents, a Lithuanian peddler and seamstress who married 102 years ago Oct. 12, the same date the exhibit opened in Toronto.

About 400 European Jews fled to Norway in the late 1930s, but the community of 2,200 was almost halved during the war, when Norway was Nazi-occupied and many local Jews were deported and killed. Abrahamsen lost 63 relatives.

In 1999, he noted, Norway became the first European nation to grant economic restitution to Jews, a total of $58 million US.

Two of Abrahamsen's nieces, who live in Toronto, are among members of the local Jewish community with ties to Norway. Beth Tzedec's museum curator Dorion Liebgott, who booked the exhibit after being "immediately taken with [its] stories and the incredible family photos," enhanced the display with local stories and contributions.

Tove Abrahamsen Swartz, who lived in Norway from 1949 to 1962 and whose childhood wooden sleigh is part of the exhibition, said that despite being a tiny minority at her school, she was always very proud to be Jewish. As a second-generation Norwegian Jew, she felt her contemporaries were more open about being Jewish than the previous generation.

Lena Bienstock Shugar – a Torontonian whose family fled Poland for Russia in 1939 and ended up in Norway in 1947 when she and her brother Emil were children – recalls the Norwegians as "lovely people" who were very accepting of the small Jewish community. On a 1964 visit, 13 years after she left for Toronto at the age of 12, she was greeted by her old schoolmates, all carrying bouquets of flowers, she recalls.

In Norway, she said, Jewish immigrants were looked after and respected. "They arranged for housing, and classes for language. They made sure you were ready to become independent."

The Bienstocks lived on the outskirts of Oslo, where Emil had his bar mitzvah. The siblings used to cross-country ski to school.

Liv Sigel, who left Norway in 1940 when she was in her early 20s, told *The CJN* her grandparents were among the earliest Jewish immigrants in the 1870s. Although she belonged to a Scandinavian Jewish youth organization, she has – like Shugar – retained her non-Jewish school friends, one of whom she visited this summer.

Sheila Abrahamsen Moskoff was born in Toronto, but has strong ties to Norway. Wearing a *bunad*, or traditional Norwegian working girl's costume, with long skirt, embroidered bonnet and pilgrim-style black shoes, she pointed out her Uncle Abel and her late father Julius in a large photo of a 1926 Abrahamsen family seder in Trondheim.

The exhibit will be on display until March 31.

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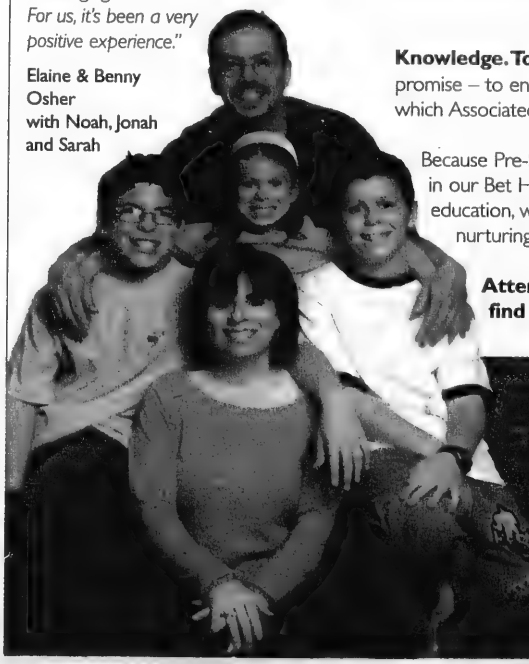
Elaine & Benny Osher with Noah, Jonah and Sarah



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Website showcases downtown Toronto shuls

By BARBARA SILVERSTEIN
Special to The CJN

To mark his eldest son's bar mitzvah in 2002, Robert Burley began a project to photograph old shuls that are still in operation in the southern parts of Toronto.

The project grew in scope, and by last spring it had evolved into Toronto's First Synagogues, a virtual exhibition of three of the city's oldest shuls: the First Narayever Congregation, Congregation Knesseth Israel – known as the Junction Shul– and Rodfei Sholem Anshei Kiev, commonly called the Kiever Synagogue.

Burley, a professor of image arts at Ryerson University, and Ellen Scheinberg, director of the Ontario Jewish Archives, recently gave a visual presentation and lecture at the Miles Nadal Jewish Community Centre to publicly launch the online exhibit, which can be found at http://collections.ic.gc.ca/TorontoSynagogues/.

Burley and Scheinberg are the co-ordinators of the virtual exhibit, a compilation of photographs and documents such as letters, pledge books, cemetery records and other artifacts, as well as oral histories collected in the 1970s by Stephen Speisman, author of *The Jews of Toronto* (McClelland and Stewart 1979). Speisman also wrote the introduction to the site.

Scheinberg said it provides an in-depth history of the shuls, which became important centres of Jewish communal life following the wave of immigration from eastern Europe in the early decades of the 20th century.

Burley, a convert to Judaism, was unaware of the existence of the old Toronto synagogues until the mid-1990s when he attended a bar mitzvah at the Kiever Shul on Bellevue Avenue in Kensington Market.

"I found myself transfixed by the simple beauty of the space and drawn into the service. I immediately became interested in the building's history and others like it."

Although he researched the synagogues, he did not actively begin photographing them until a fire, allegedly caused by arson, broke out at the Anshei Minsk in 2002.

"When I heard the news about the fire at the Minsker, I thought I'd better get to it. The fire was on a Thursday and the following Sunday I went out to photograph the shul.

"We arrived and found that most of the damage was in the library on the second floor. The sanctuary was covered in plastic and a conservation team from UJA Federation was out surveying the damage."

In 2003, Burley visited the Ontario Jewish Archives and was wowed by its wealth of information.

Familiar with the federal government's Canada's Digital Collections program, he thought "the synagogue project would be a wonderful fit" for the Web project.

Burley and Scheinberg received a $25,000 grant to hire five students under 30 to create the Toronto's First Synagogues website. He found two Ryerson photography students, while she found three history students from York University and the University of Toronto.

"The team came together in September 2003 and completed the project in March 2004. This was, in large part due to the efforts of Ellen Scheinberg, who quickly took on the role of project leader.

"I was really pleased. It went beyond what I had expected," Burley said, adding that they only documented three synagogues because of funding limitations.

Scheinberg stressed that the three synagogues chosen are only a starting point. "There are so many important synagogues."

She pointed out that Holy Blossom Temple is, in fact, the city's oldest congregation, although it's housed in a building constructed relatively recently.

Scheinberg explained that Toronto's early shuls initially operated out of small houses or *shteiblech* until they could afford to erect a building. For example, the First Narayever was founded in 1914, but did not occupy its present building on Brunswick Avenue until 1940.

She also highlighted some of the shuls' early fundraising practices, such as a 1932 notebook from the First Narayever indicating that people pledged money to the shul – anywhere from 25 cents to $4 –when they had aliyahs, and the custom at Congregation Knesseth Israel, where for $155 you could purchase seats for life.

Scheinberg made an open request to the community for other old artifacts and documents connected to Toronto's synagogues so that the online collection can be expanded.

"The exhibit has been a wonderful collaborative adventure," she said.

Exterior view of the First Narayever Congregation. [Robert Burley photo]

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Jewish Life

Author's superb description strengthens new novel

***Heir To The Glimmering World* by Cynthia Ozick, Houghton Miffin Company, $25.**

Cynthia Ozick is widely recognized as one of the most accomplished literary stylists of our time. Her four books of critical essays as well as her many works of fiction are both accessible and challenging – reflecting a good deal of knowledge, insight and wit.

Books
Bernard Baskin

Some of her best work delves into the realm of Jewish mysticism and magic. Her earlier novel, *The Puttermesser Papers*, for example, involved a female golem, a giant and awesome figure fashioned from clay by a human creator, who helps Ruth Puttermesser to become mayor of New York. In the end, however, the redeeming figure in this fantasy turns out to be a false messiah.

Heir to the Glimmering World (the book's cryptic title is subject to various interpretations) concerns orphaned 18-year-old Rose Meadows, who, in 1935, answers a newspaper advertisement and takes on the formidable job of ministering to the Mitwissers, a refugee German family. Her responsibilities include being a nanny to five children, caring for the psychologically damaged mother – formally an honoured professor in a Berlin Institute – and serving as secretary to Rudi the patriarch of the family.

Rudi Mitwisser is a passionate scholar, a product of European culture who appears lost and bewildered in a strange new world. His particular passion is a seventh-century Jewish sect known as the Karaites. They were scriptural fundamentalists who opposed all later accretions to Jewish religious thought and practice. They regarded all rabbinic and talmudic teachings as improper and unnecessary. It takes awhile for Rose to realize that what Rudi is really concerned with are "schismatics, fiery heretics, apostates – the lunatics of history."

Overworked and overwhelmed, poor Rose has entered more than the usual household. Living with the Mitwissers is a "cosmos of shattered identities and shipwrecked cultures."

Into this hectic and troubled scene comes James A'Bair, a rich and tormented American who as a child served as a model for his father – an author-illustrator, who made a fortune writing books about the Bear Boy, based on his young son, obviously a character reminiscent of A. A. Milne's Christopher Robin.

An unhappy and restless wanderer, he supports the Mitwisser family financially, but causes irreparable damage before he takes his own life.

The plot may be tenuous, material about the Karaites arcane and some of the characters less than believable, but what really matters is the author's gift for superb description. Almost every page cries out for passages to be reread – they resound, resonate and demand attention.

Here's a rundown of upstate New York in the 1930s: "Half decayed, with its dilapidated farms, barns and silos rotting, and in the towns tired from houses with warped porches pleading for paint, town after town sluggish in the dazing summer glare, the business district – three streets lined with sickly stores darkened by canvas awnings – surrendered to exhaustion."

Here's James thinking about his father's artistry: "At first the Bear Boy loved the pictures his father made. He stood behind his father's drawing board and saw how the watercolours, pale and magical, flooded the sinews of the drawings. He watched himself slowly bloom into being: it was himself, a furry-haired boy, posed as his father had had him pose, sitting on a branch, say, or poking a stick into a puddle, or painting a face on an onion, all those curious ideas his father had about what he liked to do."

The redoubtable Cynthia Ozick has added an arresting new work to her growing oeuvre.

Carlebach yahrzeit – Part 1

By MARK MIETKIEWICZ

On the 16th day of Cheshvan, 5755, the Jewish world lost one of its most famous storytellers, singers and rabbis. This November marks the 10th yahrzeit of Rabbi Shlomo Carlebach.

Rabbi Carlebach left behind a rich tapestry of story, inspiration and, of course, joyous songs.

"Rabbi Shlomo Carlebach, the foremost songwriter in contemporary Judaism... used his music to inspire and unite Jews around the world," the *New York Times* wrote in its obituary. "Rabbi Carlebach, who was Orthodox... operated outside traditional Jewish structures in style and substance, and spoke about God and His love in a way that could make other rabbis uncomfortable." **[www.arigoldman.com/articles/carlebach.html]**

As you visit a few sites dedicated to "Reb Shlomo," you begin to feel the powerful sense of community and caring the man instilled. Click on a page called "Our Rebbe's Most Humble Abode" and you are greeted by a picture of the rabbi and the following message: "Where in the world have you been??? I am so unbelievably OVERJOYED to see you!!!" **[www.rebshlomo.org/abode.html]**

That page, part of the site run by the Rabbi Shlomo Carlebach Foundation, has links to Rabbi Carlebach's writings, his teachings and his charitable institutions. **[www.rebshlmo.org/]**

For an early insight into the Carlebach family, I recommend the memoir written by his twin brother, Rabbi Eli Chayim Carlebach. Even from a young age, everyone knew there was something special about Shlomo. He excelled intellectually but it was his *neshamah*, his soul, and his love for others that made him remarkable. **[www.rebshlomo.org/story/rebbes/rec.txt]**

Eventually, many followers of the rabbi found themselves at Congregation Kehilath Jacob, better known as The Carlebach Shul. The synagogue has been a New York institution for years. **[http://carlebachshul.org/]**

The Carlebach community stretches around the world with synagogues and minyanim where followers of the rabbi can feel at home. **[http://tinyurl.com/55pct]** The community has a prominent presence on the web. The Reb Shlomo e-mail list was established in 1995 and is still going strong. You can subscribe **[http://tinyurl.com/4q22q]** or browse the archives of all messages sent. **[http://tinyurl.com/4o7ts]**

Rabbi Carlebach's yahrzeit is being marked by special activities, the most significant being New York's First International Carlebach Conference. The four-day gathering includes workshops on such topics as "Writing With Joy/Working With Joy," "I Am My Brother's Keeper" and "The Challenges of Spiritual Leadership." **[http://jccnyc.org/category.asp?c=1076]**

Another move tied to the yahrzeit was a bid to rename a stretch of Manhattan's West 79th Street "Rabbi Shlomo Carlebach Way" **[www.petitiononline.com/Yartzeit/petition.html]** However, that proposal was withdrawn when opponents criticized the initiative. Rabbi Carlebach had no shortage of critics during his lifetime and criticism continues to resurface after his death. The *Jewish Week*'s report, "Facing a Mixed Legacy," explains the controversy over Rabbi Carlebach. **[http://tinyurl.com/4ra29]**

The most stirring article that I came across appeared in the *Jerusalem Post* to mark the rabbi's fourth yahrzeit. In *Missing Reb Shlomo*, David Weinberg examines the irony that the unconventional Rabbi Carlebach only truly gained respect and acceptance *after* his death. **[http://tinyurl.com/5l3cj]**

"So misunderstood and unappreciated in his lifetime, yet so celebrated and yearned for after death – such was Rabbi Shlomo Carlebach. Who else was prepared to foray into the ashrams, hippie villages and pubs of the 1960s flower-child generation, showering love and acceptance of all? Only Reb Shlomo.

"'If you want to raise a man out of the mud,' Reb Shlomo would quote his namesake Rabbi Shlomo of Karlin, 'you have to go all the way down yourself into the mud, and then pull him and yourself into the light.'"

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

Jewish Life

Tel Aviv's Hemda Center cultivates Israel's future scientists

By SIMON GRIVER

"Hemda has changed the way that I see science," says Eden Nisanov, a 17- year-old high school student from south Tel Aviv. "Thanks to my experience here, after I've completed my army service, I would like to study physics at university."

The Hemda Center for Science Education, a unique teaching institution located in the heart of Tel Aviv, was established in 1991 following a report by Haim Harari, then president of the Weizmann Institute of Science and a world-renowned scientist, which slammed the level of science teaching in Israeli schools.

The situation deteriorated even more when the government reduced its allocations for science education due to increased security spending and the arrival of more than one million immigrants to the country. From having the third highest level worldwide of science performance in schools, Israel eventually dropped to 27th place.

Hemda was established by the Rothschild Foundation in partnership with the Tel Aviv municipality. Supported by the Tel Aviv Foundation and chaired by Harari, it has played a leading role in enabling Israeli students to regain ground in science education. The centre's mission is to raise the level of the country's human resources in the field of science and technology. Human resources are crucial for research and development in academia, the military and high-tech industries.

In 13 short years, Hemda has already transformed science teaching in Tel Aviv from below average to levels of excellence previously unknown in Israel.

"Hemda is all about excellence and the highest standards of scientific teaching," said Tehilla Ben-Gai, executive director of Hemda. "In essence, the high schools of Tel Aviv outsource their science teaching to us."

Hemda serves high school students in Tel Aviv who choose to specialize in physics and chemistry. During the current school year, the centre is educating nearly 1,000 students from 17 schools in the city.

Hemda's thousands of graduates, although still in their 20s, include senior officers in elite Israel Defence Forces intelligence and research units as well as high tech entrepreneurs and executives and the most promising postgraduate students.

The spacious lobby of Hemda Center stimulates curiosity and challenges both the senses and intellect. A giant chess set, a series of pyramids, which when taken apart are not assembled so easily, and a large dolphin with a point of balance that defies visual logic are among many games to whet the students' scientific appetite.

"Our emphasis is on showing the wonders of science to our students by using equipment which brings science alive," said Ben-Gai.

Such equipment includes a Vandegraaf generator, a device designed to create static electricity for purposes of experimentation. In a typical lesson, physics teacher Eyal Cohen invites 17-year-old Bar Katz to the front of the class to touch the generator. The student's thick mop of black hair stands on end and the class fall around laughing with wonder. Cohen has their attention now; they all want to know how such an amazing phenomenon occurs.

Teens play chess with very large chess pieces in the lobby of Tel Aviv's Hemda Center for Science Education in one of many games intended to whet the students' scientific appetite. [IPS photo]

The teacher explains about the generator's electric charges and is then bombarded by students' questions. Curious teenagers surround Cohen after class, eager to delve more deeply into what they have learned.

Katz, an 11th grade student, confirms Ben-Gai's assessment of what the 21st century student expects from the centre, which is presently expanding its activities by building a hologram laboratory, an acoustic laboratory, a spectroscopic laboratory and a remote control laboratory. "This place is cool," Katz said. "I enjoy coming here because I learn a lot and its fun. The teachers are always surprising us and opening up new horizons. I've got friends in other cities who tell me that their physics lessons put them to sleep."

Over the past three years, Hemda Center has trebled its intake and diversified the population base of students, who previously came almost exclusively from the wealthier northern neighbourhoods of the city.

"The reason we had few students from disadvantaged neighbourhoods," said Ben-Gai, "was that they had little grounding in math. So instead of starting our program for 10th graders, we started taking in eighth graders and offering junior high courses for talented students."

As a result, many of the students are now new immigrants and Arabs, and there are special courses for the visually impaired.

In addition to Hemda's state-of-the-art laboratories and equipment, the quality of its staff has much to do with the centre's success. Ben-Gai herself has a PhD in geophysics from Tel Aviv University and almost the entire teaching staff of 17 have doctorates. "We demand the highest standards of our teachers," she said, "who are only offered year-long contracts, renewable before each new school year if they meet our requirements."

Hemda is open 11 months of the year and 18 hours a day, with teachers not only giving classes but working in the laboratories and communicating with students through e-learning. Promising students who cannot afford home computers are helped to acquire them, as well as Internet connections, through a special Hemda fund.

In addition, the Stanley and Pamela Chais Teachers Center within Hemda plays an important national role by providing courses for science teachers from throughout the country on how to teach science.

While Hemda is largely maintained by the Tel Aviv municipality, the city has not been able to enlarge its budget to match the rapid increase of students at Hemda. The Tel Aviv Foundation, however, has mobilized its donors worldwide so that funds will be available to meet the growing needs of the city's talented schoolchildren through the provision of additional classes.

"Hemda is proof that you can teach high school physics, which is exciting and enriching, while allowing students to excel in their formal government examinations," said Harari. "It is also the proof that you can convince excellent people with PhD and MSc degrees to devote themselves to high school teaching, if you provide them with challenges and outstanding facilities. We hope that Hemda will become a model for imitation and replication all around Israel."

Simon Griver is a writer with the Israel Press Service.

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Rabbi 'concerned about insularization of Orthodoxy'

By FRANCES KRAFT
Staff Reporter

Rabbi Avi Weiss is well known for his political activism, but from the standpoint of spiritual activism, he says his greatest joy professionally has been his involvement with Yeshivat Chovevei Torah, the modern Orthodox yeshiva he founded in New York in 1999.

On Sunday, the New York-based rabbi will discuss spiritual activism at a day-long program of MEKOROT Institute of Torah Study for Women. The event, for both men and women, will be held at Shaarei Shomayim Synagogue. Rabbi Barry Levy, dean of McGill University's faculty of religious studies, and educators Channa Lockshin and Rachael Turkienicz will also be on the program.

Activism means any action on behalf of another, said Rabbi Weiss last week in a phone interview from his office at the Hebrew Institute of Riverdale, where he is spiritual leader.

Spiritual activism – about which he has written a book, *The Principles of Spiritual Activism* – "comes from the spark of good that we all have within us… Spiritual activism also states that my activism is shaped by the Torah." It also extends to the realm of Jewish education and spirituality, he believes.

Rabbi Weiss, 60, said he is "very concerned about the insularization of Orthodoxy" and the denomination's move to the right.

His yeshiva ordained its first nine rabbis this year, one of whom, Rabbi Adam Scheier, is serving at Congregation Shaar Hashomayim in Montreal. "Our mission over the next 10 years is to place 130 or 140 rabbis in synagogues and on campuses throughout North America," said Rabbi Weiss. He believes this can "change the face of Judaism" through the yeshiva's philosophy of openness, inclusivity and non-judgmentalism.

Open Orthodoxy – a term the rabbi prefers over Modern Orthodoxy – is inclusive of all Jews, he said. "We're not in this to reach only 10 per cent of our people," referring to the proportionally smaller Orthodox Jewish community in North America relative to the Conservative and Reform denominations.

Rabbi Avi Weiss

He believes that everyone has something to contribute. Referring to women specifically, he said that inclusivity involves Jewish ritual, learning and leadership "to the full extent of halachah," he said.

Although his yeshiva is a rabbinical school for men only, he said he does foresee women gaining expertise in all areas of Jewish law and playing "more and more important roles in spiritual leadership," as they do now in places like rabbinical courts, acting as *toanot* (advocates) in Jewish divorce cases.

Although he concedes there are benefits to insularity, "in my mind, we pay an enormous price. I think we are very much enriched when we can interact with all of Am Yisrael.

"The Jewish people is my family," he said. But attesting to his feelings for the larger community, he cited the "countless" demonstrations he has attended to protest genocide in Sudan. "But still, I have a special love for my inner family, my wife and children. And I have a special love for my larger family, the Jewish people… and that family includes those to my left and to my right."

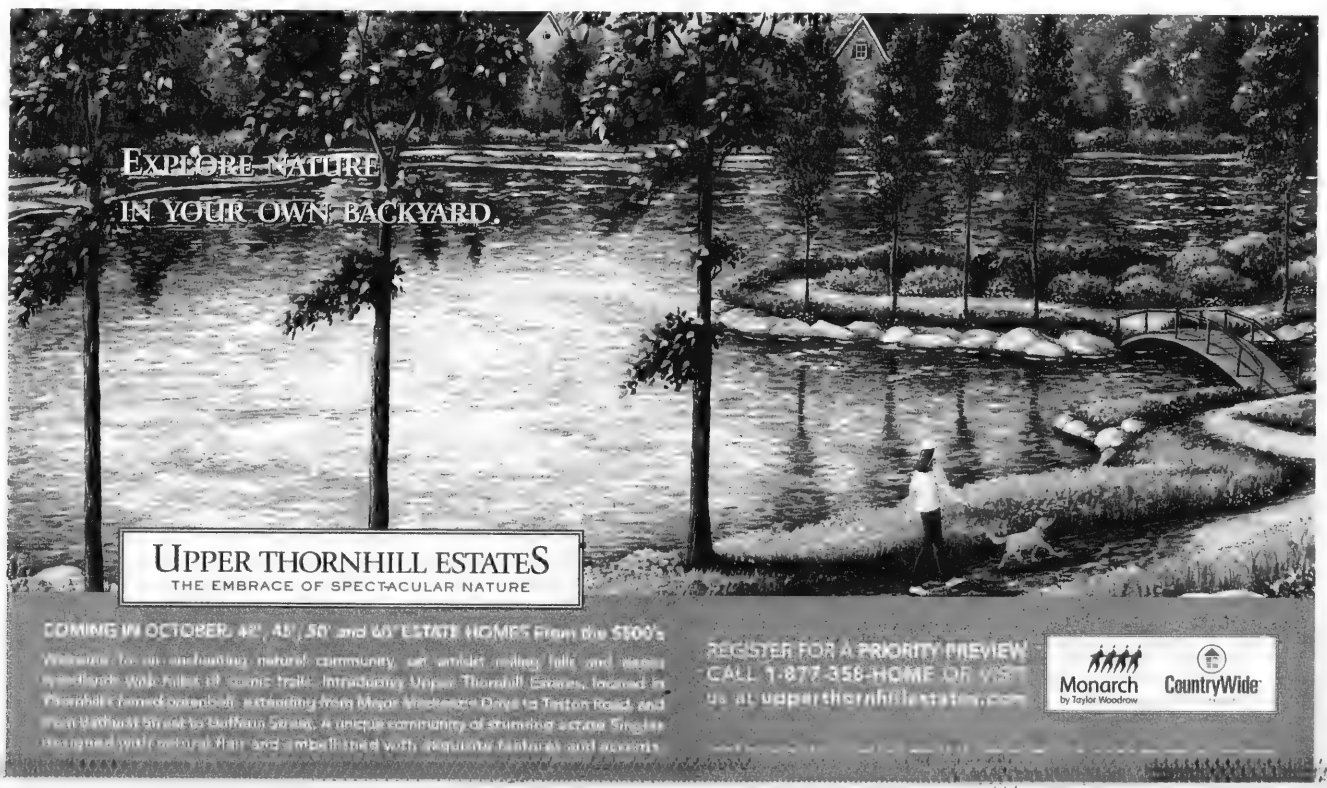
Whether or not those to his right feel the same way about interacting with him is "not relevant to me," he said, explaining that he believes familial love should be unconditional.

He believes it is important to "create a new culture among young people that the greatest honour is to serve one's people.

"I think our community desperately needs rabbis, educators and Jewish communal leaders, and we have to attract the best."

The dearth of modern Orthodox rabbis in North America is "a great problem," Rabbi Weiss said. On American campuses, for example, there are only five modern Orthodox rabbis but 191 of their Chabad counterparts, he noted.

"When I'm with these students who are going to change the face of the Jewish world, it lifts me," he said. "And I soar, literally soar."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Rose Lax takes reins at Herut-Likud Canada

By FRANCES KRAFT
Staff Reporter

Like her predecessor Harry Wolle, Rose Lax – the new president of Herut-Likud Canada – has a long history of involvement with the organization.

Her late father, a scrap metal dealer in Hamilton who was murdered at his place of business 12 years ago, was a strong supporter of Herut-Likud. A Betar member since his early childhood in Poland and later a member of the Irgun, Morris Lax had shared a jail cell with Menachem Begin in Russia.

Rose Lax

Rose, who was born in 1946 in an American barrack in Uzbekistan and came to Canada as a preschooler, recalls sitting on Begin's knee as a child.

"I was raised to be a revisionist," said Lax in a recent interview in a Toronto coffee shop, referring to early Zionist "revisionist" ideology that called for a Jewish homeland in Palestine that would be independent – not a protectorate of Britain as per earlier proposals.

As Lax explained, it would be "a Jewish state for the Jewish people, with a Jewish majority, Jerusalem as its capital, with all the rights and freedoms that are ascribed to free people." This, she said, was seen as the only way Jews could be safe.

As a young adult, Lax believed she would not have to continue the fight that Begin and her father had waged. "I had thought – naively so – that anti-Semitism had been taken care of when the State of Israel was founded."

Much of her passion for Herut-Likud revolves around its campus arm. "Begin understood that the only way we were going to survive – and I know it sounds cliché – was to pass the torch on to the youth. That's why Betar is of such ultimate importance."

Until recently, Lax – who has also been involved with Hadassah-WIZO – had a low profile in Herut-Likud, and she feels strongly that young Betar members should be the ones at the forefront.

Following the death of her father, Lax immersed herself in business and family, not even realizing that Betar had become active again. About four years ago, she set up Hadar: The Morris Lax Centre, to embody the ideals of Betar. Hadar – meaning "pride" or "dignity" – has since provided funding for the campus group, locally at McMaster University as well as at a few other Ontario campuses.

It was only within the last two years that Lax discovered the revitalized Betar group in a chance meeting with a young member and a subsequent meeting with Betar shaliach Itay Gadot. "I can't tell you the thrill of hearing there was a Betar," she said. "I felt like I was at home again."

Her recent decision to accept an active role in the organization was prompted in part by the resurgence of what she calls "old-fashioned, ugly anti-Semitism" on Canadian university campuses – one of several warning signs her father had told her to pay heed to.

The Jewish community "has to understand how deep this problem is," she said.

Canadian Jews, "at the very least, have a profound obligation to help our kids defend themselves, and I don't mean through violence," she said. "I mean [that] mentally they need to prepare themselves, they need to understand they're being attacked by bullies and if they stand up they will win. If they don't, they lose."

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Holocaust Education Week is coordinated by The Holocaust Centre of Toronto, UJA Federation

Faith Leaders Build helps erect 40 Habitat homes

Beth Tzedec seeks volunteers for one-day blitz

By ALISA MITCHELL
Special to The CJN

Habitat for Humanity Toronto has been building homes for families in need since 1988. Last month, the second annual Faith Leaders Build helped advance the cause as volunteers gathered to lend a hand in the building of 40 homes at Nielson Road and Highway 401.

The Faith Leaders Build takes place each year during Habitat for Humanity's International Faith Week. The build aims to emphasize the importance of faith partnerships and put the ideal into action.

The 60 volunteers this year represented various Christian and Muslim congregations from across the Toronto area. They emphasized the importance of interfaith co-operation and friendship in the light of recent hate crimes and acts of discrimination both in Toronto and across Canada.

"This year's build was fantastic," said Adrienne Finlay, Habitat Toronto's faith relations co-ordinator. "We engaged so many denominations and so many new people came out to build, which means we can spread the word about our mission and more people will have homes."

As with all Habitat for Humanity Toronto housing, the two-storey townhouse condominiums that were part of this year's build are available to families living at or below the poverty line, but who can make minimal mortgage payments. They buy the homes through long-term interest-free mortgages, and each family is required to donate 500 hours of "sweat equity" by volunteering in various capacities, including building actual houses.

Partnership and co-operation were displayed in many ways at this year's Faith Leaders Build, as the friendly faces and helping hands prevented building beginners like me from feeling intimidated. Whether it was drywalling, hammering, sawing, or in my case sweeping, there was a job for everybody regardless of construction experience or background.

The effort also raised $12,000 in pledges, four times what it made last year.

While the day was a success, there is still much work to do. Habitat for Humanity Toronto plans to build 51 homes in Toronto this year, including the ones at Neilson and 401, and it's always looking for individual volunteers to lend a hammering hand.

Synagogues and other organizations can also participate in the "Adopt-a-Day" program, in which one group can build together as a community.

Beth Tzedec Congregation has taken as active interest in Habitat for Humanity Toronto's mission and on Nov. 7 will sponsor its own Adopt–a–Day build called "Beth Tzedec Builds," headed by Rabbi Aubrey Glazer, the shul's third rabbi.

Beth Tzedec's senior rabbi, Baruch Frydman-Kohl, said that to get the congregation interested, he has "devoted sermons, bulletin articles and teaching sessions to this mitzvah."

He said he is hoping to get 50 congregants involved in the build and the roster is almost full.

Christian group holds pro-Israel conference

BRANTFORD, Ont. — A pro-Israel conference held here last weekend urged Christians to "stand with the Jewish people" during a time of rising anti-Semitism.

"Celebrate! Israel" took place at New Covenant Congregational Church in Brantford, Ont., on Oct. 15-17. Sponsored by the pro-Zionist group Christians for Israel Canada, it featured several workshops with Jewish and non-Jewish speakers.

Spokesperson Ray MacDonald said the purpose was to raise awareness among Christians of growing anti-Semitism and Israel's plight, and to remind them "of the biblical mandate to stand with the Jewish people."

Keynote speaker was slated to be Stockwell Day, the Conservative Party's foreign affairs critic, who was to address the gathering Saturday night.

Other scheduled speakers included Holocaust survivor Sally Wasserman, media monitor Shirley Anne Haber, Dr. Norman Epsten, founder of CASTS (Canadian Against Slavery and Torture in Sudan), and Joseph Ben-Ami, director of communications for B'nai Brith Canada.

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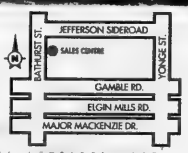

Women's Campaign & Advocacy closing in on $5 million

By DANIEL HOROWITZ
UJA Federation

UJA Federation Women's Campaign & Advocacy 2005 (WC&A), led by chair Fran Sonshine and vice chair Linda Frum, is well ahead of last year's pace at this point in the campaign with $4.5 million raised to date.

Sonshine credits the important message behind Campaign 2005, an action plan for a safe Jewish future, for the positive start, and for inspiring the 150 volunteers involved.

"The whole idea of working together as Jewish women, to do everything in our power to ensure a safe Jewish future, and to protect our children here and in Israel, has galvanized our volunteers this year," says Sonshine. "They really seem to understand and relate to that message, and it has inspired them to step up to the plate this year with passion and commitment. The future looks bright."

One reason for Sonshine's optimism is based on a new WC&A initiative - the first ever Atarah Upgrade event, which proved very successful. Over 30 women from UJA Federation's Atarah Division, whose members contribute at least $10,000 to the annual campaign, gathered for the event which raised an additional $57,000.

"It's innovative thinking like this that makes me feel anything is possible this year," says Sonshine. "It just goes to show that when you give women a job to do, they get it done. I hope that these upgrade events become an annual occurrence."

Another highlight of this year's WC&A promises to be the upcoming Lion of Judah Luncheon, on October 26 at the Eglinton Grand. Keynote speaker for the event is Barbara Amiel.

New dollars from Campaign 2005, chaired by Robert Harlang and Chuck Winograd, will be invested in four essential areas:

- Community Security: UJA Federation has initiated a special community task force to review local security needs, especially at schools and community centres. New dollars will fund the implementation of security measures recommended by the task force.
- A Strong Jewish Voice: UJA Federation is supporting the Canadian Council for Israel and Jewish Advocacy (CIJA) and other partner organizations that stand up for Israel and against antisemitism.

Fran Sonshine (left), chair of UJA Federation's Women's Campaign & Advocacy, shares a smile with vice chair Linda Frum.

- Building a Stronger Israel: Campaign 2005 will invest in several programs in Israel with special focus on young people, to help the country recover from years of terror attacks and a weak, but recovering economy.
- Empowering a New Jewish Generation: Campaign 2005 will invest in training programs for young adults to help them counter antisemitism, and initiatives such as *birthright israel* and March of the Living, to help them connect more closely with Jewish life.

"We must, and we will, raise our voices, as women united, about the issues that affect us, our families, and the Jewish world. The more we accomplish, the more we help to ensure that safe Jewish future," says Sonshine.

To make a donation to the campaign, please call the UJA Federation Campaign Hotline at 416.631.5705, or visit www.jewishtoronto.com.

October Telethon Week

UJA Federation held its second round of telethons this week, and is expected to raise $1 million. The chairs of UJA Federation Telethons (pictured left) are Mark Satok and Ruth Ekstein.

To date, the overall Campaign 2005 total stands at $33 million.

The next round of telethons will take place between November 14 and 18. If you would like to volunteer for a telethon shift, please call Brenda at 416.635.2883 extension 135.

Speaking out — This week's Speaking Out editorial focuses on Concordia University's recent decision to bar former Israeli PM Barak from speaking on campus.

Concordia: The issue is freedom of speech

By JASON PORTNOY,
Co-president, Concordia Hillel Students Association

Jason Portnoy

The Concordia University administration has blown it again, and on no less important an issue than freedom of speech. Earlier this month, after months of negotiations to ensure that former Israeli Prime Minister Ehud Barak had a chance to speak to Concordia students in a safe, constructive environment, the university barred Barak from speaking anywhere on campus.

Hiding behind a "security risk assessment", the University is depriving students of a chance to learn from a distinguished Israeli peacemaker because hoodlums might disrupt a visiting statesman's speech in an academic environment. At issue is the university's responsibility to ensure that Canadian students conduct a conversation peacefully, with civility, and with mutual respect.

University campuses must be places where debate can be carried out in a serene and respectful climate. The issue is not Barak - it's Concordia.

I, like the overwhelming majority of my fellow students, enrolled in school at Concordia because I wanted to hear provocative thinkers, to be stimulated, to learn from many different perspectives.

It was in this spirit that I invited Ehud Barak to speak at Concordia, and asked the university administration for space at either the downtown or Loyola campuses.

The university barred Barak. Who's next to be silenced?

All members of the University community and of Canadian society have a stake in this question.

Concordia's students have demonstrated a commitment to academic excellence and to social activism that is deeply rooted in our school's history. We all share a desire to be able to study in an environment that will nurture our intellects and help us to grow as individuals. We can only do this if ideas can be exchanged freely and respectfully, and if censorship is excluded. I call upon all Concordia students to stand up for free speech at Concordia.

We all share a desire for peace in the world's troubled regions, including the Middle East. No single speaker or ideological framework can represent the full story in this or any other region. It is manifestly unfair to ban one point of view from the university. All members of our society who value fairness should be outraged at the dangerous precedent set by the university's decision to ban Barak.

I want to know, from the University administration, from faculty, from my fellow students, and from our society's political leadership – what will you do to guarantee my basic security as a student who wishes to learn from a distinguished guest speaker?

The spirit and fundamental purpose of the university is compromised when the mere threat of violence can silence a point of view on campus.

We have been told that the Concordia administration has restored peace to this campus. Peace should not be confused with appeasement. Peace will come when we can all learn together, when we can all reason together, safely, intelligently, constructively. That is why my parents and I - and so many other parents and students - are sacrificing in order to pay tuition and learn at this school.

All I ask, all I demand, is equal treatment and a safe learning environment, just like everybody else. Is that too much to ask?

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Toronto funding helps victims of Taba terror attacks

By DVORA WILSHANSKY
UJA Federation

At 9:50 p.m. on Thursday, October 7, Simchat Torah eve, a car bomb exploded at Egypt's Taba Hilton Hotel, near the Eilat border. "The firefighters heard the explosion," said Eldad Halachmi, director general of the Friends of Israel Firefighters. "They rushed to the fire truck bearing the UJA Federation of Greater Toronto logo and drove in the direction of the blast. When Egyptian border officials demanded passports, the firefighters made a wise decision and drove right through. They reached the devastated hotel at about 10:30 p.m."

"The Egyptians were totally confused," said Halachmi. "The border was virtually closed, and until 7:00 a.m. the Eilat firefighters worked practically alone, with the few Magen David Adom (MDA) ambulances that managed to get through the border. Danny Harari, chief of Eilat's Fire and Rescue Services, the commander of the entire operation, told everyone to keep quiet and to switch off all engines. He yelled out to see if any survivors could hear him. He heard a voice from above." A young Russian woman was rescued, lightly injured, but hysterical. Her mother, who had been trapped in a bathtub under two tons of concrete, did not survive.

Power failed after the explosions and the hotel was in total darkness. The Toronto-funded equipment was extremely helpful, said Halachmi. The crane and ladder - which could reach the 13th floor - have a special spotlight, which enabled the rescue teams to work.

Thirty-two people - including 12 Israelis - died as a result of the two terror attacks in Egypt, at the Taba Hilton and the Ras a'Satan holiday resort, the site of the second explosion. More than 180 were wounded.

The Toronto Jewish community played another vital role in helping the terror victims. Israel Emergency Campaign funding purchased equipment used by Eilat's Joseftal Hospital to treat many of the wounded.

Meir Yitzchak Halevy, Mayor of Eilat, which is twinned with Toronto through the Jewish Agency Partnership 2000 (P2K) program, was proud of how Eilat responded to the terrible emergency.

"Now is the time to thank all the people who helped after the attack and, of course, the Jewish community of Toronto."

(AP Photo/Brennan Linsley)

Pictured right: Cars are piled with debris as Israeli and Egyptian rescuers look for survivors in the partially-destroyed Taba Hilton Hotel, which was car-bombed on Thursday, October 7.

Miles Nadal JCC set to open refurbished fitness centre

The Miles Nadal JCC, a 117,000 square foot facility located in Toronto's downtown district at the corner of Bloor and Spadina - the original enclave of the city's Jewish community - will be holding an open house for the newly completed renovations of its fitness centre on Sunday, October 24, between 9 a.m. and 10 a.m. Then, on November 1, the Miles Nadal JCC, an initiative of UJA Federation of Greater Toronto's Tomorrow Campaign, will be open for full operation.

Key features include all new weight training equipment and over 45 pieces of the latest cardio machinery; studios for Aerobics classes, Yoga, Pilates and Spinning; separate and dedicated weight rooms for heavy free weights; a rebuilt, wheelchair accessible swimming pool with an extended shallow end for classes; new locker facilities, including steam, sauna, massage therapy and whirlpool rooms; and, much more.

"What's most important is the underlying message behind the reconstruction," says Bryan Keshen, executive director of the Miles Nadal JCC. "The fitness centre is part of a commitment to building community. UJA Federation's latest demographic study shows strong downtown growth. That's what this centre is about. It says you can live a meaningful, significant Jewish life downtown," he adds.

The new centre offers the latest cardio equipment among many other features.

But, according to Keshen, the facility serves as much more than a recreational centre. "We are unique because we combine fitness, community resources, and Jewish identity. We have a spirit no one else has – our message is 'you belong here'."

Currently, the facility has 1,000 members and, with its recent updates, is excited to grow with the community it is serving. For Keshen, the undertaking would not have been possible without the volunteer members of the design and construction committee, including chair Michael Levy, who brought ample experience as the founding president of Sports Clubs of Canada, David Green of Greenwin Properties Management, and Phil Levine of the IBI Group.

The Miles Nadal JCC and the nearby Wolfond Centre for Jewish Campus Life are centerpieces of the downtown district, one of three campuses under development by UJA Federation's Tomorrow Campaign. The two other campuses are Central Square on Bathurst north of Sheppard, site of the Bathurst Jewish Community Centre, and City North on 50 acres of land in the city of Vaughan.

For more information on the fitness centre opening, e-mail chambers@milesnadaljcc.ca or phone 416-924-6211 ext. 129.

Israeli teens learn the recipe for success

By REBECCA GLUCK SOBERMAN
UJA Federation

Two Israeli youths, whose recent visit to Toronto was made possible by UJA Federation, Air Canada and Ve'ahavta - the Canadian Jewish Humanitarian and Relief Committee - are tasting a life they never thought possible just a few years ago.

Naor, 17, and Nissim, 19, who asked to be identified by first name only, were troubled Israeli teenagers with no ambition or direction. They were mixed up with the wrong crowd but, with the help of their social worker and ELEM – an Israel-wide organization that helps youth in distress to learn job skills – the two were enrolled in a special chef training program at the five-star Lilit restaurant in Tel Aviv, a not-for-profit establishment committed to helping troubled youth develop culinary expertise.

As part of their training and, in recognition of their tremendous accomplishments over the past two years, the two young men were in Toronto for one week earlier this month, working in the kitchen of a high-end Italian restaurant. During their time here, they also visited with distressed youth in and around Toronto.

"Before I started working at Lilit, I didn't know what would become of me," says Nissim, who dropped out of school in grade 11. "I had no self esteem or confidence." Nissim is now a mentor to program newcomers and hopes to continue in the field once he completes it.

For Naor, the program offered at Lilit was his saviour. "I was behaving badly and Lilit taught me how to be a *mentsch*. It taught me to get serious with my studies and to regain my confidence." A relative of Naor has already graduated from the program and is currently serving in Israel's Defense Forces. Naor not only plans to follow in his footsteps, but he has also managed to recruit a distraught friend to Lilit.

Nissim (left) and Naor were in Toronto recently for a culinary internship.

Lilit's initiative, established in 2000, is the first of its kind in Israel. Under the mentorship of a team of chefs, participants are trained in a safe and supportive environment, enabling them to acquire skills for a career. Those who have completed the program have gone on to cook in some of Israel's top restaurants.

"Chefs are not merely chefs," comments Nissim. "They act as confidants and offer tremendous support when necessary," he explains. The staff is carefully selected for professional skills as well as social awareness.

Lilit, which offers the best of kosher Mediterranean cuisine, has welcomed many tourists from around the world, including participants on UJA Federation missions.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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News in the schools

For the last four years, The CJN *has asked the Jewish schools in the GTA for news about staffing and campus developments. As a service to the community, we provide the following information sent by the schools that responded.*

Ruth Portnoy

Gail Freeman

ASSOCIATED HEBREW DAY SCHOOLS

Bill Misener

Associated Hebrew Day Schools has appointed **Sandy Rabinowitz** as senior principal. He will also continue to serve as general studies principal at the Kamin Education Centre.

Longtime middle school principals **Jerry Rosenfield** and **Rabbi Pinchas Brumer** did not return this year. At the Danilack Middle School, **Bill Misener** will serve as acting principal of general studies, **Ruth Portnoy** becomes acting principal of Judaic studies, **Gail Freeman** has been appointed vice-principal, head of guidance, and **Elisabeth Segal** has been promoted to vice-principal.

Elisabeth Segal

Jackie Weintraub has been appointed Grade 1 transition co-ordinator.

COMMUNITY HEBREW ACADEMY OF TORONTO

New vice-principal **Helen Fox** will oversee the general studies program at the Tanenbaum campus. Fox worked at the Toronto District School Board, was vice-principal at Earl Haig Secondary School and worked as assistant principal at the University of Toronto Schools before her appointment at CHAT.

Rabbi Moshe Yeres has been appointed vice-principal, Jewish studies at the Richmond Hill campus. Rabbi Yeres has been a teacher of Talmud, rabbinics and Tanach at CHAT since September 1999.

EITZ CHAIM SCHOOLS

Lillian Fogel recently retired from Eitz Chaim School after serving as vice-principal of general studies at the Viewmount Avenue and Spring Farm campuses. She was at the school for almost 25 years.

TORONTO HESCHEL SCHOOL

Soheila Sabeti, a founding staff member of the Toronto Heschel School, was recently appointed admissions co-ordinator and administrative co-ordinator for the elementary campus.

Klara Romm

Soheila Sabeti

Klara Romm has worked at the school for two years, and has been appointed to the position of administrative co-ordinator for the junior high.

YESHIVOT BNEI AKIVA OF TORONTO

Rabbi Eitan Haglili

Rabbi Eitan Haglili has been appointed the *menahel* (Jewish studies principal) at Ulpanat Orot Girls' School. He has come to the Ulpana on shlichut from Givatayim, where he was the principal of the Mamad Experimental School since 1987.

ZAREINU AND YESHIVA DARCHEI TORAH JOINT PROGRAM

A joint program for high school age boys has been set up by Zareinu Educational Centre, which provides special education for students with physical and developmental challenges, and Yeshiva Darchei Torah. This program will enable students graduating from Zareinu to continue their education in a religious setting.

LEO BAECK DAY SCHOOL

Desmond Bender

Desmond Bender has been appointed co-ordinator of program development at Leo Baeck Day School. Part of his new position's mandate is to continue to develop the civilization course for the middle school that he initiated in 2003, and to co-ordinate an international baccalaureate program, which the school is in the first phase of exploring. A pilot project for grades 5 and 6 will be run in May 2005.

PAUL PENNA DOWNTOWN JEWISH DAY SCHOOL

Franklin Smith, business manager of the Paul Penna Downtown Jewish Day School, will also co-ordinate the school's ongoing fundraising program while **Ruth Zive** is on maternity leave. Smith is vice-chair of the Association of Jewish Day School Administrators and co-chair of the 2004 Association of Administrators and Principals of Jewish Schools annual conference.

Join the residents and staff of
Forest Hill Place for our upcoming

Open House

Sunday, October 31st from 2 to 4 p.m.

Enjoy refreshments and live jazz music from the Michael Golden Duo.

Our staff will be available to take you on a tour of Forest Hill Place and answer any questions you might have.

To register, please call Karen at Forest Hill Place
(416)785-1511

Forest Hill Place
645 Castlefield Avenue, Toronto
Ask about our locations in Burlington, Oakville, North York, Thornhill, Toronto & Mississauga.

LIFESTYLE
Retirement Communities

Current laws create 'a barrier' to freedom of conscience

Continued from page 5

Prohibiting same-sex marriage impinges on three areas, Morgan argued: Jewish homosexuals who wish to wed in religiously sanctioned, legally binding ceremonies; clergy who want to perform the ceremonies; and the community at large, "whose members wish to support and hallow the marriage and participate in its celebration."

Current laws forbidding same-sex marriage create "a barrier" to freedom of conscience and religion of all gays, as well as impose majority religious views on a wider community. Allowing same-sex marriage, either in a religious or civil ceremony, would not infringe on the right of other Jews to withhold their affirmation of such unions, Morgan said.

He went on to explain that Judaism has always been able to adapt to the rules of secular societies, even if they conflict with Jewish norms, such as the sale and consumption of non-kosher foods or allowing marriages between Jews and non-Jews.

The rabbis were joined in their views by the Attorney General of Canada, the Canadian Human Rights Commission, various gay rights groups, and the United Church of Canada.

The court is not expected to rule until next year.

YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

בערעק יאָסעלאָוויטש אין דער פּוילישער אַרמיי

פון **שלום הערשקאָפּ**

וועג מען דערמאָנט ייִדן אין אַמאָליקן פּוילן, אין 17טן און 18טן יאָרהונדערט, זעט מען פֿאַר זיך ייִדן מיט בערד אַן פּאות, אין לאַנגע קאַפּאָטעס, חסידים אַן מתנגדים, באשפּריצקלט מיט אַ קליינער גרופּע משפּילים. אין ווירקלעכקייט, אז עס זיינען אויך געווען אַנדערע ייִדן, מיט וועלכע מיר קענען שטאָלצירן. אָבער, נישט קיין גרויסע צאָל, אַבער זיי זיינען געווען.

בערעק יאָסעלאָוויטש, געלעבט פון 1770 ביז 1809, איז געווען אַ פּולקאָווניק אין דער פּוילישער אַרמיי. ער האָט זיך באַטייליקט אין קאָשטשושקאָס אויפֿשטאַנד קעגן רוסלאַנד, וואָס האָט געהאַט אָקופּירט דעם מזרח־טייל פון פּוילן. יאָסעלאָוויטש האָט אַנטיילּ גענומען אין מאַרש פון נאַפּאָלעאָן באָנאפּאַרטע אויף רוסלאַנד. געבוירן נישט וויַיט פון ווילנע, האָט ער געאַרבעט ווי אַ שליח (קוריער) ביים בישאָף מאָסאָלסקי פון ווילנע. בעת אַ שליחות קיין אויסלאַנד, האָט ער דאָרטן זיך געטראָפן מיט רעוואָלוציאָנערן פון ווענגע ווערט שטאַרק באַאיינפלוסט. וועג ער קומט צוריק באַזוצט ער זיך מיט זיין פרוי רבקה אין פּראָגע, אַ פּאָרשטאָט פון ווארשע.

אין יענער צייט האָט זיך געפֿירט אַ היסע דעבאַטע אין פּוילישן סיים וועגן געבן ייִדן גלייכע רעכט. זיינען אַ סך ייִדן אונגעשטעקט געווארן מיטן פּוילישן פּאַטריאָטיזם און געהאַלטן, אז ייִדן דאַרפן העלפן פּוילן אין איר קאַמף קעגן רוסלאַנד. אין זעלבן יאָר האָט זיך באַוויזן אַן אויפֿרוף פון צוויי ייִדן: בערעק יאָסעלאָוויטש און יאָסעף אַראָנאָוויטש, מען זאָל זיי דערלויבן צו אַרגאַניזירן אַ ייִדישן רעגימענט פון לייכטע קאַוואַלעריע, צו העלפן דער פּוילישער אַרמיי. טאַדעוש קאָשטשושקאָ איז געווען באַגייסטערט פון דער אידעע און זיי געגעבן אַזאַ דערלויבעניש. עס האָט זיך אַרגאַניזירט אַ רעגימענט פון 500 ייִדן מיט בערעק יאָסעלאָוויטש בראש.

אין 1794 האָט קאָשטשושקאָ געמאַכט אַן אויפֿשטאַנד קעגן רוסלאַנד און אַ גרעסערע צאָל ייִדן האָבן זיך אַנגעשלאָסן. נאָכן דורכפאַל פון אויפֿשטאַנד האָט יאָסעלאָוויטש זיך דערשלאָגן קיין פראַנקרייך, וווּ ער ווערט טעטיק אין די פּוילישע אימיגראַנטן־קרייזן. אין פראַנקרייך ווערט אַראַנזירט אַ פּוילישער לעגיאָן ווי אַ טייל פון דער פראַנצויזישער אַרמיי, מיט דער האָפענונג, אז זיי וועלן קעמפֿן אויף צו באַפרייען פּוילן.

בערעק יאָסעלאָוויטש שלאָסט זיך אַן מיט דער ראַנג פון פּולקאָווניק. אַ חוץ די אַנדערע מעדאַלן, וואָס ער באַקומט, קריגט ער אויבט אַ ניימע מעדאַל פֿאַר זיין העלדישקייט, די העכסטע אויסצייכענונג פֿאַר אַ פּוילישן זעלנער: „וירטוטי מיליטארי". ער טרעפט זיך אַן אויף אַ שטאַרקן אנטיסעמיטיזם אין דער אַרמיי, אָבער אין די לייבערלע קרייזן ווערט ער שטאַרק רעספּעקטירט.

אין 1807 ווערט זיין רעגימענט אַנגעשלאָסן אין דער פּוילישער אַרמיי. אין 1809 פירט ער אַן מיט צוויי סקוואַדראָנען פון פּרינץ יוזעף פּאָניאַטאָווסקיס אַרמיי. אין אַ שוועדן קאַמף נישט ווייט פון דער שטאָט קאַצק איז ער געפֿאַלן אין אַ העלדן־טויט. ער ווערט דערמאָנט אין די פּוילישע היסטאָרישע ביכער ווי אַ פּוילישער העלד.

זיין זון, יאָסעף בערקאָוויטש, וועלכער האָט געלעבט פון 1789 ביז 1848, איז אויך געווען אַ פּוילישער אפיציר אין נאַפּאָלעאָנס פּוילישן לעגיאָן. ער קעמפט אין דער זעלבער שלאַכט וועג זיין פאָטער איז אומגעקומען. אין 1812, בעת נאַפּאָלעאָן מאַרשירט אויף רוסלאַנד, נעמט בערקאָוויטש אַנטיל אין די שלאַכטן און ווערט שווער פֿאַרוווּנדעט. ער פֿאַרלאָזט די אַרמיי און ווערט אַ וואַלד פֿאַרוואַלטער („לעשניצער").

אין די יאָרן 1830־31, וועג עס ברעכט אויס דער פּוילישער אויפֿשטאַנד, רופט בערקאָוויטש די ייִדן צו קעמפֿן פֿאַר פּוילנס אומאָפּהענגיקייט. נאָך פּוילנס מפלה באַוצט ער זיך מיט זיין פאַמיליע אין פראַנקרייך. פון דאָרטן פֿאָרן זיי קיין ענגלאַנד. דאָרט שרייבט ער אַ נאָטיץ: „אַ פּוילישער אפיציר אין דינסט פון נאַפּאָלעאָן". ער זעצט עס אַליין איבער אויף ענגליש און זיינט זיך פֿאַרעפֿנטלעכן די נאָוועלע אין 1846, שוין נאָך זיין טויט.

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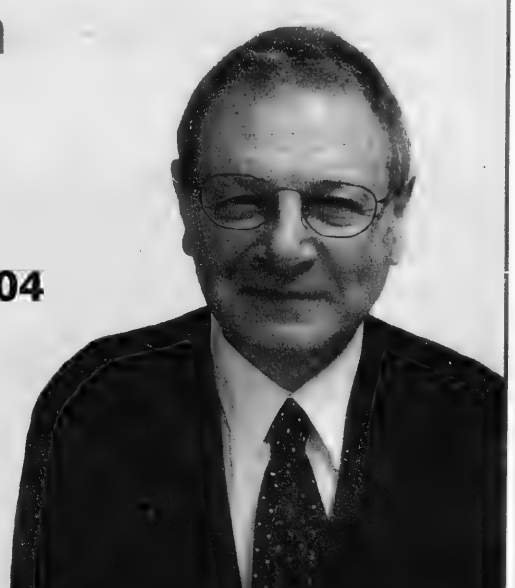

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Beth Tzedec chazzan chanted *Kol Nidrei* at Sosnowitz

By LEILA SPEISMAN
Staff Reporter

Obituary

Chazzan Joseph Cooper, longtime cantor at Toronto's Beth Tzedec Congregation, died the day before Yom Kippur of a heart attack. He was 81.

Although he officially retired in 1980, he was appointed chazzan emeritus, and remained interested and active with the congregation, as well as with the Toronto Council of Hazzanim, which he helped found.

Good friend Eli Kirshblum, chazzan of Adath Israel congregation, praised him for his great sense of humour, laid-back personality, and for the fact that "he never had a bad word to say about anyone."

Beth Tzedec's senior rabbi Baruch Frydman-Kohl, and Rabbi Benjamin Friedberg, who was formerly with the synagogue, both noted that he managed to maintain good relations with everyone with whom he was involved, even during the most turbulent events at the shul.

Cooper was born in Kielce, Poland, in 1923, one of a family of nine siblings. Always interested in music, he sang in the synagogue choir.

He spent the war years in various slave labour and concentration camps, until he was liberated by American forces in May, 1945. Outside of an older brother who had come to Canada before the war, and a younger brother, all his family were lost.

In 1944, he was prevailed upon to chant *Kol Nidrei* in Sosnowitz concentration camp, knowing that if he were caught by the guards, he would have been killed. The *Kol Nidrei* he was going to recite the day he died was to mark the 60th anniversary of that service.

To honour him, the choir sang the service to tunes he had composed.

After liberation, he went to Austria and to Italy, where he studied opera. He gave concerts in refugee camps, singing in Hebrew, Italian and Yiddish.

Cooper also played goal for an Italian soccer team. He maintained his love of sports, avidly watching soccer, football, baseball, hockey, basketball and even golf.

In 1948, his older brother brought him and his younger brother, Albert, to Canada. Eager to hone his operatic skills, he studied at the Royal Conservatory of Music, and appeared in opera productions and concerts. As well, he sang in the Shaarei Shomayim and Hebrew Men of England choirs.

Cooper was asked to fill in at the first High Holy Days service at Beth Tzedec in 1955, when the chazzan at the time, Akiva Bernstein, became ill. He then assumed the position officially.

He met his wife, Ruth, at a bar mitzvah at the shul, and the couple were married after a six-month courtship.

Joseph Cooper

While he was too modest, Ruth Cooper said, to produce tapes or records, he travelled to different Ontario communities together with United Jewish Appeal or Jewish National Fund, and gave concerts to help raise funds for them.

Even after his retirement, members of the congregation often asked him to take part in their life cycle events. As well, he visited the sick and those in nursing homes.

He got a kick out of his association with the movie industry. He acted as adviser on Jewish content to the Canadian movies *Charlie Grant's War* and *Two Men*. He also had small roles in the films.

His horrendous experiences during the Holocaust didn't dampen his enthusiasm for life. "He made up his mind to live life to the fullest," his wife said. "He decided to make every moment count."

Nearly 1,200 people attended his funeral, where his coffin was brought into the sanctuary. "I knew that he had a positive impact on people, but I didn't realize quite how much," said Ruth.

Chazzan Cooper is survived by his wife of 47 years, Ruth, his two sons, Jeffrey and David, and grandchildren Ben and Taylor.

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Amos Oz hears Israel's many voices

Continued from page 1

By focusing on the so-called "good guys" and "bad guys," the media creates a fictionalized version of Israel, said Oz, whose latest work, *A Tale of Love and Darkness*, is a memoir of his youth.

According to Oz, the problem is that reporters are "present-tense" oriented and don't pay sufficient attention to the past.

The skewed picture they paint of Israel is not necessarily a function of anti-Semitism, but of unfulfilled expectations of, and disappointment with, the Jewish state.

In a stimulating talk that combined a bracing blend of gentle humour and trenchant commentary, Oz said that "intellectual restlessness" is the hallmark of Israeli society.

Israelis hardly concur on any of the pivotal issues of the day. "We all shout and scream and rarely agree," said Oz, a small, compact man who spoke without notes and with few pauses.

The argumentativeness of Israelis stems from Jewish tradition and the open-ended nature of Judaism. "It's a legacy of Jewish civilization."

Novelists in Israel, including himself, strive to capture the cacophony, diversity and depth of Israeli voices.

When Oz, a founder of the Peace Now movement, hears only one voice in his mind's eye, he said he writes angry political articles condemning the Israeli government. But when he hears a panoply of conflicting voices, he knows he is ready to begin a short story or a novel.

His fictional characters are neither "good guys" nor "bad guys." As he put it, "I'm not in this business." He is much more interested in conveying qualities such as understanding and empathy.

Oz made a point of saying that his stories, while not directly political, deal with politics because Israelis are so politicized.

Author's stories deal with politics

He hates the word "fiction" – there is not even a word for it in Hebrew – and prefers to regard his work as "narrative prose," a mixture of facts, imagination, fantasies and suppositions.

Born in Jerusalem in 1939 to a cultured European family of staunch Zionists and scholars, Oz said that Hebrew is Israel's "real treasure."

A century ago, prior to its revival, Hebrew was largely the preserve of rabbis, and Jews rarely used it in their everyday lives, said Oz, who is also a professor of Hebrew at Ben-Gurion University of the Negev.

But today – when Israelis, Israeli expatriates and Palestinians are counted – Hebrew is spoken by about eight million people in Israel and around the globe.

There are more Hebrew speakers nowadays than, say, Danish or Norwegian speakers, he noted. And Hebrew-language novels published in foreign languages are more likely to be found in a bookshop than novels written in Dutch.

During a question-and-answer session, Oz turned to contemporary politics, saying that Israelis and Palestinians have embarked on the road toward "a painful compromise."

The vast majority of Jews and Arabs believe that a two-state solution is inevitable. "The patient – Israelis and Palestinians – are prepared for painful surgery, but the doctors – the leaders – are cowards."

Even Israelis and Palestinians who view partition as a dangerous and unjust idea are reconciled to a two-state solution, said Oz, who has campaigned for mutual recognition and co-existence since the Six Day War.

"How soon, I can't tell you," he said, referring to a timeline for two states.

In his view, the Geneva Accord, a joint Israeli and Palestinian plan for peace that was unveiled last year in Switzerland, offers the best hope for a negotiated two-state agreement.

Once Israel achieves peace with its Arab neighbours, Israel will positively thrive. "We need a workable, livable, painful compromise with the Palestinians."

Oz, who called himself an evolutionist rather than a revolutionary, said, "We don't need love between nations, only neighbourliness."

Constantly in contact with moderate Palestinians such as Sari Nusseibeh, he commented: "It's easier dealing with pragmatic Palestinians than with dogmatic friends of Palestinians abroad."

In his assessment, Israel's peace movement was "badly hit" by the failure of the Camp David summit in July 2000, when then prime minister Ehud Barak offered the Palestinians statehood in much of the West Bank and Gaza Strip.

In a flash of annoyance, Oz lambasted Palestinian leader Yasser Arafat, saying he did not present a counter-offer. "What came instead was a condemnation of Barak's proposal and a violent intifadah."

The goals of the uprising were two-fold: to shatter the fabric of Israeli society and exert international pressure on Israel to comply with Palestinian demands, Oz said. "This tactic has failed… The intifadah has failed."

Only now are the Palestinians learning that "no one will lift a finger for them."

Asked to comment on the separation barrier Israel is currently building mainly through the West Bank, he replied, "My problem with it is that it is being built in the wrong place."

Israel has a right to defend itself by erecting a fence separating itself from the West Bank, he said. But when that fence intrudes on the lives of Palestinians, Israel is committing a sin and attaching itself to the "wrong cause."

During his visit, Oz also addressed students at the University of Toronto.

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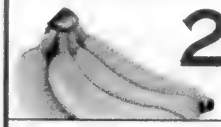

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On Campus

Peace Now establishes journalism, academic writing awards

Hopes to contribute to more peaceful Middle East

Canadian Friends of Peace Now (CFPN) announced last week that it has established two annual awards for university scholarship and print-media commentary that is consistent with its mission, goals and values.

"CFPN is launching these awards because we want to give recognition to serious scholarship and journalism that contributes to a more peaceful Middle East," said the group's policy director, Sheldon Gordon.

"If, as has often been said, 'War begins in the mind,' then peace must begin there, too, through the kind of research and writing that we intend to honour each year."

CFPN will present an annual $2,000 fellowship to a doctoral student at an Ontario university whose research is consistent with Peace Now's advocacy of a Palestinian-Israeli peace based upon mutual recognition, a secure, viable state for Palestinians and a secure, Jewish state for Israelis.

Students in political science, economics, business, education, history, psychology, sociology, environmental science, social work and law are eligible, as are students in other areas relevant to the Arab-Israeli conflict.

Eligibility may be expanded in 2006 to include all Canadian universities.

Three judges will choose the recipient from among applications submitted each year by March 1: Derek Penslar, a professor of history and the director of the Jewish studies department at the University of Toronto; Mira Sucharov, an assistant professor of political science at Carleton University; and Fred Zemans, a professor emeritus at Osgoode Hall Law School.

CFPN will also present an annual $1,500 award to the author of an article, (or articles) on the Arab-Israeli conflict that is consistent with the group's goals and values. It must be written for a Canadian newspaper, magazine, website or journal, though the author may be of any nationality.

The judges for the journalism award are Beverley Stern, chair of CFPN's Toronto advisory board; Suanne Kelman, a journalism professor at Ryerson University; and Miriam Rolland, a member of CFPN's Montreal advisory board.

For more information, call 905-707-5308.

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OR
- Rabbi Pini Dunner
Freeing Women in Chains: How One Rabbi Fought for Change within Judaism

10:45am

- Dr. Nathan Lopes-Cardozo
Can we Learn from Heretics? Spinoza, Halacha and the Renewal of Judaism
OR
- Rabbi Yosef Reinman
Is There One Jewish People? Reflections on Torah and Pluralism

12:00pm - Keynote Address

- Rabbi Norman Lamm
Torah Umadda: Seeking Knowledge in all of God's World

12:50pm - 1:45pm Lunch & Minchah

1:45pm

Panel Discussion: The Future of Judaism
- Rabbi Norman Lamm
- Rabbi Yosef Reinman
- Rabbi Nathan Lopes-Cardozo
OR
Symposium: Women and Jewish Law
- Rabbi Michael Broyde
Modesty Inside and Out: Another Look at Tzniut.
- Ms. Bracha Rutner
What Women don't Know about the Laws of Family Purity: A Frank Discussion

3:15pm

- Rabbi Pini Dunner
Torah Observance and Religious Zionism: Compatibility or Conflict?
OR
- Rabbi Michael Broyde
Is Persuading Jews to become more Observant a Mandate of Halacha? Observations on Inreach and Outreach

4:30pm

- Ms. Bracha Rutner
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On Campus

McMaster café caters to Jews, Muslims, Hindus

By ABIGAIL CUKIER
Special to The CJN

HAMILTON — McMaster University student Aaron Orkin was talking to a friend one afternoon about diversity on campus. Talk eventually turned to the idea of a cafeteria that would cater to the needs of observant Jewish, Muslim and Hindu students.

"For the last couple of years we've been facilitating dialogues between Jewish and Muslim students, usually on Middle East politics," said Orkin, now a first-year medical student. "Each meeting created the need for another meeting and another dialogue. So I thought if we could share that space, it could be something to work together on.

"It's not about ending those dialogues or creating peace on campus. That's ridiculous. It is [about having] something that is shared, something we can look to and say, we did this together."

Orkin went to work creating promotional materials, meeting with the McMaster Students Union, campus religious clubs and administrators.

A year and a half later, the cafeteria, which has yet to be named, is set to open by Nov. 1.

"The university was unbelievably receptive. It's taken awhile because of logistical complications, but everyone liked the idea from the beginning," Orkin said.

Phil Wood, dean of students, was a strong supporter right away.

"It starts off with a student not being able to get a hot kosher meal in discussion with Muslim students not being able to get halal meat. But it is more than just a place to eat; it was pitched as a diversity café," Wood said.

It is costing $300,000 to turn a campus pub into the diversity cafeteria, which is a partnership between the students' union and MacMaster's Hospitality Services. The student union will also run events and religious festivals on the site.

The cafeteria will serve strictly vegetarian food, due to the practical difficulties of preparing a kosher kitchen or serving halal meat. The menu will also attract vegetarians and vegans and students of all faiths.

Because it is mandatory for students in residence to buy meal plans, but the required foods are not available, Orkin said most religious students do not live on campus. Although he does not know how many students this affects, Orkin said one in 10 university students is vegetarian and the Muslim Students' Association is McMaster's largest religious club, attracting 200 to 300 students to Friday prayers.

"Religious students would like to live on campus and participate in campus life. If you can't eat on campus, you can't live the campus life," Orkin said.

The diversity café will be a first of its kind in Canada. A kosher and halal kitchen serves students at Mount Holyoke College in Massachusetts. In New Hampshire, at Dartmouth College, the Pavilion opened in 2002. It offers almost three separate restaurants, with a glatt kosher kitchen and halal meat. It features two kitchens, each with an oven, pans and utensils and a third set of cooking utensils to adhere to the Hindu vegetarian menu, *sakahara*. All items are colour coded to prevent them from being mixed together.

A similar kitchen is set up at the California Institute of Technology in Pasadena. Other U.S. universities offering kosher foods include MIT and State University of New York at Buffalo.

Except for York University, no Ontario university offers kosher food as a regular cafeteria fare, beyond pre-packaged or specially ordered options. York University has a kosher deli and some restaurants offer halal meat.

Orkin said a key to the café's success will be that all students feel welcome.

"It's about everybody sitting down and eating the same meal," he said. "A whole bunch of people of... different faiths sitting down together and not noticing it's a big deal.

"It's the quiet symbols of peace [that] I think are worthwhile."

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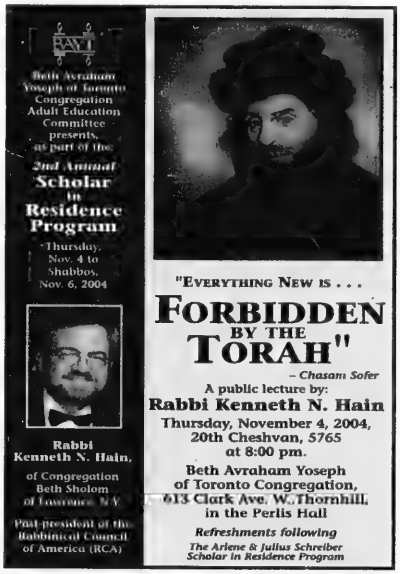
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Coast to Coast

CBC embarrasses Ottawa on UNRWA funding

According to Reports

By PAUL MICHAELS

On Oct. 7, the *Globe and Mail* carried an Associated Press story about the Nobel Prize for chemistry that was awarded this year to two Israelis, Technion scientists Huran Hershko and Aaron Ciechanover, and an American, Irwin Rose, professor emeritus at the University of California–Irvine.

The three won for their research into cancer treatment that resulted in the development of promising new drugs. It was the first Nobel Prize in science for Israel. As this column recently pointed out, Israeli researchers have made many headline-grabbing discoveries. But with very few exceptions, their work is continually overshadowed by the more sensational "conflict story."

The deeply rooted respect among Jews for education and learning is widely admired. What was somewhat unexpected, however, is that the prizes were awarded when many countries, especially in Europe, have been calling for divestment from Israel, including academic boycotts. The separation of science from politics is necessary, if not always easy to maintain.

Across the page from the Nobel Prize article was a more familiar story from Israel about the ongoing conflict in northern Gaza. As heartening as the rare report on a medical technological development is, the harsh reality of the daily human toll in the Israeli-Palestinian conflict is inescapable (even if it has been largely eclipsed recently by the greater carnage in Iraq).

Yet even here, there have been some recent surprises. Adrienne Arsenault of CBC TV broke the story that UNRWA head Peter Hansen admitted that the UN agency charged with helping Palestinian refugees is employing Hamas members.

On *CBC News: Sunday* (Oct. 3), host Carole MacNeil introduced Arsenault's report: "The Canadian government seems to be in an awkward position tonight over where its aid money ends up in the Middle East. It's all because of some tough questions our Adrienne Arsenault was asking today."

Arsenault asked Hansen if UNRWA has Hamas members on its payroll. His answer: "I'm sure there are Hamas members on the payroll. I don't see that as a crime."

Arsenault explained the dilemma for the Canadian government. Canada contributes about $10 million annually to UNRWA. Having outlawed Hamas as a terrorist organization, Canada may be indirectly funding a group that its own laws prohibit.

On Oct. 4, CBC Radio news ran a follow-up story by Kurt Petrovich. He explained that if Hansen's admission is true, the Canadian government would be deeply concerned and would seek clarification from Hansen and UN authorities.

Another aspect of Arsenault's coverage was the accusation that UN ambulances are used to transport arms to Palestinian terrorists. However, the Israeli footage that accompanied her report could not sustain this accusation. On Oct. 12, in what some see as a blow to its credibility, the Israel Defence Forces admitted it could not back up its original charge and said the accusation was "made in haste."

* * *

In the second part of Terence McKenna's riveting documentary, "Passport to Terror" (on CBC's *The National*, Oct. 11 and 12), he interviewed the brothers responsible for the bombings in Bali, Indonesia, two years ago. Amrozi, the "smiling bomber," gives his perverted interpretation of Islam: "Any Muslim who understands Islam will do it [suicide bombing]. As long as Jews and Christians led by Bush continue to wage war on us, then we'll wage war on them. Remember that."

Amrozi's words recall a passage from Paul Berman's book, *Terror and Liberalism*: "Islamism's medieval image of jihadi warriors waving scimitars at the Zionist-Crusader conspiracy [is] no less fanciful, and no less demented [than other forms of totalitarianism]."

Are Muslim radicals like Amrozi "insane"? McKenna asked the chief of police investigating the Bali bombings. "I don't think so. They have their idea[s]. They are not crazy," the chief replied.

Berman would say that at least their ideology is irrational, even mad, and that a "willful delusion" prevents much of the world from seeing this latest form of totalitarian madness for what it is and confronting it.

* * *

Correction: In last week's column about the controversy over CanWest's use of the term "terrorist," the line, "As it turned out, this was much more of a concern for the CBC than for Reuters" should have read: " It appears that this was more of a concern for the CBC than for Reuters."

Paul Michaels is communications director for the Canada-Israel Committee.

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Two NDP MPs defend their trip to Israel

Pat Martin expresses disappointment about party leader's response

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Two longtime New Democratic Party MPs are defending their recent trip to Israel and criticizing their leader Jack Layton after the Canada-Israel Committee-sponsored mission they took part in sparked a row in the party.

Winnipeg North Centre MP Judy Wasylycia-Leis and Winnipeg Centre MP Pat Martin were mentioned last month in an open letter to party leader Jack Layton from 26 mostly Muslim party members. It accused the party of a "sudden lurch toward Israel" under Layton and condemned him for allowing the visit by the two MPs because it "gave legitimacy to Israel's occupation." The letter was posted on the website of the Al Jazeera Information Center, a U.S. based site not affiliated with the Qatar-based Al Jazeera news station.

Wasylycia-Leis noted that MPs regularly go on fact-finding missions to other countries.

"I'm certainly not going to apologize for going to Israel," she said. "We are not using the trip as platform to promote any one side. We didn't bring any TV cameras with us. It was all rather low-key."

Wasylycia-Leis and Martin were part of a group of MPs including one from the Bloc Québécois and two from the Conservative Party – and young Jewish community leaders who went on the Aug. 1-8 trip, which included a visit to Yad Vashem and meetings with Israeli and Palestinian officials.

The open letter to Layton also said the party's "recent tilt… toward Israel" was a result of "lobbying and undue influence by [Canadian Jewish Congress] and its partners within the NDP," and that the letter-writers had discovered a CJC document detailing secret plans to bring the party closer to Israel.

Congress condemned Layton for not addressing the allegation in his response to the letter, and in a letter to the NDP leader said there was no such document.

"I strongly resent the inference that there is something offensive about visiting Israel," Martin told *The CJN*. "I particularly take offence at the suggestion in the letter that there is a Jewish conspiracy to infiltrate the NDP. That kind of line is a common tool of people who promote hate. There is no room in our party for those who promote hate and anti-Semitism which is the most virulent form of hate."

Martin expressed disappointment about Layton's response to the controversy, in which he said the party did not approve the MPs' trip and that he strongly opposed Israel's "illegal wall." Layton also said the NDP continues to support a two-state solution to the Israeli-Palestinian conflict and denied it has muted its criticism of Israeli policies.

Continued on page 33

Beth Tikvah Synagogue
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The Emergence of Racial Anti-Semitism, including the Dreyfuss trial, the Beilis trial, mass immigration from the Pale of Settlement to North America and the first stirrings of Zionism. *Presenter:* Dr. Derek J. Penslar, Professor and Director of Jewish Studies at the University of Toronto.

Monday, November 1, at 8:00 p.m.
World War I and its Effect on East European Jewry, together with the Leon Frank trial. American anti-Semitism, aliyah to Israel, interwar Poland and the growth of North American Jewry. *Presenter:* T. Lichtenstein of the University of Toronto.

Monday, November 8, at 8:00 p.m.
The Shoah: The case of Holland and its Jews – Why were so many exterminated? *Presenter:* Dr. Robert Van Pelt, Internationally recognized authority on the history of Auschwitz and Professor of Architecture at the University of Waterloo.

Monday, November 15, at 8:00 p.m.
The Founding of the State of Israel ... Zionist versus post-Zionist interpretations. How many refugees were there? Why did they leave? Was it a miraculous victory? *Presenter:* Gerald Ziedenberg, Lay expert on the Holocaust and modern Zionism.

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Coast to Coast

Owen Sound's Jewish community is thriving

By ANNA MORGAN
Staff Reporter

If the sight of gingham curtains, the smell of hot apple pie and the sound of the evening steam whistle a-blowing don't strike you as backdrops to a thriving Jewish community, then you haven't been to Owen Sound recently.

Over the past two years, the Jewish community in the small Ontario town of 21,000 people has not only tripled – from 15 families to more than 45 – but has refurbished its synagogue and appointed a board of directors for the first time in 40 years.

They recently held their second "Rhythm & Jews" event, a cultural celebration of Jewish music, food, storytelling and faith. Last time the festival was held, it raised enough money to rebuild the synagogue, which was on the verge of collapsing when the supporting beam gave way in the basement.

According to members of the community, Roman Catholic priests, church ministers, city officials and Owen Sounders of every faith were in attendance for the October 2002 event. At that time, nearly $30,000 had been raised to save the synagogue, including $5,000 from the City of Owen Sound.

This time, they hoped to not only celebrate a century of Jewish life in the Sound while raising money for future projects, but the organizers also hoped that the event would strengthen their ties with the larger community around them.

Meyer Rabovsky, who was born in Owen Sound, remembers the days when anti-Semitism was part of small town Ontario. When he was young, Jews and dogs weren't allowed on local golf courses. Today, the synagogue hosts the city's Catholic high school as part of their religious studies curriculum and regularly conducts tours and talks at the request of various local organizations. The synagogue was honoured with the Owen Sound Marigold Award for best-kept religious institution in 2003.

The community represents a mix of Jewish traditions in the Canadian frontier. During the summer, Leslie Robbins-Conway, who teaches Hebrew in the Sunday school, regularly offers Jewish storytelling with her husband, Paul Conway, in their home in the northern Bruce Peninsula. Their Friday night dinner show, called Shabbat Shalom, is sold out during the summers.

Maintaining a Jewish identity is somewhat of a challenge in a town where there is no kosher food, mikvah or cemetery, Robbins-Conway said.

But it's also possible to feel more connected to Judaism here than in a big city, she suggests.

"It is easy to feel marginalized by the Orthodox, Conservative and Reform movements in big cities," says Jeff Elie, a member of the community who moved to the Sound from Toronto.

"Here, everyone is more involved and we work together to overcome challenges."

From left are Alisa van Wick, Lorne Rich, Ruth Gorbet, Emmy Green, Florence Zideneerg, Jeff Elie and Meyer Rabovsky in front of the Ark in the Beth Ezekiel Synagogue.

Since Beth Ezekiel Synagogue is the only place for Jews to pray within miles, the group includes Jews from all backgrounds, including mixed marriages.

"Every Jew is welcome. There is an understanding that when we turn anyone away, we're denying them the opportunity for communal worship," Elie says.

Emmy Green, who still calls herself a new member, recalls looking for the Jewish community when she moved to Owen Sound 25 years ago.

"I knocked on the synagogue and didn't find anyone home. Checked the phone book and couldn't find any Cohens or Levys. So I looked for a Jewish store and found Kornblum's menswear.

"That is how I made contact with the community," Green said.

Lorne Rich, whose family owns Kornblum's Department Store, is now a third-generation Sounder who moved back to his home town after a brief hiatus in Oshawa.

Technology has allowed some younger members to move their businesses to Owen Sound. For some of the older members, it is the slower paced life that brings them to the small town.

When Florence Langer Zideneerg left the Sound 27 years ago, she didn't think she would ever come back.

But two years ago, she found it was more affordable to retire in her hometown. Now she does all the things she never did in Toronto. She goes to the Owen Sound film festival, enjoys the symphony and attends a live theatre with her sister, Ruth Gorbet.

Gorbet, whose husband was a premier furrier in the area, came to the small northern town 52 years ago. She recalls when the town was called Corkscrew City. It was once a major seaport, railhead and a highway terminus and home to scores of inns and taverns, which is how it earned the nickname.

"Back then there were hotels on every corner. Now there are churches," Gorbet said.

Now, members of the synagogue talk about their work putting together a major exhibit focusing on Jewish history, life and culture in the area, which is planned to be featured as part of the Owen Sound Grey Roots museum facility, schedule to open in late 2005.

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Coast to Coast

'Fence shows restraint,' says NDP MP Martin

Continued from page 31

Both Wasylycia-Leis and Martin believe the issue needs to be discussed in the NDP caucus soon.

"That letter cried out to be condemned," Martin said. "There is a perception that the NDP federally has a one-sided policy regarding the Israel-Palestinian situation. This flare-up is an opportunity to debate the issue within the party. We in the party are divided as much as is the rest of the world. In essence, though, we have always believed in a two-state solution within secure borders for both peoples."

Both MPs praised their hosts for not pushing any agendas, and Wasylycia-Leis spoke of discussions and debate on a wide range of subjects.

"We were presented with the evidence and left to draw our own conclusions," Martin said. "The organizers of the trip obviously felt that the merits of their arguments spoke for itself."

As part of their tour, the group saw the security barrier that Israel has erected to keep out suicide bombers from the West Bank.

MPs from opposition parties met with Israeli, Palestinian officials

"It was an incredible experience for me," Wasylycia-Leis said. "It was an opportunity to see first-hand the impact of terrorism on the lives of the people of Israel. We also got a good sense of what the fence is all about. Israel certainly has the right to defend itself from suicide bombers."

Martin expressed regret that the security fence is necessary, but said he sees it as the most peaceful response that Israel could have come up with to protect Israeli children from terrorists.

"That fence shows a lot of restraint on Israel's part," he said. "If I were living there, I don't think I would be able to exhibit such restraint."

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Mazel Tov to...

Mazel tov to Miriam & Arthur Kertzman, who celebrated their 35th wedding anniversary on Aug. 31. Love, Stephen, Gayle and granddaughter Elana.

Best wishes from family and friends to Freda & Joseph Naiman, who celebrated their 35th wedding anniversary on Aug. 31. Love, Alisa, Alan, Dina, Gayle, Stephen and granddaugther Elana.

Happy first birthday to Abigayle Hannah Salsberg. Love, Mom and Dad. Wishing you health and joy in the coming years.

Mazel tov to Samson & Yvonne Charikar on their 45th wedding anniversary, from children, grandchildren, relatives and friends.

Raymond & Diane Katzeff and Richard & Marilyn Pilarski are thrilled to announce the engagement of their children Romy & Jeremy.

Happy 64th anniversary to Ralph & Rose Etigson. We love you very much! Barbie, Stephen & Esther; Shoshana, Sheldon, Ashley, Melissa and Melanie; Uri, Dina & Shimon.

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What's New

By REBECCA NADLER

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What's New Deadlines: Monday, Oct. 25, is the deadline for the Nov. 4 issue and Monday, Nov. 1, is the deadline for the Nov. 11 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Oct. 21

GOOD EATING HABITS

Adath Israel Congregation hosts **Rebecca Jeffries**, registered nutritional consultant, on "Fostering Good Eating Habits." 7:30 p.m. 416-635-3540 or www.adathisrael.com.

HALACHA & CHANGE

Rabbi Dr. Daniel Sperber, of Bar-Ilan University and Israel Prize winner, discusses "Can Halacha Allow Change? Women's Spiritual Expression and Community Traditions." 8 p.m. Beth Jacob Congregation, 147 Overbrook Pl. www.torahinmotion.org or 416-633-5770.

DANGERS OF DENIAL

Reva Stern, chair of Anti-Semitism Must End Now, speaks on "The Dangers of Denial" at Beth Tikvah Synagogue at 8 p.m.

Friday, Oct. 22

NASHIRA SHABBAT

Join a Kabalat Shabbat service followed by dinner and singing for those in their 20s and 30s at First Narayever Congregation, 6 p.m. To reserve, call 416-487-7597.

Saturday, Oct. 23

OAKVILLE CONCERT

Shaarei-Beth El Congregation of Oakville present **Jon Simon** in concert singing traditional Jewish melodies and folk songs. 8 p.m. $36, senior and student $25. 186 Morrison Rd. For tickets, call **Suzy**, 905-849-3929, or the synagogue office, 905-849-6000.

JOSHUA NELSON CONCERT

Joshua Nelson and Bais Groove perform in concert at Hart House Theatre. 8 p.m. For tickets, call 416-978-8668 or visit www.harthousetheatre.ca

Sunday, Oct. 24

FREE GENETIC SCREENING

Make sure you are not a carrier of a genetic disease, 9 a.m.-3 p.m. at Council House, 4700 Bathurst St. Minimum age 16. Bring the name and address of your family physician. For information, call 416-633-5100 or visit www.whatsinyourgenes.com.

SPIRITUAL ACTIVISM

Mekorot presents a day of discussion and study for men and women with **Rabbi Avi Weiss** on "Faith and Leadership: A Guide to Spiritual Activism"; **Channa Lockshin Bob** on "Parents' Role in the Spiritual Growth of their Children"; **Dr. Barry Levy** on "Mind and Soul: Can the Orthodox Jew March to Two Drummers Simultaneously?"; and **Dr. Rachael Turkiencz** on "Spiritual Politics: Rebellious Sages." 10-4:30 p.m. To register, call 416-398-1510 or www.mekorot.ca.

SINGLES BRUNCH

Adath Israel Congregation invites singles 35+ to brunch at 11:30 a.m. $15 if reserved by Oct. 21, $20 at the door. 416-635-5340.

BLOOD DONOR CLINIC

Kehillat Shaarei Torah, Temple Emanu-El, Beth Tikvah, Temple Har Zion and Beit Rayim, in conjunction with Canadian Blood Services, are holding a blood donor clinic at Beth Tikvah, 3080 Bayview Ave. 12-4 p.m. All donors welcome. Call **Anita**, 416-391-5688, or **Gerim**, 905-889-7767, for an appointment.

YOUNG JUDAEA PROGRAM

Canadian Young Judaea offers a program for 6 to 10-year-olds from 1-3 p.m. For information, e-mail youngjudaea@bellnet.ca.

THE JEWS OF TORONTO

Congregation Darchei Noam present "The Jews of Toronto: The Development of a Shtetl" with **Hesh Troper**. Learn about the history of Toronto's Jewish community, exploring its continuity and changes over two centuries. 7-9 p.m. 15 Hove St. 416-638-4783.

Continued on page 35

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What's New

Continued from page 34

JENIN: MASSACRING TRUTH
Jenin: Massacring Truth will be screened followed by a panel discussion with **Peter Kent**, **John Thompson**, **Olivia Ward** and **Ron Waksman**. 7 p.m. Beit Rayim, 9711 Bayview Ave. $20, students $10. 905-770-7639, ext. 31.

THERESA TOVA CONCERT
Friends of Yiddish present "Falling Leaves" with **Theresa Tova** singing new Yiddish songs by **Bayla Shechter Gottesman**. 7:30 p.m. 864 Sheppard Ave. W. Members $10, guests $15. For tickets, call 416-736-8073.

Monday, Oct. 25

THE PIECES FROM BERLIN
Beth Tzedec library's Contemporary Jewish Book and Film Club series begins with **Heather Kassel** reviewing *The Pieces From Berlin* by **Michael Pye**. 1:30 p.m. $50 in advance for 6 lectures or $12 per session. 416-781-3514, ext. 25.

MEDITATION MONDAYS
The Caring Committee of Temple Har Zion presents Meditation Mondays with **Dr. John Fleming, Karen Kaufman** and **Rosalind Smith.** The program is designed to support the practice of meditation in the Jewish community at large and is intended for the curious, the novice and even those with a well-developed meditation practice. 7:30-9 p.m. Call 905-889-2252 for further information.

THE WORLD OF PRAYER
Chana Weisberg begins a course on the how, what, when, where and whys of our daily prayers, "Touching the Infinite: The World of Prayer," at the JRCC Institute, 18 Rockford Rd. 7:45 p.m. Free. 416-222-7105, ext. 230, to register.

Tuesday, Oct. 26

CHORALAIR REHEARSAL
The Choralairs of North York rehearses every Tuesday evening 8:15-10 p.m. at the Earl Bales Park Community Centre. Repertoire includes pop, Broadway and folk songs. No auditions required. For information, call **Brian Slepchik** at 416-631-0029 or 416-540-7106. To book a concert, call **Judy Gordon**, 416-221-3161.

CHUG HATANACH
Dr. Eva Dessin leads a discussion of chapters 23 and 24 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

Wednesday, Oct. 27

JEWISH JOKERS GROUP
The Jewish Jokers and Humour Group meets at 7 p.m. at the Antibes Community Centre. Call **Irv Helpert**, 416-661-2541.

FAMILY RELATIONSHIPS
Prof. Ben Schlesinger speaks on "Grandparents and Grandchildren: What's new?" at the Mature Adults Get Together Group at Kehillat Shaarei Torah, 2640 Bayview Ave. 8 p.m. 416-229-2600.

Other news

WOMEN SUPPORT GROUPS
The North York Women's Centre provides free, supportive programs for women, including "Breaking Free" on Wednesdays, Oct. 27-Dec. 1, 1-3 p.m. This 6-week group helps participants learn to use emotions positively. For information, call 416-781-0479.

OUT OF THE COLD
The Out of the Cold program provides homeless and needy individuals with food, clothing, nursing attention and a warm bed during the winter months. Learn how you can help this winter by attending a volunteer information night at Temple Har Zion on Thursday, Oct. 21, at 8 p.m. or at Beth Emeth Synagogue Monday, Nov. 1, at 7 p.m.

DRAWING CLASSES
Figure and portrait drawing classes are held on Thursday evenings, 6:30-9:30 p.m., at Antibes Community Centre, 140 Antibes Drive. $25 per lesson or three lessons for $60. For information, call **Maya** at 416 736-6709.

BREAST CANCER INFO
"Dialogue on Breast Cancer," an opportunity to hear and ask questions from four health professionals discussing surgical procedures and MRI's as they relate to breast cancer and the psycho-social factors of having cancer. Thursday, Oct. 28, 6:30-8:30 p.m., at Mount Sinai Hospital. To register, visit www.mtsinai.on.ca/healthyliving or call 416-586-8338.

FASHION SHOW
Beth David Sisterhood annual fashion show takes place Sunday, Oct. 31, at 2 p.m. Call **Sonia Slobodsky**, 416-226-1831.

HARBORD 1954 REUNION
Classmates and graduates of Harbord Collegiate 1954 are planning a reunion for Monday, Nov. 4. For reservations, call **Charlotte Berger Haber**, 416-787-9407 or e-mail crhaber@attglobal.net.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

ATLANTIC CITY TRIP
Adath Shalom Sisterhood is sponsoring a trip to Atlantic City, Nov. 23-26. For information, call the synagogue at 416-635-0131 or **Bunnie** at 416-633-9696.

JIAS TORONTO
Jewish Immigrant Aid Services, 4600 Bathurst St. #325. 416-630-6481.
Information sessions for new immigrants are held every Tuesday mornings 9 a.m. Registration required.
Conversation Café. Newcomers to Toronto are invited to The Second Cup at the Bathurst Jewish Community Centre for an hour of English conversation. Every Thursday at 7 p.m. For information, call **Suzie** at ext. 30.

JF&CS GROUPS
Jewish Family & Child Service For information/registration, call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.
Bereavement Groups for Widows/Widowers: A 6-session group for men and women under 60 years old who have recently lost a partner or spouse. Wednesday, Oct. 27, 7:30-9 pm, Promenade Mall, suite # 313.

FOR SENIORS

Lunch & Learn In Retirement, Wednesday, Oct. 27, "Canada's Middle East Foreign Policy," with **Ruth Klein**. Noon at Holy Blossom Temple. $1. Bring a dairy lunch, drinks served.

Earl Bales Seniors' Club: Hebrew classes, Tuesday mornings 10 a.m.-noon, $25 a month; Sunday dance, Oct. 24; Saturday dance, Oct. 30; Blue Heron Casino, Tuesday, Oct. 26; Dixie Outlet Mall, Monday, Nov. 1. Call 416-395-7881 Mondays to Thursdays, 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Seniors Mixed Bowling every other Saturday night. Call **Sidney Fox**, 416-633-7305, or **Abe Levine**, 416-742-3004.

WAGMAN CENTRE
55 Ameer Ave. 416-785-2500.
Lunch and Learn, Tuesday, Oct. 26, 11:30 a.m.-1 p.m. "Laughter is the Best Medicine" with **Monty Mazin**. Members $5, guests $7. Lunch served. To reserve, call ext. 2267.
The McMichael Gallery – a trip to Kleinberg Sunday, Oct. 31, 11 a.m.-4 p.m. Members $12, guests $17. To reserve, call ext. 2267.

BERNARD BETEL CENTRE
1003 Steeles Ave. W., 416-225-2112.
"Just in Case You Think You're Normal"– a lecture via video followed by a discussion with **Joe Black**, Tuesday, Oct. 26, 10-11:30 a.m.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.
Yad B'yad open house, the Family Resource Centre, Promenade Mall suite 313. Sunday, Oct, 24, 1 p.m., for preschool children with special needs and their families.
Department of Jewish Life and Learning offers adult learning, cooking classes and children's cooking classes. Call ext. 390
The Jewish Discovery Museum offers drop-in programs Tuesdays and Thursdays at 11 a.m. Music sing along class begins Monday, Nov. 1. Call ext. 390
"lay of the land" by **Steven Cruise** at The Koffler Gallery until December 12. Opening reception, Thursday, Oct. 21, 6-8 p.m. Artist talk 6 p.m. Artist-led nature walk in Earl Bales Park, Sunday, Oct. 24, 2-4 p.m.
Fitness and recreation programs offered for children include swimming, house-league basketball, soccer and funball. Adult programs include fitness classes, personal training and recreational sports.
The Koffler School of Music classes including babies and toddlers' music, preschool music, piano, guitar, violin, flute, saxophone, ensembles, Suzuki piano and violin, Nashir Children's choir, opera master classes, opera appreciation and Resa's Pieces Band. Call ext. 228.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.
The Downtown Ken, a downtown Jewish Hashomer Hatzair youth group for grades 5 and up, Sunday afternoons 2-4 p.m. 416-736-1339.
Books & Bagels, Sunday, Oct. 17, 11 a.m. with **Andrea Most** on "Making Americans: Jews and the Broadway Musical." Members $5. Non-members $8. Includes bagels and coffee.
Between Stages Playwright's Reading Series, *On Wings of Tongue.* Puppetmongers **Ann Powell** and **Suzanne Hersh** create a unique adaptation of a short story by **Adele Wiseman**. Sunday Oct. 24, 2 p.m. $10.
The Image of the Jew in Film and Television. Mondays, beginning Oct. 25 with **Shlomo Schwartzberg**. The 4-week class will look at the way movies and television have depicted Jewish characters over the years. 7:30-9:30 p.m. Registration required.
Book Launch: *Finding Home* with **Jill Culiner**. Wednesday, Oct. 27, 7 p.m.

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Amar, Alice	Sept. 30/04	1 Clark Ave. W
Charendoff, Lilian	Sept. 30/04	21 Southbourne Ave.
Wasserman, Roberta	Sept. 30/04	1201 Steeles Ave. W
Gasko, Isaak	Sept. 30/04	3560 Bathurst St
Sugar, Julia	Oct. 1/04	
Jaskuika, Samuel	Oct. 3/04	1121 Steeles Ave. W
Meshullam, Elieser	Oct. 4/04	
Stark, Helen	Oct. 4/04	
Braoun, Eva	Oct. 4/04	
Raiman, Peter	Oct. 4/04	
Zuk, Michael	Oct. 6/04	1131 Steeles Ave. W.
Handelman, Morris	Oct. 6/04	237 Brighton Ave.
Mandell, Benjamin	Oct. 7/04	164 Waterloo Ave.
Nezri, Nina	Oct. 7/04	
Rodin, Cynthia	Oct. 8/04	7 Townsgate Dr.
Grodzinski, Josef	Oct. 10/04	
Singer, Gitel	Oct. 12/04	3560 Bathurst St.

BENJAMIN'S PARK MEMORIAL CHAPEL

Charles Appel	Oct 3/04	131 Torresdale Ave.
Dorothy Volt	Oct 3/04	6250 Bathurst St.
Harry Romberg	Oct 3/04	19 Lower Village Gate.
Mimi Szekely	Oct 4/04	3560 Bathurst St.
Shirley Pascoe	Oct 4/04	240 Heath St. W.
Hilda Bluestein	Oct 4/04	57 Dell Park Ave.
Dorothy Drevnig	Oct 5/04	619 Avenue Rd.
Joseph Tator	Oct 6/04	7460 Bathurst St.
Ruth Goldfarb	Oct 8/04	23 Renshaw St.
Sharon Kurtz	Oct 5/04	17 Loganberry Cres.
Teme Tillie Raymond	Oct 8/04	429 Walmer Rd.
Cecile Sokoloff	Oct 8/04	4 Alameda Circle.
Sydney Dennis	Oct 5/04	7460 Bathurst St.
Beatrice Cronis	Oct 8/04	3560 Baycrest St. (Apotex)
Yetta Freedman	Oct 9/04	55 Ameer Ave.
Lou Enchin	Oct 9/04	66 Collier St.
Elsie Spillman	Oct 9/04	100 Antibes Dr.
Tillie Pearl	Oct 10/04	C/O 14 Ebony Gate.
Harry Rettig	Oct 11/04	39 Hinda Lane.
Stacey Baer	Oct 11/04	103 Dewbourne Ave.
Gertrude Weinberg	Oct 11/04	25 Canyon Ave.

HEBREW BASIC

Harry Tiefenbach	Aug 20/04	18 Lower Village Gate

The unveiling of a monument to the memory of the late
LEON ZELICKI ז"ל
will take place
Sunday, Oct. 24th, 2:00 p.m.
Bathurst Lawn Memorial Park
Bathurst St., s. of Steeles
Chenstochover Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
JEAN (SHINEZINGER) SINGER ז"ל
will take place
Sunday, Oct. 24th, 10:30 a.m.
Mount Sinai Memorial Park
986 Wilson Ave.
Sunnyside Lodge Section
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ERNE RAKOSI ז"ל
will take place
Sunday, Oct. 24th, 11:00 a.m.
Bathurst Lawn Memorial Park
Clanton Park Section
Relatives and friends are invited to attend

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Coast to Coast

Exhibit pulled from Concordia to protest Barak ban

By JANICE ARNOLD
Staff Reporter

MONTREAL – An exhibit slated to be shown at Concordia University next spring that honours diplomats who saved thousands of Jews and other refugees from the Nazis has become a casualty of the Ehud Barak controversy.

The Montreal premiere of Visas For Life, which has appeared at some 130 venues over the past 10 years, including the European Parliament and the U.S. Senate, was to have been sponsored by the Canadian Friends of Tel Aviv University (CFTAU).

Mark Litvack, the Canadian director of Visas For Life, unilaterally decided to pull the plug on the exhibition to protest the university administration's decision not to allow Barak, the former Israeli prime minister, to speak on campus because of the security risk.

He said CFTAU reached an understanding with the university late last spring to stage Visas For Life in Concordia's library building in March 2005.

"We at Visas for Life cannot abide the thugocracy that exists at your university," Litvack, a Montrealer, wrote to Concordia president Frederick Lowy on Oct. 12. "We cannot accept, nor do we understand, how any institution of higher learning can permit (for the second time in two years) a small minority of hoodlums to hijack a program, and force the withdrawal of an invitation to a former prime minister of a democratic nation.

"Given that the theme of our exhibit is a testimonial to doing what is right rather than what is expedient, and to honouring the values of decency and humanitarianism, it clearly would not be effectively served were it housed in Concordia University."

Visas For Life began as an exhibition on Chiune Sugihara, the Japanese consul general in Lithuania from 1939 to 1940 who issued visas against the orders of his government, which was allied with Germany. It grew into a research project to document the heroism of many other diplomats whom Saul claims rescued some 300,000 Jews in total. Most have received little other recognition.

CFTAU executive director Paula Weitzman said the cancellation was Litvack's decision and that, at the time of speaking, the organization's board had not yet met to discuss the matter, but was scheduled to do so late last week.

"The whole thing is completely regrettable, that the Concordia decision created an environment in which an exhibition honouring those who saved others is not an appropriate setting."

The university's director of public affairs and government relations Evelyne Abitbol, who negotiated with CFTAU on behalf of Concordia, said she is extremely disappointed. "It is wrong to link [the Barak affair] with this and punish the university… It is important that we have these kinds of events at the university." Abitbol said she still hopes the organization will change its mind.

In an Oct. 15 letter to Weitzman, Abitbol noted that, "in an unprecedented move," Concordia offered to show the exhibit for two weeks in the downtown J.W. McConnell library building, "despite our change in policy limiting use of the area to one week per event," and that the university also offered to show it on its Loyola campus for an another two weeks.

Abitbol added that history professor Frank Chalk, co-director of the Montreal Institute for Genocide Studies, was also interested in organizing events in connection with the project, such as bringing high school and possibly elementary school students to see it.

Litvack said he made the decision to pull the exhibit on his own in consultation with Visas For Life creator Eric Saul of San Francisco.

"I'm not doing this to accomplish anything. It's just like in [the 1976 film] *Network* – I'm mad as hell and can't take it any more," Litvack told *The CJN*.

A number of the children of the more than 100 diplomats honoured in the exhibit were also expected to come to Concordia for the opening, including Louise von Dardel, niece of Raoul Wallenberg; Agnes Hirschi, daughter of Carl Lutz, who was a Swiss consul to Budapest from 1944 to 1945; and Manil Ho, daughter of Feng Shan Ho, the Chinese consul general in Vienna from 1938 to 1940.

Other events, such as discussions, were to have been organized around the exhibit, which consists of more than 200 photographs, with narratives, of ambassadors and consuls from more than 25 countries who provided visas or other safe passages for Jews fleeing Nazism, putting themselves at risk and, in some cases, in defiance of their government.

Litvack approached CFTAU about mounting Visas For Life in Montreal, and Litvack and Weitzman both said Concordia, with its diverse student body, seemed to be an ideal venue since the exhibit's educational message is one of individuals from different cultures acting altruistically to help Jews.

Litvack is hopeful Visas For Life can still be mounted in Montreal next year, and is looking for a venue that will reach the broad public.

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Coast to Coast

Cdn. UNRWA funding continues after Hamas revelation

Continued from page 1

Sinclair also issued a statement at the donor conference, held Oct 12-14, in which she called on UNRWA to "take into account the requirements of applicable law," and stressed that the onus is on Hansen "to provide UNRWA staff with leadership, direction and support they need to meet highest standards of impartiality, integrity and professionalism expected of international civil servants and UN employees."

Lilkoff said Hansen's Oct. 7 letter to Bell explained that his comments to the CBC referred to "political sympathies, not membership" in Hamas, and that he emphasized UNRWA "is not in the business of employing terrorists."

It's not known whether Sinclair accepted Hansen's explanation, which doesn't quite accord with his original remarks to the CBC, in which he also said that Hamas, "as a political organization, does not mean that every member is a militant, and we do not do political vetting [to] exclude people from one persuasion as against another."

UNRWA staff members, "whatever their political persuasion," are required to "behave in accordance with UN standards and norms for neutrality," Hansen said in the CBC segment.

According to the CBC, Hansen's comments topped Israeli newscasts, and made their way to UN Secretary General Kofi Annan.

The Israeli daily newspaper *Ma'ariv* reported that Israel accused UNRWA of "openly collaborating with Palestinian terrorists," and demanded Hansen's dismissal.

But at no time did Israel call on Canada or any other donor country to discontinue financial contributions to UNRWA, said Lilkoff.

"Canada has no plans to discontinue its contributions," said to be about $10 million a year.

On Oct. 10, the Canada-Israel Committee said it shared the government's concern, and called on Ottawa to undertake "a complete investigation of UNRWA's activities, including the possible use of UN vehicles to transport terrorists and arms, and the behaviour of Hansen. Pending the result of the investigation, the CIC calls for a temporary suspension of donations to UNRWA – with the clear exception of those funds earmarked for direct humanitarian relief."

B'nai Brith Canada called on Ottawa "to withhold immediately any payments to UNRWA until there can be absolute assurances that contributions from Canadian citizens will never be used to support terrorist operatives."

The UN responded to the controversy by bluntly stating it does not hire terrorists.

"What Mr. Hansen was saying was that Hamas also carries out social and humanitarian work and not every Hamas member is a militant or a terrorist," the CBC quoted Fred Eckhart, spokesperson for Annan, as saying.

"We do not, when we hire people anywhere in the world, ask about political affiliations. But we do require our staff, local and international everywhere in the world, to conduct themselves in accordance with established practices, principles of the United Nations.

"They must not engage in any activity that is incompatible with their status as independent impartial civil servants. So, should we see any indication that a UN staff member is engaged in any illicit activity, or illegal activity, we will respond quickly and strongly."

The dispute began when Israel's ambassador to the United States, Danny Gillerman, demanded an investigation into UNRWA following a video taken by an Israeli reconnaissance drone that purportedly showed a UN vehicle being used to transport what looked like a rocket.

The UN denied the charge, saying the item was a stretcher.

Lilkoff said Israel itself "re-evaluated" its accusation, and has "acknowledged that the nature of the item loaded cannot be determined."

That was confirmed by a spokesperson for Israel's embassy in Ottawa, but with a proviso.

"We don't know whether it was a rocket or missile or not, but it's clear the UN vehicle was in fact involved in terrorist activity," Ofir Gendelman told *The CJN*.

He said the figures in the video who loaded the item into the vehicle were "people planting a road bomb."

Asked whether Israel has called on Canada to cease or cut funding to UNRWA, Gendelman said, "I can't say more than what I told you."

On its website last week, the U.S. group PeaceWatch claimed that over the past four years, 13 Palestinians employed by UNRWA have been arrested for alleged involvement in terrorist activities.

An Oct. 14 press release from UNRWA quotes Hansen, referring to Israel's accusations, as saying: "The false accusations have to stop. It is in the interests of both the refugees and Israel, for UNRWA and Israeli authorities to have a mutually respectful relationship."

Also at last week's donor conference in Amman, it was revealed that UNRWA is in financial trouble. Donor countries were told the agency faces a deficit of $7.3 million (US) this year, and that its $209.4 million Emergency Appeal for Gaza and the West Bank had so far received pledges of $89.4 million.

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Beth Tzedec Congregation, 1700 Bathurst St., Toronto

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Coast to Coast

Former Toronto rabbi lands at Winnipg shul

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Rabbi Lawrence Pinsker, the former spiritual leader of Toronto's Reconstructionist Congregation Darchei Noam, feels right at home in his new shul.

"I love the strong sense of fellowship here," said the Shaarey Zedek Synagogue's associate rabbi. "People here wear their menschlichkeit in a proud and public way."

Rabbi Pinsker is one of two new staff members hired this fall at Shaarey Zedek, a Conservative synagogue that is Winnipeg's largest congregation, with more than 1,000 member families.

Coincidentally, both he and new programming director Shira Uretsky are from Toronto. They said they are both looking forward to making a difference in the shul and the wider community.

Rabbi Pinsker had been the spiritual leader at Darchei Noam for 12 years, but he and the congregation parted company due to a difference in views. (He was also an associate rabbi for a short period last year at Toronto's Beth David Synagogue.)

Darchei Noam was made up primarily of former Winnipeggers, former Montrealers and former Americans, he said. "We started with 128 families. By the time I left, our membership had grown to 300 families."

Rabbi Pinsker, an ordained Reconstructionist rabbi, was born in Chicago to eastern European immigrants. He was steered toward the rabbinate, he said, by a Presbyterian minister at Antioch College, a liberal arts school in Ohio that Rabbi Pinsker graduated from in 1969.

"My parents wanted me to be an engineer or a chemist," he said. "The university chaplain, the Rev. Alvin Denman, could see that my interests lay elsewhere.

"I found the Reconstructionist movement to be the most intellectually appealing and challenging of the different branches of Judaism. Its roots are in the Conservative movement, but it teaches that all forms of Judaism have their role in shaping the future of Jewish life. It also teaches a strong commitment to Jewish practice, thought and spontaneity."

Rabbi Pinsker assumed his first pulpit in Niagara Falls, N.Y., in 1976, followed by a stint in Chicago. (By then, his parents had moved to Florida.) He also served a congregation in San Antonio, Texas, and helped found a synagogue on Manhattan's Upper West Side. He came to Toronto in 1990.

Gerry Steinberg, a former Winnipegger and a trained Reform rabbi who is a psychotherapist in Toronto, persuaded him to apply for the Shaarey Zedek post.

"Gerry is a well-loved figure in Toronto and has a loyal following," Rabby Pinsker said. "He is also a great salesman."

Rabbi Pinsker's wife Marlee remains in Toronto as a kindergarten teacher at the Toronto Heschel School. His older two daughters – Sarah, a singer-songwriter, and Amira, who is studying Chinese medicine – are in Baltimore, while his youngest, Ellie, is studying medical anthropology at McGill University in Montreal.

He said is looking forward to teaching in Winnipeg and complementing the work of Uretsky and Shaarey Zedek's spiritual leader Rabbi Alan Green.

Uretsky is originally from Toronto but has been living in Edmonton for the past four years. She came to Winnipeg because her husband, Aubrey, is in a medical residency program here.

In Toronto, Uretsky worked for a variety of synagogues and UJA Federation of Greater Toronto as a youth director. She held a similar post with the Edmonton federation. She said she is looking forward to helping develop a range of programs for all ages in conjunction with Rabbi Pinsker and the synagogue's programming committee.

WELCOMING SHABBAT: Students Sigal Posner, left, Ethan Brown and Sydny Shoychet of Leo Baeck Day School's Atkinson campus recite the blessings over the candles, wine and challah prior to their class' weekly Kabalat Shabbat service. [Jan Lapedus photo]

Dershowitz set to headline JNF Negev Dinner

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Ottawa mayor Bob Chiarelli, a former JNF dinner honoree, has accepted the position of honorary chair of this year's event.

At the campaign launch, held recently at City Hall, the mayor spoke warmly of his relationship with both JNF and the city's Jewish community.

"The Jewish community in Ottawa gives to the community [as a whole] but still honours its roots. I was pleased to be honoured by the Negev Dinner and I am more than pleased to be this year's honourary chair."

Guest speaker for the Nov.15 event will be lawyer and author Alan Dershowitz.

Chiarelli said that "Ottawa has more lawyers per square metre [than any other city]. As a lawyer myself, I can say that lawyers like nothing better than to listen to each other. We will have a lot of lawyers at the Negev dinner to listen to Dershowitz."

Dinner chair, lawyer Stephen Victor, said, "This dinner showcases a unique win-win combination: JNF, Israel's oldest and largest NGO fundraising organization, coupled with Alan Dershowitz, one of the foremost and brilliant legal minds of the modern era."

Funds raised by this year's JNF campaign will be used to develop the Ottawa Recreation Centre in the Lahav Forest, ten kilometres north of Be'er Sheva.

The centre will provide the residents of Be'er Sheva and neighbouring towns and villages with "a cool green respite from the unrelenting desert sun and from the horrors of terrorism," Victor said.

"It will be accessible and user friendly for children and adults who are physically challenged. By supporting this project, families with mobility challenged members will be able to enjoy this picturesque outdoor setting without having to struggle with the normal obstacles of forests and park areas."

Israeli Ambassador Alan Baker, newly arrived in the city, shared his enthusiasm for the J NF project.

"I have come here to speak about two very things that I hold close to my heart: one is JNF and the other is Alan Dershowitz.

"Alan Dershowitz and I, only a few months ago, were a sort of travelling circus… regarding the legal aspects of Israel's security fence. We became very close… He is a very special person."

A souvenir book will be produced for the dinner and ads are being solicited to support the project in the desert.

For information about the souvenir book or the dinner, call JNF Ottawa at 613-798-2411.

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Tuesday, November 2 & 16 • A study of America's greatest Yiddish playwright, Yaacov Grodin using his great-granddaughter's play and his pre-WWII film 'Mirele Efros' as background material. *Presenter* - **Ralph Weintraub**

Tuesday, November 9 • Holocaust Education Week special program 'Jewish Resistance during the Shoah'. *Presenter* - **Gerald Ziedenberg**

Tuesday, November 23 • We will explore the fascinating history of the pale of the settlement and Jewish immigration to America in the late 19th century. Video, discussion and Mary Antin's novel The Promised Land will be used as sources. *Presenter* - **Gerald Ziedenberg**

November 30 • The life and work of the famous Yiddish writer Isaac Babel. *Presenter* - **Ralph Weintraub**

December 7 • Understanding Jewish Poland from 1880-1919. Using videos, discussion and the book The Brother's Ashkenazi by I. J. Singer as sources. **Gerry Ziedenberg** will lead us through a historical review.

Books are available at the public library or at Batner Books 905-731-4440. While it is not necessary to read the books, doing so will enhance your enjoyment of the lecture.

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Coast to Coast

Recital society marks its 25th anniversary

By PETER CAULFIELD
Special to The CJN

VANCOUVER — To mark its 25th anniversary this year, the Vancouver Recital Society's 2004-2005 season will feature such classical music stars as Yo-Yo Ma, Emanuel Ax and Renee Fleming.

The season, which runs Oct. 12 to April 17, will also continue the society's practice of presenting such young, up-and-coming artists as Paul Lewis, Kirill Gerstein and Benjamin Hochman.

Vancouver Recital Society (VRS) founder and artistic director, Leila Getz, says this is a big reason for the society's success. "They have come to expect that a Vancouver Recital Society concert will provide the experience of discovery, of hearing the future of classical music and of uncovering the superstar candidates for the 21st century" she says.

Since it was founded in 1980, the society has brought many artists to Vancouver before they became well-known, including Cecilia Bartoli, Maxim Vengerov, Anne Sofie von Otter, András Schiff, Joshua Bell, Steven Isserlis and Bryn Terfel. The VRS has also championed such Canadian musicians as Angela Cheng, Scott St. John, James Ehnes, Richard Raymond and Jon Kimura Parker.

A native of South Africa, Getz taught music at the South African College School (SACS) in Capetown. In 1966, she and her husband Leon moved to Vancouver. During the time she took off to have two children and "to learn how to be a housewife," Getz daydreamed about becoming active in the Vancouver music scene.

She cites two influences behind her decision to start the VRS. "I was inspired by the example of an aunt who started a successful theatre company in South Africa," Getz says. "She was passionate, charming and obstinate and she was determined to succeed. I thought, 'If she can do it, so can I.'"

A second influence was a job Getz had as a page-turner with a small classical music company when she was in university. "It gave me courage and some knowledge about classical music," she says.

Although audiences and critics have loved the VRS since it began, success has been slow and uncertain.

"This is a very tough business," Getz says. "The highs and lows are extreme, and I've had to learn how to live with constant insecurity. It's like Snakes and Ladders. If I knew then what I know now about the business, I doubt I would have started VRS."

Getz says the society doesn't have a big deficit, but neither does it have any provincial funding and its endowment fund is only $300,000, which is small for an arts organization.

She expects the financial challenges to continue in the future, but "fortunately, I have a great board of directors," she says. "They're totally committed and very savvy."

Getz says the VRS's target market is only about 800 people.

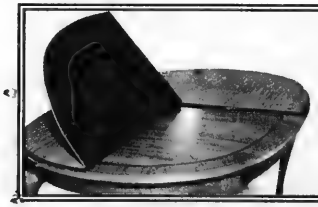
"They're a distinct audience," she says. "They tend to be older people, retired doctors, accountants, university people. They're definitely not high flyers."

The VRS has also been able to attract some young people. she adds, because some of the performers are young and because special ticket prices are offered. "We lose them when they go to university and get them again in their mid-40s," she says.

VRS performances take place at the Playhouse and at the Orpheum Theatre in downtown Vancouver and at the Chan Centre for the Performing Arts at the University of British Columbia.

In addition to the fall-winter recital series, the VRS also presents the annual two-week summer Vancouver Chamber Music Festival. Every summer since 1986, the festival has brought together up to 20 young, established chamber musicians from Canada and abroad.

DENTAL FRATERNITY HONOURS MEMBERS: At the annual Alpha Omega dental fraternity night at Shaarei Shomayim Synagogue last month, the guest of honour was the organization's international president, Dr. Howard Pranikoff, who spoke to the 350 members present about the concerns of dentists in Europe today. Pranikoff and Toronto alumni president, Dr. Michael Goldberg, presented the young achievement award to Dr. Eryn Sone. Dr. George Zarb received an honorary life membership in Alpha Omega International for his outstanding achievements in implant dentistry. Seen at fraternity night are Goldberg, right, and Pranikoff.



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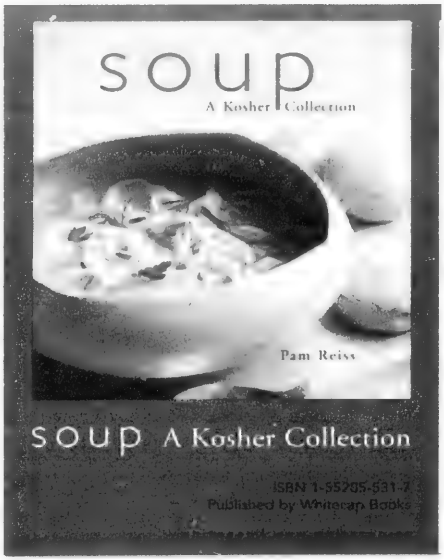
Food, Scrumptious food

When it comes to soup, experiment – and don't worry

By CAROLYN BLACKMAN
Staff Reporter



If Pam Reiss, author of *Soup, a Kosher Collection*, had to describe soup in one word, she would say "forgiving."

"A recipe should be a jumping point; if you do not like one ingredient, put in something else," says Reiss, who helps run her family's catering business and delicatessen, Desserts Plus, in Winnipeg's north end.

"I first try soup recipes the way they're written, then I usually change them. Soups can always be made thicker or thinner. People should learn to experiment and not be afraid. Keep throwing things into the pot and see what you come up with.

"A lot of people worry about fresh or dry ingredients, but for instance, they don't always have time to make stock from scratch. There are some great vegetable and chicken bases out there that can add flavour."

Coming from a family of great cooks, she says, she learned early that cooking is not solely a woman's domain. "My dad makes the best chicken soup and garlic brisket, and I also have uncles who cook."

Reiss grew up in her family business, which her mother started as a small catering business about 20 years ago. "I was washing dishes and peeling potatoes in elementary school."

She moved on to helping out at weddings and serving in the family restaurant, and then to testing and trying out new recipes.

"I have a degree in hotel administration, but cooking is in my blood."

She chose soup as the focus of her first book, she says, because it allowed her to be creative. "I wouldn't have room to really delve into soups in a regular cookbook. I plan on a series of kosher cookbooks, right up to desserts."

Her soup recipes are mostly basic, she says. "Out of 140 recipes, I would say that almost 130 are simple. Few take little more skill. For each recipe, I note whether it can be frozen, or if it can be used on Passover."

When we think of Jewish soups, she says, certain ones come to mind such as chicken soup, vegetable soup, and mushroom barley soup. "Those are great, but there are many, many others that will go over beautifully."

She includes in the book such favourites as spinach coconut curry soup, sweet potato chowder and apple and fennel soup. She even adds some fruit and dessert soups such as blueberry soup, melon gazpacho and chocolate soup.

EVERYTHING BUT THE KITCHEN SINK SOUP

1 small yellow onion, peeled and shredded
2 small carrots, peeled and shredded
1 stalk celery, finely chopped
1 medium zucchini, shredded
¼ lb. button mushrooms
1 small red potato, peeled and shredded
1 medium leek, white part, finely sliced
1 medium parsnip, peeled and shredded
small piece of butternut squash (¼ lb.)
⅓ cup pearl barley
4-6 cloves garlic (1 tbsp. crushed)
9 cups stock
2½ tsp. salt
½ tsp. black pepper
1 small, red bell pepper, finely diced
⅓ cup white rice
¾ cup frozen corn kernels

Place everything but the red bell pepper, rice and corn into a pot. Cover and bring the mixture to a gentle simmer and cook for half an hour.

Add the pepper, rice and corn and simmer for another 15 minutes, or until the rice is tender. Can be frozen.

BUTTERNUT SQUASH AND GRANNY SMITH APPLE SOUP

1 large yellow onion, peeled and chopped
2 tbsp. olive oil
1 tsp. fresh ginger, grated
¼ tsp. ground cinnamon
1 bay leaf
1 tsp. granulated sugar
2 tsp. salt
¼ tsp. black pepper
1 medium butternut squash, peeled, seeded and cubed
5 cups stock
2-3 medium Granny Smith apples, peeled, cored and cubed
heavy or whipping cream (35 per cent) to finish (optional)

Continued on page 42

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Food, Scrumptious food

'There are many soups that will go over beautifully'

Continued from page 41

Over medium heat, sweat the onion in olive oil for approximately 5 minutes. Add the ginger, cinnamon, bay leaf, granulated sugar, salt and pepper and cook an additional minute, stirring constantly.

Add the squash and stock and bring to a simmer. Add the apples and simmer for approximately 15 minutes.

When the squash is tender, pull out the bay leaf. Purée the soup.

If you like, you can add some cream to smooth the soup out, but I like the sharp tartness of this one without the cream. If you add the cream, use full 35 per cent – lower fat cream will curdle. Can be frozen.

CHOCOLATE SOUP

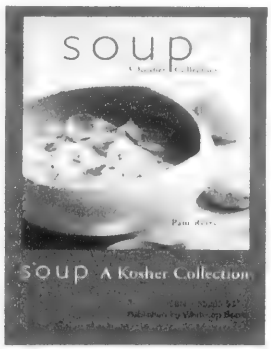
6 tbsp. granulated sugar
3 egg yolks
2 cups half-and-half
2 cups 2 per cent milk
pinch salt
2 cups semi-sweet chocolate chips
3 tbsp. unsweetened cocoa powder

In a mixing bowl, whisk together the granulated sugar and egg yolk until frothy and butter coloured.

Using a double boiler (or place about 2 inches of water in a saucepan, bring to a light simmer and place a metal bowl over it), heat the half-and-half, milk, salt, chocolate and cocoa powder until all of the chocolate is melted and the mixture has warmed through.

Slowly add some of the hot chocolate mixture, about ½ cup, into the egg/granulated sugar mixture, whisking as you pour it, so that the hot liquid is incorporated right away and the eggs don't scramble. Slowly pour this mixture back into the hot chocolate, whisking as you pour. Continue to heat the soup until it has thickened slightly, 3-5 minutes, whisking continually. Dip a wooden spoon into the soup, then drag a fingertip through the coating on the spoon; the line where you've dragged your finger should remain clean.

Transfer the soup to a bowl or container, cover with wax paper and refrigerate at least four hours, or until the soup is completely chilled. Do not freeze.



BEEF AND VEGETABLE STEW SOUP

1 tbsp. all purpose flour
2 tsp. salt
¼ tsp. black pepper
¾ lb. stewing beef, cut in ½ in. chunks
3 tbsp. olive oil
7 cups olive oil
1 can (28 oz.) diced tomatoes
1-2 cloves garlic (1 tsp. crushed)
¼ tsp. dried thyme
1 medium carrot, peeled and cut in ½ in. cubes
1 small yellow onion, peeled and coarsely chopped
1 stalk celery, cut into ½ in. cubes
¼ lb. button mushrooms, sliced ¼ in. thick
1 large red potato, peeled and cut in ½ in. cubes
3 tbsp. all-purpose flour
1 cup cold water

In a bowl, mix the flour, 1 tsp. salt and ½ tsp. black pepper together. Toss the beef in this mixture so that it is all lightly dusted with the flour and spices.

Over medium-high heat, sauté the meat in olive oil until it is lightly browned. Add 7 cups cold water and bring to a boil. Simmer for approximately 10 minutes, skimming off any foam and scum.

Add the canned tomatoes, garlic and thyme. Cover and allow to simmer over medium-low heat for 30 minutes.

Add all the vegetables and the remaining salt and black pepper. Simmer another 40 minutes.

In a separate bowl, whisk together 3 tbsp. of flour and 1 cup of cold water. Whisk this mixture into the soup and allow the soup to simmer and thicken, another 3-5 minutes. Can be frozen.

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Sharon rules out referendum on Gaza plan

By NADAV SHRAGAI and ALUF BENN
Ha'artetz Daily Newspaper Ltd.

JERUSALEM — Facing calls for a nationwide referendum over his disengagement plan, Prime Minister Ariel Sharon said Monday he would go to elections if there were "no way out," but said that he did not believe it would be a constructive measure.

Sharon had said Sunday that he would not be willing to hold a referendum on the plan. But settlers said they wanted either a referendum or elections to decide the issue.

"I don't think it's a good thing to hold elections now. I'm not scared of elections, and if there is no way out, there will be elections," Sharon told reporters Monday ahead of talks on the disengagement with President Moshe Katsav in Jerusalem.

"But to take the nation now, which is currently engaged in a diplomatic plan, in a very fierce struggle against terror, that has in front [of it] a complex and difficult economic plan. I think we have to make every effort to prevent elections," he concluded.

Sharon also rejected a fresh call by Finance Minister Benjamin Netanyahu to hold a referendum, Israel Radio reported Monday.

The Likud faction will convene Monday afternoon to discuss a possible referendum in a meeting expected to be fraught with tension. Sharon has said a referendum could undermine and delay his planned pullout from Gaza, but a majority of Likud Knesset members (25 out of the 40 asked), including seven members of Sharon's coalition, are expected to back the referendum.

Ten Likud MKs have signed a letter supporting the referendum, including Uzi Landau, Yuval Steinitz, Naomi Blumenthal, Gilad Erdan and Gila Gamliel.

Education Minister Limor Livnat, who supports a referendum, has called for a Knesset vote next week, which would approve the disengagement plan on the condition a referendum is called. She was expected to move for a vote approving or rejecting the referendum during Monday's Likud faction meeting.

The head of the party's faction, MK Gideon Sa'ar, who also supports the referendum, was to decide during the meeting whether to vote on it Monday. Sa'ar said the meeting would last some three hours.

The faction votes have no legal ramifications, but are aimed at putting pressure on Sharon.

Sa'ar will also ask members of the National Religious Party whether they would stay in the coalition even if the referendum results in an approval of the disengagement plan.

Meeting Sunday with leaders of the Yesha Council of Settlements for the first time since announcing his pullout plan, Sharon stressed that Israel was under intense international pressure and had to implement the disengagement plan and evacuate the illegal outposts.

"I am making an effort to save as much as possible," the prime minister said at the start of the meeting, pointing out the U.S. position, as well as that of the rest of the world and the political parties in Israel.

"Don't profess to represent the nation more than I do," Sharon said to the settler leaders, adding: "I have no intention of capitulating to the threats of the rabbis."

Sharon explained his objection to a referendum by saying that it would lead to demands for more referendums on a variety of issues such as the status of Jerusalem, the Golan Heights, matters of kashrut, Shabbat, marriage laws and more.

The Yesha Council leaders called the meeting "charged and difficult," noting they were up against "a solid wall and a prime minister who could drag the nation into an internal war, a civil war." It was "a dialogue of the deaf," said settler leader Pinhas Wallerstein.

Eran Sternberg, a spokesperson for the Gush Katif Regional Council, said Sunday night that "in light of Sharon's imperviousness," it was doubtful that representatives of the Gaza settlements would attend a meeting planned with him for Tuesday, noting that a final decision on the matter would be taken Monday evening.

The settler leaders said the prime minister was continuing to behave like "a destructive dictator."

Yehoshua Mor Yosef, a spokesperson for the Yesha Council, said the movement would continue to apply pressure on politicians to bring the disengagement plan to the public, adding that "Sharon is disengaging from the nation."

Last week, Rabbi Avraham Shapira, a leading religious Zionist rabbi, urged soldiers to refuse to evacuate settlements, and last Friday, 60 other prominent religious Zionist rabbis joined his call.

Iran rejects deal to end uranium enrichment

CJN News Agencies

Iran said Saturday that it would reject any proposal to drop uranium enrichment, a step European Union (EU)diplomats are proposing to end arguments over whether Iran is seeking to develop atomic weapons.

EU diplomats have said they are seeking U.S. and Russian support for a deal that would ask Iran to give up uranium enrichment in return for technical and economic assistance.

"Any proposal which deprives Iran of its legitimate right to a fuel cycle is not acceptable," Hossein Mousavian, Iran's head of foreign policy on the Supreme National Security Council, told state television.

However, he said he was not responding to a specific offer. "We have not yet received the text of the proposal and have to see what it contains to assess it," he said.

Uranium, if enriched to a low level, can be used to fuel nuclear power stations such as the one Iran is building at the southern port of Bushehr.

If enriched further, it can be used in nuclear warheads, but Iran denies accusations by Washington that it has military nuclear ambitions and argues its atomic program is solely dedicated to meeting booming demand for electricity.

Three European allies notified the United States on Friday they intend to offer Iran a package of inducements next week in hope of persuading Iran to halt nuclear weapons development, but the U.S. administration withheld its approval of the overture.

The allies, Britain, France and Germany, agreed with the administration at a three-hour State Department meeting that this would be Iran's final chance to avert the threat of UN economic sanctions, a U.S. official said.

Continued on page 47

"Ashdod Spared Mega-Terror Attack" "Who's next after Madrid?"
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Boston day schools get record $45-million gift

By URIEL HEILMAN
Jewish Telegraphic Agency

NEW YORK — American Jewish educators hope that one of the largest gifts ever for Jewish education in the United States will prompt other philanthropists to follow suit.

The $45-million (US) donation from a group of anonymous families is intended to improve Jewish day school education in Boston, home to some 235,000 Jews. The money will be spent over five years, with $30 million divided equally among three schools and the remaining $15 million designated for a tuition scholarship fund and grants for innovative educational projects.

Jewish community professionals hailed the move, announced last week, as a historic investment. Jewish educators say they hope other philanthropists will now step up to transform day school education across the country.

"We've been dreaming about days like this," Barry Shrage, president of the Combined Jewish Philanthropies, Boston's Jewish federation, said at a news conference last Monday in Boston. "The grant truly represents a change in the way the American Jewish community understands education."

The pledge, called CJP's Peerless Excellence Project, was announced at the annual conference of the Partnership for Excellence in Jewish Education, held in Boston from Oct 10 to 12.

The gift's primary beneficiaries will be the Solomon Schechter Day School of Greater Boston, the Rashi School and Maimonides School. They are the Boston area's three largest Jewish day schools, representing the Conservative, Reform and Orthodox movements, respectively. There are 14 Jewish day schools in the Boston area with a total of 2,600 students, 1,400 of them at the three schools receiving the gifts. Day school enrolment in Boston has risen significantly in recent years, along with the opening of several new schools. The area's schools now have excess capacity.

Maimonides, the oldest and largest, with approximately 625 students, is in the process of coming up with a plan to spend its $10 million — an amount equal to the school's annual budget.

The executive director of the Partnership for Excellence in Jewish Education, Rabbi Joshua Elkin, said the $10 million grants constituted the largest-ever U.S. gifts for operational use in day-school education. The $45-million total dwarfed even capital gifts and day school endowments, he said.

The money comes with some strings attached: funds are not to be spent on capital improvements, and the goal is to use the money to institute permanent improvements at the schools, not merely give them a five-year boost, according to Gil Preuss, director of the Peerless Excellence Project.

"We've challenged the schools to think carefully about their vision and come up with a plan for implementing it," Preuss said.

"The idea is not just to have excellent schools for five years, but to shift the line" and improve the schools permanently, he said.

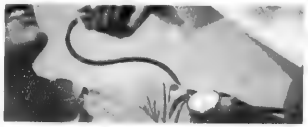
Yossi Prager, North American executive director of Avi Chai, one of the Jewish foundation world's biggest charities, said the schools' challenge will be to build a system that will use the money effectively, but that also can survive once the funding period is over.

Avi Chai has spent tens of millions of dollars on grants to Jewish day schools. It also operates an interest-free loan program for capital improvements at day schools that has doled out approximately $56 million over the past five years.

Prager said the $45-million gift should serve as a model not only for investment in day school operations but because of the role CJP played in brokering the deal.

One of the areas not addressed by the $45 million gift is teachers' salaries, which educators say still fall short of the level needed to recruit and retain good teachers. None of the $15 million portion of the gift will go toward teachers' salaries, though Peerless Excellence officials did not say whether or not the three primary beneficiaries would be able to include requests for salary raises in their $10 million spending plans.

About 91 per cent of Orthodox children in the United States go to day schools or yeshivas, but less than 20 per cent of Conservative children and 4 per cent of Reform children go to day schools, according to the National Jewish Population Survey 2000-01.



Better Health Care for Canadians: A 10-year plan
De meilleurs soins de santé pour les Canadiens : plan d'action sur 10 ans

Working together, the Prime Minister, Premiers and Territorial leaders have signed a 10-year plan, supported by $41 billion in new federal funding, that will lead to better health care for Canadians.

Better Health Care

☑ **Reduce waiting times**
- Improve access so that Canadians don't wait as long for key tests, treatments and surgeries

☑ **More Doctors, Nurses and other Health Professionals**
- Plans to train and hire more health professionals while also developing faster accreditation for foreign-trained health professionals

☑ **Expand home care**
- Provide better support for people being cared for or recovering at home

☑ **Improve access to family and community care**
- Increase 24/7 access to doctors, nurses and other health professionals

☑ **Better Access to Needed Medicines**
- A commitment to manage drug costs and ensure that no family is forced to choose between needed medicines and financial ruin

☑ **Improved Aboriginal Health**
- New investments and better planning to close the gap between Aboriginals and other Canadians in terms of health

Shorter Waiting Times

The federal, provincial and territorial governments have committed to report clearly on the progress we are making in health care and, for the first time will report on progress in reducing waiting times.

☑ **Comparable indicators ... so we can measure**
- Federal, provincial and territorial governments will use comparable information to report their progress in improving access to doctors, and to diagnostic and treatment procedures

☑ **Benchmarks ... so we know what we are striving for**
- Federal, provincial and territorial governments will set medically acceptable waiting times – based on advice from medical experts – starting with cancer, heart disease, diagnostic imaging, joint replacement, and sight restoration

☑ **Targets ... to drive change**
- Provincial and territorial governments will set their own targets and report annually to citizens on progress in reducing waiting times

Canadians will see for themselves where their health care money is going and how it is making a difference.

Le premier ministre du Canada et les premiers ministres provinciaux et territoriaux ont de concert adopté un plan d'action décennal qui, grâce notamment à un nouvel investissement fédéral de 41 millards de dollars, consolidera les soins de santé pour tous les Canadiens.

De meilleurs soins de santé :

☑ **réduction des temps d'attente**
- améliorer l'accès pour que les Canadiens obtiennent plus vite les tests cruciaux, les traitements et les chirurgies essentiels

☑ **davantage de médecins, d'infirmières et d'autres professionnels de la santé**
- élaborer des plans plus former et recruter davantage de professionnels de la santé, et accréditer plus rapidement ceux formés à l'étranger

☑ **élargissement des soins à domicile**
- améliorer le soutien aux personnes soignées ou en convalescence à domicile

☑ **meilleur accès aux services de santé à la famille et communautaires**
- augmenter l'accès en tout temps à des médecins, infirmières et autres professionnels de la santé

☑ **meilleur accès aux médicaments essentiels**
- gérer les coûts des médicaments afin qu'aucune famille n'ait à choisir entre les médicaments et la déchéance financière

☑ **amélioration de la santé des Autochtones**
- investir de nouveaux fonds et mieux planifier pour combler l'écart entre les soins de santé offerts aux Autochtones et aux autres Canadiens

Réduction des temps d'attente :

Les gouvernements fédéral, provinciaux et territoriaux ont convenu de rendre compte des progrès accomplis dans le domaine de la santé et, pour la première fois, dans la réduction des temps d'attente.

☑ **des indicateurs comparables... pour mesurer les progrès**
- les gouvernements fédéral, provinciaux et territoriaux utiliseront des indicateurs comparables pour rendre compte de l'amélioration de l'accès aux médecins, aux services de diagnostic et aux traitements

☑ **des jalons... pour préciser le but visé**
- les gouvernements fédéral, provinciaux et territoriaux établiront des temps d'attente médicalement acceptables – fondés sur l'avis d'experts – d'abord dans les domaines du cancer, des maladies du cœur, de l'imagerie diagnostique, des remplacements articulaires et de la restauration de la vue

☑ **des objectifs... pour susciter le changement**
- chaque gouvernement provincial et territorial établira ses propres objectifs pour les temps d'attente et rendra compte annuellement aux citoyens des progrès réalisés

Les Canadiens pourront constater à quoi sert leur argent affecté aux soins de santé et les résultats déterminants qu'il produit.

To obtain a copy of "The 2004 Health Care 10-Year Action Plan at a Glance", call **1 800 O-Canada** (1 800 622-6232) or, to see it on the web, click **www.canada.gc.ca/healthplan**.

Pour obtenir un exemplaire du document « Aperçu du plan d'action décennal sur les soins de santé 2004 », composez le **1 800 O-Canada** (1 800 622-6232). Vous pouvez aussi le consulter sur Internet à **www.canada.gc.ca/plansante**.

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Canada

Inquiry into girl's death

An Israel Defence Forces company commander from the Givati Brigade was suspended pending an inquiry into his role in the recent death of 13-year old Palestinian schoolgirl Ayman al Mahmas. She was shot when she strayed into the Rafah military zone.

Ex-chief rabbi urges resistance

Former Israeli chief rabbi Avraham Shapira called on religious soldiers not to evacuate settlers. "It is a transgression; it is forbidden, and they must tell their commanders so," Rabbi Shapira said last week. Military officials did not immediately comment on Shapira's call, which stoked fears that implementation of Prime Minister Ariel Sharon's plan to withdraw from Gaza and parts of the West Bank next year could meet with rebellion within army ranks. But other rabbis have disagreed with Shapira, saying that preventing a civil war supersedes religious law and, therefore, soldiers should obey evacuation orders.

Gaza incursion winding down

Israeli troops began their withdrawal from the outskirts of Jabalya, Beit Lahiya and Beit Hanun in northern Gaza. The withdrawal suggested the winding down of Operation Days of Penitence, which over 17 days claimed the lives of 129 Palestinians, 42 of them civilians. But mere hours after Prime Minister Ariel Sharon announced the pullback, the army prevented a Qassam rocket attack. Soldiers fired on a group of Palestinians carrying the rockets who were accompanied by children. The children's presence prevented the army from using helicopters in the effort.

Congratulations to Howard

Prime Minister Ariel Sharon spoke with Australian Prime Minister John Howard last week to congratulate him on his recent election victory. Sharon thanked Howard for Australia's support for Israel and the understanding it has shown for Israel's need to fight terrorism. The two men also discussed the need to unify forces in the global war against terror. Howard expressed solidarity with the difficulties and threats facing Israel and said Israel must take steps to defend itself.

Queria condemns chaos

Palestinian Authority Prime Minister Ahmed Qureia says Palestinian security forces are unable to curb spreading anarchy in the PA. "The security services cannot stop the chaos," Queria was quoted as telling the daily *Al-Ayyam*. "There are internal problems and murders and assassination attempts and, unfortunately, until now we have not been able to control this situation and that places a very heavy responsibility on us. The situation requires unifying all security forces through a clear and determined decision and issuing specific and clear orders."

Files from JTA and Ha'aretz

Defence expert: Iran to launch first satellite in spring

By AMNON BARZILAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Iran will launch its first spy satellite in March or April 2005, Uzi Rubin, head of the Defence Ministry department responsible for ballistic missile defence, predicted last weekend.

The launcher it uses will be based on Russian ballistic missiles adapted by expatriate Russian experts, Rubin said.

These experts have significantly advanced Iran's ballistic capabilities, he said, by, among other things, significantly improving the accuracy of its Shihab-3 missile.

Iran is currently developing three satellites. Two are small, weighing 20 to 60 kilograms, and are expected to be launched mainly as a test. The third weighs 170 kilograms and will carry a telescopic camera for espionage purposes. That is the one Rubin expects will be launched next spring.

Unlike its nuclear program, which is shrouded in secrecy, Iran has been very open about its missile and satellite programs, and Rubin said Tehran views the satellite launch as a global show of strength. That, he added, ought to worry the West, and especially the United States.

Rubin, who has won two national security prizes for his role in developing the Ofek spy satellite and the Arrow anti-missile missile, bases his belief that Iran is being aided by expatriate Russian experts on photographs that Tehran disseminated of improvements in the Shihab-3. He said the new shape of the missile's cone, the part containing the warheads, is similar to that found in old Soviet missiles, but different from that of the missiles Russia has produced since the Soviet Union collapsed in 1990.

"That is why I feel that retired Russian scientists, whose pensions were insufficient, did the work," he said. "It also doesn't seem reasonable to me that Russia would help Iran build missiles that could reach Russia. That seems crazy."

Many Israeli experts believe that the Shihab's new shape is meant to foil the Arrow system.

"We go crazy about Iranian progress in the nuclear field, and forget that the missiles Iran is developing can do us great damage even with conventional capabilities," Rubin said.

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Israel captures its first Nobel prize in science

By RACHEL POMERANCE
Jewish Telegraphic Agency

NEW YORK — As Israel captured its first Nobel prize in science this week, Jews worldwide kvelled over the recognition of excellence in a discipline that has long been a hallmark of the Jewish state.

The Nobel prize in chemistry was awarded to two Israelis, Avram Hershko and Aaron Ciechanover of the Technion in Haifa, and an American, Irwin Rose of the University of California at Irvine, for a discovery that advances the fight against cancer.

At a recent news conference in Israel, Ciechanover, 57, accepted the prize in a uniquely Israeli tone: "The human brain is the only natural resource that Israel possesses," he said. "This is proof of the kinds of things Israeli scientists can achieve."

His mentor, Hungarian-born Hershko, 67, also framed the win as a national triumph: "We're very excited, and very happy to bring good news to the people of Israel."

In the late 1970s and early '80s, the scientists found and named the protein ubiquitin, which marks other proteins for destruction once they have carried out their task, a process that regulates the body. Unwanted proteins that linger in the body can cause disease such as cancer.

The trio's discovery led to the creation of the cancer drug Velcade, approved last year in the United States, that targets sick cells. Previously, cancer treatments had a tendency to kill cells indiscriminately, a debilitating and potentially lethal complication for the patient.

In a telephone interview, Rose, 78, said he never thought he would win the Nobel, but "was confident" that Hershko would.

"There's no question about it that he did the major work in this field. I was a contributor and I never felt that I was really the key person."

Several Jews were among the Nobel laureates announced this week, but there was special pride in the accomplishment of the Israelis.

On hearing the news, Melvyn Bloom, executive vice president of the American Technion Society, instantly recalled the image of Gal Fridman – the windsurfer who won Israel's first Olympic gold medal in Athens two months ago – "wrapping himself in the Israeli flag, and they were playing *Hatikvah*."

"This one I feel the same way about in a larger sense," said Bloom, whose society raises funds for the Technion.

Jewish institutions touched by the scientists felt a special glory.

"This is a mark of distinction for Israeli science in general and for the Technion in particular," said Yitzhak Apeloig, president of what is known officially as the Technion Israel Institute for Technology.

The Israel Cancer Research Fund, an American group that funds cancer research in Israel, stated its pride in a news release. "We invested in this research early" and "are now reaping the rewards of that investment," said its president, Yashar Hirshaut, a medical oncologist and associate professor at Weill-Cornell Medical College-New York Hospital. The group has funded Ciechanover for 22 years.

The award could be a boon to those fighting boycotts in academia against Israeli scholars – a phenomenon that has risen since the intifadah.

"It certainly should help convince people in the world who might not be paying attention that there's a lot of great research going on in Israel, but people who are intending to be biased, if you will, may not be convinced by anything," said Andrew Marks, founder and president of the International Academic Friends of Israel and chairman of the physiology department at Columbia University.

In 2000, Hershko and Ciechanover received the Albert and Mary Lasker Award for Basic Medical Research, which is considered a precursor to the Nobel Prize. They are also both past recipients of the Israel Prize, Israel's highest civilian honor.

Ciechanover, Hershko and Rose receive their Nobel in Stockholm in December.

JTA correspondent Dan Baron in Jerusalem contributed to this report.

Iran rejects any deal to end uranium enrichment

Continued from page 43

Despite the administration's tepid response, it did not try to stop the Europeans from going ahead, said the official, who spoke on condition of anonymity.

A European diplomat who attended the meeting said it was inconclusive, and no follow-up meeting was scheduled before the International Atomic Energy Agency (IAEA), the nuclear watchdog of the United Nations, reviews Iran's program next month.

Tom Casey, a State Department spokesperson, said all eight nations that attended the meeting – the United States, Britain, France, Germany, Italy, Canada, Japan and Russia, meeting as the Group of Eight – agreed that Iran "should not be allowed to defy any longer" its obligations to the IAEA.

Casey also reiterated the administration's longtime position that Iran's lack of compliance must be reported to the UN Security Council.

The U.S. hopes to exact economic penalties that would squeeze Iran into abandoning any aspirations to become a nuclear power. The administration has lacked the necessary votes while Britain, France and Germany negotiated with Tehran in search of a compromise.

In the meantime, Russian officials said in Moscow that construction had been completed at the Bushehr nuclear reactor in Iran, and it hoped to sign agreements next month on shipping nuclear fuel to Tehran.

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to our colleague and friend
Anna Morgan and her family
on the loss of their beloved father,
father-in-law, grandfather and brother
Milton Turkienicz ז"ל

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Cancer survivor helps raise funds to fight disease

By LEILA SPEISMAN
Staff Reporter

Cancer is not necessarily a death sentence, says 32 year old archivist Lisa Singer. She should know.

Just before the birth of her second child, a year ago, she discovered she had throat cancer.

So pleased and grateful is Singer for the care she received from the doctors, nurses and services of Princess Margaret Hospital, that she was the volunteer chairperson for the Walking Neck and Neck Team in the Oct. 17 Toronto Marathon.

Her goal was to raise funds for the Wharton Head and Neck Centre at Princess Margaret Hospital, which provides diagnosis, treatment and care to patients suffering from rare forms of head and neck cancer.

Her experience started with a sore throat, she said. She shone a flashlight into her throat to see if it was red. Instead, she found a mass. (The sore throat was part of a cold, and had no relation to the cancer.)

She was in her eighth month of pregnancy, and nothing could be done until the baby was born. Labour was induced, and she had a healthy baby boy, Theodore. (She and her husband Mark also have an older son, Ethan, now 3½.)

A biopsy was performed, and the mass was found to be mucoepidermoid carcinoma, a malignant cancer of the salivary glands. It was removed surgically, and Singer said that there is only a 10 per cent chance of it recurring.

"I am keeping a positive outlook," she said.

She wanted to do something to help the hospital, she said. "I had time, energy and interest, but no money."

However, she met some people involved with the Toronto Marathon and felt that participating would be a "tangible way of giving back. And of proving that cancer can be treated."

Singer and her family – husband, kids, mother, mother-in-law, uncles, aunts and great-uncles and aunts, formed part of the contingent walking to raise funds for the hospital. Her team was called the Dewbourne Gang, named after the street on which she and her husband are building a new house.

The Toronto Marathon was founded in 1995 by entrepreneur and art collector Jay Glassman. It is now a qualifying event for the Boston Marathon. The principal beneficiary of the race is the Princess Margaret Hospital, although funds also go to the Multiple Sclerosis Society of Canada, the Achilles Track Club of Canada, Pediatric Oncology Group of Ontario (POGO), Hemophilia Ontario and the Ontario Track & Field Association.

Runners from more than 30 countries participated, in the entire marathon (18 km), the half-marathon walk and half-marathon run, and a 5-km course. There was also a corporate challenge, consisting of eight-person relay teams. The full course, which wound through the city, began at Mel Lastman Square and ended at Queens Park.

JEWISH HISTORY LESSON: Grade 8 students from the United Synagogue Day School visited the photo exhibition "And I Still See Their Faces" at the Allen Lambert Galleria in BCE Place last month as part of their Jewish history studies. The pictures, which were saved and hidden by non-Jewish Poles during the Holocaust, show Polish Jews at work, play and prayer, and depict the vitality of Polish Jewry before the community was virtually destroyed in the Shoah. Peter Jassem, president of the Polish-Jewish Heritage Foundation of Canada, which helped bring the exhibit to Toronto, explained how it was culled from more than 9,000 photographs collected by a Polish journalist who wanted to prepare a documentary on prewar Polish Jews. Pictured, from left, are students Max Zidel, Ryan Peters, Laura York, Josh Weiman, Eitan Levitt, Leora Kirshenblatt, Mendi Weisbrod and Evan Gelman.

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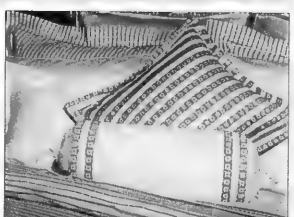
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Annuities - Tax and Estate Planning Advantages

An annuity is the only investment product that guarantees income for the rest of your life or the life of you and your spouse. It provides peace of mind knowing that you will never out-live your savings.

Annuities Enhance Income

Because the income is made up of part of the principle you invested and the interest that it earns, it is significantly higher than investments that pay nterest only, such as a GIC. Let's compare the payout of a $100,000 annuity for a male, age 70, in a 40% marginal tax bracket.

	GIC	Annuity
Investment	$100,000	$100,000
Annual Income	4,500	9,425
Taxable Portion	4,500	2,157
Tax Payable	1,890	863
Net Income	**2,610**	**8,562**

The annuity provides an after-tax return of more than twice the income generated by the GIC. In order to generate the same after tax return from a GIC you would have to invest at a rate of 14.27%. The annuity income is guaranteed for life.

The disadvantage is that you forfeit your principal when you die. If this is of concern to you, there are several ways to preserve estate value. Various Guaranteed Periods, Cash or Installment Refund options can be included to assure the payout of the capital invested.

An **Insured Annuity** preserves 100% of your capital for your estate. Consider the following example, which compares the investment of $200,000 in a GIC at 4.5% with an insured annuity, for a man aged 75.

	GIC	Insured Annuity
Capital	200,000	200,000
Annual Income	9,000	21,979
Taxable Income	9,000	3,243
Tax (46%)	4,140	1,492
After Tax Income	4,860	20,487
Insurance Cost	NIL	11,005
Spendable Income	4,860	9,482
Gross Equivalent Yield	**4.5%**	**8.8%**
Estate Value	200,000	200,000
Subject to Probate	YES	NO
Guaranteed Period	5 YEARS	LIFE

Effective improved yield on investment = 95%
(This is an illustration only; rates will vary)

The Corporate Insured Annuity Strategy

An Insured Annuity can be acquired by a private corporation. It also becomes a valuable strategy for removing retained earnings from the corporation on a tax-free basis and for reducing or eliminating the capital gains payable on the shares.

Annuity Choices

The flexibility and utility of annuities allows you to choose the type that addresses your specific income and estate planning needs. These needs will typically include one or more of the following.

- Guaranteed retirement income for life;
- Enhanced income for nursing and long-term care without depleting the estate of a loved-one;
- Income for a specific time period;
- Gradual inheritance transfers;
- Charitable gifting;
- Alimony Payments;
- Tax and estate planning.

Who Can Benefit?

If you are a retiree who is having trouble making ends meet, you can more than double your after tax income. Since the income is guaranteed for the rest of your life it removes the fear of outliving your income.

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Circle of Care Celebrates 3 Decades of Service to our Community

We're not just counting our years ... we've really made our years count!

It was a great birthday party! Over 300 guests enjoyed festivities to celebrate the remarkable 30 year journey of Circle of Care – from a demonstration project as Coordinated Services to Jewish Elderly – to a lead organization in providing community home care and supporting individual independence and quality of life in our community.

Michael Scheinert, (President & CEO) & Allan Rudolph (Chairman) light 30th birthday cake

Joining the volunteers and staff in the celebrations, were representatives from municipal and provincial governments, past presidents of the organization, agency funders, representatives of the agency's community partners as well as families of volunteers.

There was a swelling of pride as the evening's program began – 30 individuals were honoured with lighting candles on a huge birthday cake. Congratulatory messages from the Premier and MP's of government were read. Highlights of the evening included the Annual General Meeting, with election of a new Board of Directors, a keynote address by notable entertainer Harvey Atkin, recognition of long-standing staff and outstanding volunteer awards:

Marie & Jack Freedman Memorial Award ..... Lisa Levin
Sam Rotman Humanitarian Award ..... Ron Daiter
Clerical Volunteer ..... Bernice Halfin
Volunteer Escort Transportation Award ..... Ida Picov
Phone Pals ..... Sophie Richmond
Volunteer Visiting Program ..... Betty Fluss
Volunteer Visiting/Jewish Hospice ..... Rebecca Mammon
Kosher Meals on Wheels ..... Dianne & Simon Feinstein

Circle of Care boasts longevity of volunteer service. It was with pride that pins were awarded to volunteers for 10, 15 and 20 years of service. Donors were also recognized for their important contributions to the agency's programs.

Securing the Future

A 30th Anniversary Fundraising Campaign was launched to support program development, research and innovation and ensure long-term financial security for the agency's key programs – Kosher Meals on Wheels, Palliative and Alzheimer Care, Elder Abuse Prevention and Assisted Transportation.

A service profile highlighting the agency's work during the past year elicited commendations from those in attendance:

- 43,550 hours of homemaking services provided to 3829 clients
- 52,578 kosher meals on wheels delivered to 562 clients
- 830 clients and/or caregivers received social work services
- 3,028 requests for information were received
- 638 volunteers provided 52,873 hours of service
- 4,335 drives were provided to 440 clients
- 10,745 volunteer visiting hours provided to 176 clients
- 350 home support workers provided service in 20 different languages
- 499 individuals received specialized Holocaust related services

The evening culminated with a sense of renewed inspiration and commitment to the agency's proactive, indomitable spirit.

To inquire about our services...how you can volunteer...donation opportunities...
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Eye on Arts

By Bill Gladstone

TWO ISRAELI FILMS SCREENED AT LEAH POSLUNS THEATRE

The Toronto Jewish Film Festival presents two Israeli films this week in its "On the Road (the Sequel)" series, in conjunction with the Bathurst JCC and the Koffler Centre. Screenings take place at the Leah Posluns Theatre, 4588 Bathurst St.

James' Journey to Jerusalem, by director **Ra'anan Alexandrowicz**, focuses on an African Christian's quest to find the Holy Land he envisions from the Bible, and the treatment he receives in Israel. In English, Hebrew and Zulu with English subtitles. $10. Wednesday, Oct. 20. Reception 7 p.m., film 8 p.m.

Time of Favor focuses on a fictitious plot by religious Jews to destroy the Al-Aqsa Mosque, which would unleash war on the region. In Hebrew with English subtitles. $10. Thursday, Oct. 21, 7:30 p.m.

* * *

Jewish Gospel at Hart House: Renowned gospel singer-songwriter **Joshua Nelson** headlines a fundraising weekend for Kolel, the Adult Centre for Liberal Jewish Learning. The 27-year-old Jewish African-American sings during a Shabbat service with **Rabbi Elyse Goldstein** and performs Saturday, Oct. 23, with local Gen-X band **Bais Groove** at Hart House Theatre; $18-$28. Proceeds go towards educational programs. Tickets, 416-485-7007, ext. 0. www.kolel.org.

* * *

Names in the News: Thirty-year-old **Bret Stephens**, until recently the editor of the *Jerusalem Post*, made a strong, positive impression when he visited Toronto last year. Stephens is returning to the *Wall Street Journal* in New York to become the youngest member of its editorial board… Israeli entertainer **Dudu Fisher** performs at the Toronto Centre for the Arts on Nov. 7. Tickets are $28 to $64. 416-872-1111… Toronto Yiddish poet-essayist **Simcha Simchovitch** is co-winner of the 2004 J. I. Segal Award for Yiddish and Hebrew literature. He's slated to receive a $500 cheque next month at the awards ceremony in Montreal.

* * *

Schwartzberg on Jewish Film: Shlomo Schwartzberg, director of programming for the Toronto Jewish Film Festival for the last eight years, recently left that post to pursue other options. He's giving a course on "The Image of the Jew in Film and Television." "It's provocative and entertaining – I provide readings and show many clips," he says. The cost is $125 ($85 for members). Nadal JCC. Starts Oct. 25 and runs for four Mondays, 7:30 to 9:30 p.m. Registration, 416-924-6211.

* * *

Wiseman Adaptation: Ann Powell and **Suzanne Hersh** offer an adaptation of *On Wings of Tongue*, a story by the late Canadian Jewish writer **Adele Wiseman**, set in Winnipeg during the Depression. Presented as part of the Between Stages playwright's reading series. $10 at the door. Nadal JCC, Sunday Oct. 24, 2 p.m.

Also at the Nadal JCC, **Jill Culiner** launches her book *Finding Home* (Sumach Press) about the "Fusgeyers" – Yiddish for wayfarers – the Jews who fled persecution in Romania in the early 1900s, ultimately coming to North America. Wednesday, Oct. 27, 7 p.m.

* * *

Hebrew Manuscripts at Auction: Britain's Judith Lady Montefiore College is selling a collection of 450 Hebrew manuscripts and rare books that have been described as "the most important collection of Hebrew manuscripts to have come to the market in decades." With an estimated value of between $6 million and $8 million (US), they are due to be auctioned at Sotheby's of New York in late October.

* * *

Koffler School of Music: The Koffler School presents *Children of a Vanished World*, a dramatization of photographer **Roman Vishniac's** images, with narratives about pre-World War II communities in eastern Europe, Yiddish folk songs and music under the direction of **Sabatino Vacca**. Leah Posluns Theatre. Sunday, Oct. 24, 8 p.m. Tickets 416-636-1880, ext. 228.

* * *

Science Corner: In light of the recent seismic activity at Mount St. Helens in Washington state, Eye on Arts takes note of the new IMAX film, *Volcanoes of the Deep Sea*, that opened recently at the Ontario Science Centre. A Lunar Eclipse Star Party at the OSC on Oct. 27 (approx. 10 p.m.) allows visitors to view a real eclipse and other celestial objects through high-power telescopes. The exhibition, "Discover Life: Making Sense of it All," opens Oct. 31. 770 Don Mills Rd. at Eglinton Avenue East. 416-696-3127 or 416-696-1000.

* * *

Musical Notes

• Mother-and-son cellists **Kristine Bogyo** and **Rafael Kuerti** perform Handel's *Sonata for Two Cellos and Strings* with the **Mooredale Concerto Players**. $25-$20. Willowdale United Church, 349 Kenneth Ave. on Saturday, Oct. 23, 8 p.m. and again at Walter Hall, University of Toronto, 80 Queen's Park Cres., on Sunday, Oct. 24, 3 p.m. 416-922-3714, ext. 103.

• **Theresa Tova** and musical friends salute their theatrical roots in "The 'Broad' Way." Top o' the Senator, 249 Victoria St. Mondays, Oct. 25 and Nov. 1. Doors open 7:30 p.m., show starts 8:30. 416-364-8155.

Courtesy of Friends of Yiddish, Tova also presents "Falling Leaves," a collection of new songs by Yiddish songwriter **Bayla Shechter Gottesman**, with musical accompaniment by **Brian Katz** and **Martin Van de Ven**. Adath Sholom Synagogue, 864 Sheppard Ave. W. Members $10, guests $15. Sunday, Oct. 24, 7:30 p.m. 416-736-8073.

* * *

At the Galleries

• An exhibition on "Contemporary Jewish Life in Berlin," consisting of 11 panels of pictures and text, is being shown at two Toronto venues, courtesy of the Goethe-Institut. It's at the Koffler Gallery, 4588 Bathurst St., until Nov. 4, and at the Nadal JCC, 750 Spadina Ave., from Nov. 7 thru Dec. 6.

• "Enchanting" ceramic art and photographs by **Patricia Lazar** are featured in a home-studio show, Oct. 22, 23 and 24. 51 Green Bush Rd., south of Steeles off Hilda. Please call for times. 416-224-2294. www.patricialazarceramicart.com

• An exhibit of beaded mezuzah bayit covers by artist **Temma Gentles** is on display at Beth Tzedec Synagogue through Nov. 30.

• A first solo exhibition in Canada of paintings, drawings and sculptures of Italian artist **Amedeo Modigliani** (1884-1920) opens Oct. 23 at the Art Gallery of Ontario. "Modigliani: Beyond the Myth" also explores the myths surrounding his life, including his reputation as the quintessential bohemian. Organized by The Jewish Museum of New York. Until Jan. 23, 2005.

Message to *CJN* Snowbirds

If you will be spending all or part of this winter outside of Canada, there are three options available to you regarding delivery of your *Canadian Jewish News*.

1/ Continue regular delivery to your home, and arrange for Canada Post to forward *The CJN* on with your other mail each week.

2/ Advise our Circulation Department to suspend delivery until your return to Canada with no weeks lost in your subscription period.

3/ Arrange with our Circulation Department to redirect *The CJN* to your winter address at a cost of $10.00 per month for U.S. addresses and $11.00 per month for foreign addresses.

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Musical duo aims for international rock stardom

By SIDURA LUDWIG
Special to the CJN

For some musicians, putting together a musical act is all about rigorous auditions, endless tryouts and sifting through hundreds of hopefuls to find the right match.

For the acoustic duo, The Soulution, it was all about fate.

"We got reconnected for a reason," says lead singer Jon Jacobson. "It all happened to be simultaneous – he's auditioning for a singer, I'm looking for a place to go. We get connected somehow, someway. It's fate."

One year ago, the other half of The Soulution, guitarist/vocalist Jamie Gutfreund, decided to stop playing other people's music and start writing his own for acoustic guitar. He says he wanted to perform as an acoustic rock duo rather than in a band, but needed to find the right singer "to bring my music alive."

From left are Jamie Gutfreund and Jon Jacobson of The Soulution.

Jacobson and Gutfreund, both 24, used to play together in a high school band. But when Jacobson came to audition for Gutfreund, it had been seven years since they'd seen each other.

"He walked in, and after seven years of not doing anything musically, I was like: 'Dude, you've still got it. You've got it even more than you had it back then,'" says Gutfreund.

"I've got a good eye and ear for talent. And he just blew me right away."

The duo rehearsed for four months before performing at cafés and clubs around Toronto. They have recently released an album, *K2 Sessions*, which features five original songs by Gutfreund. Their music blends rock, blues, pop and funk, featuring strong vocals and impressive guitar.

Jacobson says he felt a connection to Gutfreund's music from the start.

"I came in and we started playing these songs and they really got to me," he says. "Even since we've released the CD, I catch people all the time singing our music. Someone will be humming a tune and I'll be like, 'I know that song. Hey, that's my song!'"

But, as most musicians experience, Gutfreund says the road to success isn't smooth. The duo are hoping their unique sound will attract the attention of a major record producer, but say that is becoming more and more difficult to do in Canada. Gutfreund is critical of the Canadian music scene and says, like many musical acts, Soulution will be looking in the United States for their big break.

"There is so much talent in this country," he says. "Yet our country won't even support its own artists… Our mission is to conquer the States. And that will open the doors to the rest of the world, if we can make it there."

Gutfreund is no stranger to the trials and tribulations of the entertainment world. He is a graduate of the Harris Institute for the Arts, which focuses on the business and production of music. He went on to work at Sextant Records, a small Toronto-based record label, and EMI Music Canada and BMG, both major recording labels with offices in Toronto. He says he's known he wanted to work in music since he was 14 years old and saw AC/DC at the Skydome.

"It was my first rock show and it changed my life. I remember standing in the audience and saying to myself 'That's what I want to do.'"

Jacobson admits he doesn't have as extensive a musical background as his partner, but says he doesn't lack enthusiasm or determination. After singing in a high school rock band, Jacobson left music for University of Western Ontario. But he says he missed performing. Since meeting up with Gutfreund again, Jacobson says he's decided to give music his all.

"My heart is to take this as far as it can possibly will go. International rock stardom – that's the phrase I like to use."

Their songs include upbeat rock 'n' roll tracks, along with soulful ballads. One song, *Ten Days*, was inspired by Gutfreund's trip to Israel, which he took with Birthright, a free 10-day trip for young adults. The song calls for peace in the Middle East, using strong lyrics such as "Why are we so hated?/We all bleed the same/In the killing game."

Gutfreund says lyrically the song was the hardest he has ever written. "I really wanted to make sure I chose my words carefully. At the same time, I wanted to make sure that this song struck a nerve. It had to hit people."

He describes the reaction they get to the song when they play it live: "Afterwards everybody is like, 'Where did you go? Tell me about it! Should I go there?'"

"The song itself is inspired by the trip, but it's a universal message… Conflict in unnecessary. Peace is a more appropriate way of being."

Both Gutfreund and Jacobson emphasize that they want to continue playing music that influences their audience. Gutfreund says they plan to go back to the studio and re-record their album with a full band. Jacobson says he wants to build on the momentum they've started this year.

"Ultimately it's about making music, being happy with it and making other people happy with it too. And that's such a great feeling for me and for Jamie as well. When people say that they love our music, that's the best feeling in the world."

For more information on The Soulution, visit www.thesoulutionmusic.com

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BY BILL GLADSTONE

COOKING PRO AND RABBI OFFER 'FOOD FOR THOUGHT' TOUR OF ISRAEL

Well-known cooking maven Bonnie Stern is teaming up with Toronto Rabbi Elyse Goldstein to present a unique culinary travel experience – an "Israel Food For Thought" tour to the fabled land of milk and honey.

Israel is actually a food lover's paradise, Stern and Rabbi Goldstein say. The tour is designed to show participants "how food, culture, tradition, religion and history all come together" in Israel. Travellers will also learn about the seven species of the Bible and taste biblical food in its original setting.

Stern has her own cooking school and cookware shop, writes a weekly column in the *National Post* and has authored 11 cookbooks. Rabbi Goldstein, a nationally recognized Jewish adult educator and author, is the director of Kolel, the Adult Centre for Liberal Jewish Learning.

Organized with aid from Israeli chef and food columnist Phyllis Glazer, Skylink Holidays, Dan Hotels and Eshet (Israel), the tour includes an introduction to Israeli wines, cooking classes with Sephardi and Ashkenazi chefs, and superb sightseeing, dining and accommodation, all with educational insights into ethnic Israeli culture and history.

Travel dates are Feb. 13 to 21, 2005. For details, contact Rabbi Goldstein, 416 485-7007, ext. 231, or Stern, 416 484-4810, or attend the free informational meeting, Bonnie Stern School of Cooking, 6 Erskine Ave., Sunday, Nov. 7, 7:30 p.m.

* * *

Israel's Security Up Close: The Israeli organization Shurat Hadin (Israel Law Center) is offering the Ultimate Mission, an action-packed series of briefings and field tours with senior security, military and intelligence commanders, as well as other strategic decision-makers who shape and lead Israel's multifaceted war on terrorism.

Geared for active professionals, the Ultimate Mission is a dynamic nine-day exploration of Israel's struggle for survival and security in the Middle East. It features an intensive range of activities that includes briefings by intelligence officers from the Israel Defence Forces (IDF), Shin Bet and Mossad, and a presentation by IDF undercover soldiers who perform deep penetration raids in Arab territory and targeted killings of Palestinian terrorists.

Participants are invited to observe the trial of Hamas terrorists in an IDF military court and to meet with senior ministers, other key policy-makers and Arab agents who infiltrate and spy on terrorist groups. Tours are offered of Lebanese front-line military positions, Gaza border checkpoints, the controversial security fence and secret intelligence bases.

The mission also includes a small airplane tour of the Galilee, water activities on Lake Kinneret, a cookout barbecue and a Shabbat in Jerusalem's Old City. Luxurious bus transportation, knowledgeable tour guides, personal cellphones for each participant and accommodation at the five-star Sheraton Plaza Jerusalem are also provided.

Travel dates are Nov. 7 to 16. For details, visit the website, www.israellawcenter.org

* * *

Travel Notes – North America

- The 2nd annual Atlantic Jewish Film Festival runs Oct. 23 to 30 at the Oxford Theatre in Halifax. AJFF Hotline, 902-450-AJFF. Website, www.ajff ca.
- "Travels with Charley: Self Portraits from the Land of Israel" is a series of photographs by Charles Frankenburg. On view at the Vancouver JCC's Sidney and Gertrude Zack Gallery through Nov. 25.
- "The Jewish Journey: Frederic Brenner's Photographic Odyssey" is an exhibition of more than 140 black and white photographs taken in more than 40 countries on five continents. San Francisco's Contemporary Jewish Museum presents the exhibition in two instalments, Oct. 14 through Dec. 5, and Dec. 14 through Feb. 27, 2005.

* * *

Travel Notes – Israel

- About 1,000 athletes from around the world are due to compete in the 19th Eilat International Triathlon in the Red Sea port city of Eilat, Israel, on Friday Dec. 3. The tripartite event involves a swim in the Royal beach, a bike circuit through town and a run around the city of Eilat. The Isrotel "Sport Club" Hotel is host of the event.
- Travel to and from Ben-Gurion Airport just became much simpler with the opening of a new inter-urban train line, which is expected to carry thousands of passengers daily to and from the airport to their homes and hotels. The line's 64 trains make daily round trips between the airport and Nahariya, Haifa and Tel Aviv.

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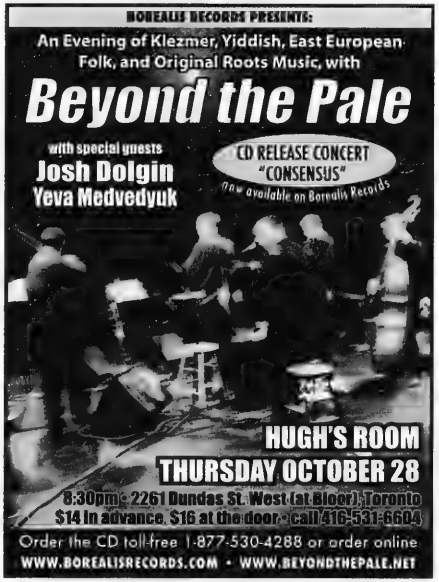
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Good Jewish boys making angry punk music

By STEVEN HIMMELFARB
Special to The CJN

When I was 15, I spent my summer vacation working as a cashier at a grocery store, saving up to buy an electric guitar. While the majority of Jewish kids in my neighbourhood were off at camp, I had other interests – namely punk music.

Yeah, that's right. I'm Jewish and I like punk music. And guess what? I'm not alone, but we'll get to that in a minute.

Growing up in a Jewish area in Toronto, I never encountered other kids with the same musical interests, so I continued walking the lonely path of punk music until I went to university. What I realized when I got there was that most of the artists I had been listening to were Jewish.

Not only that, but the most influential and seminal punk rockers were Jewish. Why were the most progressive punk musicians Jewish? Were they Hebrew school dropouts?

Jewish punk music has deep roots. There are a few influential artists you should know about. Consider this Jewish Punk Rock 101.

Lou Reed, the founder of the band the Velvet Underground, grew up in Freeport, Long Island, in an upper-middle-class

Continued on page 56

Arts & Travel

Play reflects immigrant experience

By CAROLYN BLACKMAN
Staff Reporter

Jay Kholos, writer and producer of *A Stoop on Orchard Street*, on stage at Leah Posluns Theatre Oct. 25 to 28 and Nov. 1 and 2, says the play is and is not autobiographical.

The musical, which debuted off-Broadway in July 2003, tells the story of Jewish immigrant life in the tenements of New York's Lower East Side around 1910.

A scene from *Orchard Street*

The story follows the successes and struggles of the Lomansky family as they adjust to a new life in America. The show is set on the stoop outside the tiny rooms and dark hallways of the tenements, where residents escaped to share their lives with one another.

In a telephone interview from New York, where he lives with his wife Paula, Kholos says his grandfather, who emigrated from Russia with his family in 1907, kept an extensive diary of his immigrant experiences, and used to tell him all his stories.

"I listened politely as a child, but as I grew up, I realized the importance of the family and its roots."

These stories are reflected in the play – one of the characters is named Samuel after his grandfather – "but they are common to any immigrant experience whether they are Irish, Italian or Jewish," Kholos says.

"A subplot in the play is about a boy saving money to bring his sweetheart over from Russia. That was my grandfather's story, but again, it's the story of any number of people.

"After the show opened in New York, people kept coming up to me to say that 'this is my story.' There is a common thread of experience."

His actual inspiration for the play came after visiting the Lower East Side Tenement Museum in New York.

"When I finished the tour, I walked out on the stoop, and said 'this would make a good musical.'"

The story, he says, is "the day after *Fiddler on the Roof*. What would have happened to them had the story continued? I often wondered about that."

Kholos is the producer of a number of independent entertainment projects, including the TV Vanguard award-winning *History in the Company of Women*, the Ford Foundation winner *History in the Company of Children* starring John Ritter, and Rod Serling's *Zero Hour*, a syndicated radio series.

He wrote the script and the music for *A Stoop on Orchard Street*, and produced the play himself, so "I had the unique opportunity of working both sides of my brain – the creative and the logical."

Response to the play has been incredible, he says. After a first reading in Nashville, Tenn., and a showcase – the next step in a play's progression – it moved quickly to New York.

"Some plays languish for years in the showcase stage, but this moved on. One year after opening in New York, it has gone on tour."

Since its debut at the Lower East Side Mazer Theatre in New York, it has become the longest running play in the theatre's 115-year history., and a second resident company opened last April in Ft. Lauderdale, Fla.

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Elie Wiesel
Mr. Tenenbaum will also speak about his book at the **28th Annual Jewish Book Fair** on Sunday November 14th at 3:00 p.m. at the Leah Posluns Theatre, 4588 Bathurst Street, Toronto.

Books & Authors

A mystical boat ride into a family's past

By BILL GLADSTONE
Special to The CJN

Nessa Rapoport, a New York writer and editor originally from Toronto, has written *House on the River*, a meditative account of a summer journey by houseboat through Ontario's Trent-Severn Waterway that contains reminiscences of happy visits to her grandmother's cottage in Bobcaygeon when she was a girl.

Nessa Rapoport

Motivated by a desire to show her children a place that still holds great mythic significance for her family, Rapoport set out on a six-day pilgrimage, between one Shabbat and the next, with her mother, two children and an elderly uncle and aunt. As they ventured over lake, river, canal and liftlock, she recorded her increasingly spiritual impressions, observations and memories in a journal.

The river seemed to impose a slow, almost hypnotic rhythm on the trip and, consequently, on Rapoport's smooth-flowing, poetic prose. Just as she was compelled to leave the strident pace of urban life far behind when she began her floating adventure, so too is the reader required, in places, to navigate her sentences slowly in order derive their fullest meaning.

For Rapoport, her grandmother's former cottage had become a sort of Paradise Lost that, like her beloved ancestor, had migrated into the sacred realm of blessed memory.

"For my uncle, my mother, and me, the boat trip is a communion with her memory," she writes, recalling her grandmother's permanent influence over them. "We look up at the Ontario sky with the same awe we felt when we walked with her as she taught us the constellations."

If she writes with Proustian longing for the past, it's not because she wants to reclaim it, but rather because she wants to preserve it for all time.

"This ability to regain the past as if it were present is not nostalgia," she writes. "I do not want to live then; I ask that then be now, that I can at will plunge into time, those moments when – through devotion, or even pain – we are granted a taste of immortality. Such a re-creation has been the promise of this journey."

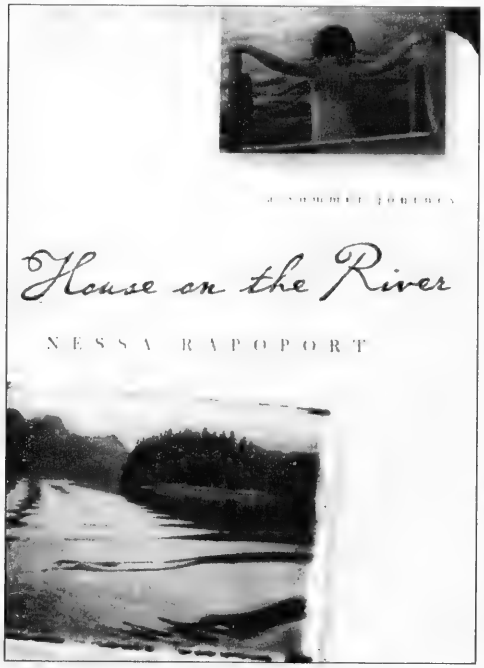
Her record of the trip is so keenly reflective that she categorizes it as "a meditation, not a narrative." She aptly uses the metaphor of a "palimpsest," one of those twice-used ancient scrolls in which a text was imperfectly scraped off so a second could be recorded. Since both texts remain legible, the reader is left with a lovely, indelible impression of the earlier experiences that underlie and give enormous significance to the present excursion.

A deeply Jewish sensibility also permeates these pages and thoughts. We are not surprised at the narrator's admission that she believes strongly in the soul's afterlife. She also is filled with thanks towards the Creator. Having first become familiar with this variegated emotional landscape as a girl, she expresses gratitude at returning as a grown woman, a wife and mother of two children who is expecting a third child.

While the knowledge that a beloved uncle is deathly ill overshadows the voyage, so does the implicit promise of future life. In an idyllic afterword written at a friend's farm, Rapoport obliquely reveals that her newest child has been delivered safely into the world. While human mortality and the necessity of farewells are an obvious theme in the book, so too is the miracle of new life.

Rapoport grew up in an observant home in the Forest Hill area of Toronto, and her parents and many relatives still live in the city. She left in her early 20s after studying English literature at the University of Toronto, but returns for visits frequently.

The author of two previous books – the novel *Preparing for Sabbath* and the poetry collection *A Woman's Book of Grieving* – she is married to New York artist Tobi Kahn and lives with her family on the Upper West Side of Manhattan.



Besides writing books of her own, she has made a formidable career editing the memoirs of celebrities such as businessman Lee Iacocca, former U.S. president Jimmy Carter, former vice-presidential candidate Geraldine Ferraro and former Israeli president Ezer Weizman. "For better or for worse, *Iacocca: An Autobiography* was one of the best-selling books of the 1980s," she recalled.

Rapoport's writing tends to reflect the thoroughly Jewish sensibility that she seems to carry with her always. As she explains near the end of *House on the River*, she sees the act of creative writing as a deeply spiritual enterprise.

"All my work, I believe, is praise of my Creator," she said. "Whatever I've done, and in whatever form it's taken, I see it as a form of service, an attempt to give back some of what was given to me."

Rapoport was in Toronto recently to give readings from *House on the River*. She is due here again on Sunday, Nov. 14, for an appearance with her husband at the Jewish Book Fair.

Arts & Travel

One of the founders of punk music

Continued from page 54

Jewish family. He had Jewish friends, like John Zorn, a radical musician-to-be.

Now somewhere between Freeport, Long Island Passover seders and drunken binges in the streets of New York, Reed, with his band, wrote the underground hits *Heroin* and *Sweet Jane*, and his most widely known song, *Walk on the Wild Side*.

While the Beatles were playing stadiums and signing autographs in the mid to late 1960s, Reed was playing basements and schmoozing with New York art scene hipsters. Reed is considered one of the founders of punk music.

Less then a decade later, meet Richard Hell. Hell's apocalyptic lyrics were filled with alienated poetry, and his anguished howl of a voice set the pattern for many followers. His best-known song and album of the same title, *Blank Generation*, will probably remain obscure until his death or until the rights to his songs are sold for use in commercials.

But Hell will be remembered for two things. He was one of the biggest influences on the Sex Pistols, who created a new punk sound in England in the mid-1970s. He was also the first guy to cut the sleeves off his T-shirt. He was a stylish, Jewish punk.

Less obscure but more influential was Jeffrey Hyman, aka Joey Ramone, the lead singer of the Ramones, a band that was formed in 1974. He grew up in in Forest Hills, New York City. He had a traditional Jewish upbringing, including a bar mitzvah.

The Ramones' trademarks were tight ripped jeans and dirty T-shirts. Their songs were brilliantly simple – the same three chords. Their lyrics were even simpler. Other musicians have called Joey Ramone "the coolest Jew of all time."

A few years later, three young men from Brooklyn called the Beastie Boys, challenged that title. All three members of the Beastie Boys – Mike D (Mike Diamond) MCA (Adam Yauch) and Ad-Rock (Adam Horovitz) – came from wealthy middle-class Jewish families in New York and had become involved in the city's punk underground when they were teenagers in the early 1980s.

Technically, the Beastie Boys play hip-hop, but anyone who is aware of their music history knows they started as a hardcore punk band in 1981. OK, fine, the Beastie Boys also turned Buddhist, but in an age when Madonna is Jewish and Leonard Cohen is a monk, everything becomes relative.

Wait! I'm not really answering the question about why good Jewish boys make angry punk music. The truth is, there is no answer. Jews have always played a prominent role in music – all forms.

Some of the most popular Christmas songs were written by Jews, Tin Pan Alley was founded by Jews, and even Michael Bolton is a Jew, but let's keep that to ourselves.

Still, it's baffling to think that Jews started, revolutionized and advanced the punk movement. After all, you don't often see any mohawks at shul.

While such mainstream Jewish entertainers as Barry Manilow, Barbara Streisand and Neil Diamond were singing songs about the ocean and love, Lou Reed was writing about heroin. Richard Hell wrote about alienation and the Beastie Boys wrote songs about chaos in the streets.

Honestly, who was teaching these good Jewish boys all these awful thoughts?

Steven Himmelfarb is a freelance journalist and music promoter.

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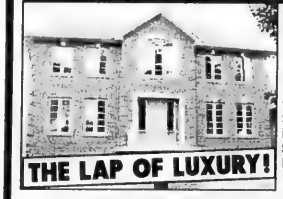

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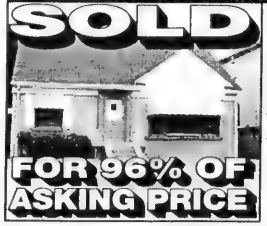

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Great layout, hardwood, antique kitchen, granite countertops, 3 bedrooms. Elena Kholodov* 416-226-1987

PRIME NORTH YORK - RAVINE $777,000
Beautifully renovated, raised bungalow ideal for 2 families, country setting, Heart of the City. Patti Pollock* 416-226-1987

BATHURST/LAWRENCE FABULOUS BUNGALOW
$619,000. 3+1 bedrooms, side split, 55' lot, large LR, DR, Main floor family room, 4 parking. Saul Merrick* 416-488-2875

ARMOUR HEIGHTS - 4 BEDROOMS $585,000
Main Floor Powder Room - Updated, eat-in kitchen, Breathtaking 75' lot on demand street. Patti Pollock* 416-226-1987

BAYVIEW/NORTH PROPERTIES

101 SWEET WATER CRESCENT $459,990
Luxury Acorn Built, loaded, shows like a model home! Steve Wagman* 416-785-1500

4 BEDROOM FAMILY HOME DUFFERIN/10 OAKS
$425,000. 2 year new, open LR, DR, eat-in kitchen with walkout to deck, large family room, b/l garage. M. Merrick* 416-488-2875

NEW PRICE! DON MILLS/FINCH $329,000
Raised Bungalow, 3+1 bedroom, 2 baths, large LR, DR, separate entrance to fin basement, B/I garage. Saul Merrick* 416-488-2875

CONDOMINIUM PROPERTIES

STUNNING 3 BEDROOM FOREST HILL PENTHOUSE
Recent renovated, open LR, DR, eat-in kitchen, 3 baths, 2 parking. concierge, pool, near subway. M. Merrick* 416-488-2875

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FOREST HILL VILLAGE CONDO
Beautiful 2 bedrooms, 2 baths, East exposure, hardwood floors throughout. Faithe Sversky** 416-488-2875

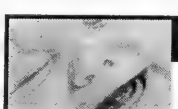
COLLEGE/LITTLE ITALY – NEW PRICE!
Just renovated, new kitchen, new baths, new hardwood floors throughout, 3 bedrooms. Faithe Sversky** 416-488-2875

5055 HEATHERLEIGH AVE, #144 - $244,000
Stunning, 3 bedroom + 2 bath condo townhouse. A must see! Lilia Butko* 416-785-1500

RENTAL PROPERTIES

FOR LEASE - BATHURST/EGLINTON
$1,350/month. Immaculate, 2 bedrooms, 1 bath, 1 parking space. Available September. Faithe Sversky** 416-488-2875

Associate Broker *** Sales Representative**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IMPRESSIVE IN A CLASS BY ITSELF!!!
$5,300K. Matchless construction & appearance! Ideal setting for ent ... lux pool & hot tub, media rm, wine cellar, grt rm w/soaring clngs & 2 frplcs, 2 mstr bdrms (1 on mn flr), elevator…see 4 yourself! Elise Kalles** & Corinne Kalles* ext. 555

PALACE IN THE COUNTRY!
$3,680,000. Considered The Bridle Path of Richmond Hill, featuring 2 acres, 6+2 bdrms, 10 baths, indoor & outdoor pools + courts, elevator, wrought iron gates, 4 car garage and more. Michelle Schipper** & David Zaikin** ext. 289/545

BAYVIEW GLEN PALACE!
$1,899K. Exquisite fam home. 5+3 bdrms, 8 baths, mn flr study, top of line appl. Wrought iron staircase, hrdwd, pool, cabana, waterfall, 3 car gar+more. Michelle Schipper** ext. 289

A DREAM HOUSE
$1,599K. Stunning departure from the ordinary!!! California style cstm fam home designed for entertaining. Lndscpd grdn w/ingrnd pool. Spac principal rms. Corinne Kalles* ext. 555

PRESTIGIOUS OLD THORNHILL
$1,449K. Beautiful cstm home featuring 5,000 sf. of lux living. 5+1 bdrms, 5 baths, fin'd bsmnt, main floor study, pool size lot, professionally landscaped. Michelle Schipper** ext. 289

CUSTOM FAMILY HOME
New price $1,090K! Loc on quiet court, prestigious Old Thornhill. Bldr's own home. Top qlty fin's. 5+1 bdrms, 5 baths, fin'd bsmnt. Fab. lot w/mature trees. Michelle Schipper** ext. 289

FIRST PRESENTATION
Prime Armour Heights fam hm. Lrge 4 bdrms, 5 baths on premium lot. Ready to move in! Must see! Adeana Axler* ext. 230

MOVE RIGHT IN...
To this stunning fam home. Tastefully reno top to bottom. Mature landscaping offers complete privacy. High demand loc with best schools. Don't delay!! $799,000. Corinne Kalles* ext. 555
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$689,000. Superb renovation on desirable cul-de-sac. 4 bdrms, 3 baths, family rm w/o to garden, designer kitchen, elegant décor, beautiful landscaping. A gem. Elaine Chelin* ext. 269

DRAMATIC REDUCTION – LOVELY BACKSPLIT
$479,900. Reno'd top–bottom – new appl; wndws; roof & more. 4+1 bdrms+fin'd bsmnt, hrdwd/laminate flrs; fam rm-oversized w/frplc; walk to all–exc street lot. Paula Bernstein* ext. 228

DAVENPORT TOWNHOUSE - $399,900
Two storey, bright 2 bedroom condo. Private enclosed garden & underground parking. Walk to George Brown, Casa Loma & subway. Cheryl Joseph* ext. 235

1st AD! BATHURST / LAWRENCE
$254,000. Great value! 2 bedroom, 2 bath condo. Fabulous tree top unobstructed view! 1 Parking, locker, full time concierge, pool, etc. Cheryl Graff* 416-441-3778

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bathurst/wilson $1,050,000. 4+1 bdrms, 5 baths, hrdwd flrs, gorgeous LR/DR comb, designer kitchen, w/out to deck, fam rm, office, finished basement, w/out to pool & garden.

bathurst/steeles $499,900. 3+2 bdrms, 3 baths, open concept combined LR/DR, family room, walkout to garden, finished basement, double garage, 66' wide lot.

bathurst/clark $1,598,000. 5+1 bdrms, 7 baths, hrdwd flrs, elegant lr and dr., main floor office, huge fam rm w/ 3 sided gas f/place, walkout to magnificent pool. mature treed private exquisitely landscaped garden. 4 car garage.

bathurst/clark $1,688,000. 4+1 bedrooms, 6 baths, state-of-the-art kitchen, walk-out from superbly finished basement, maple floors, gorgeous mature treed pool size garden. 3 car garage, 100' x 150'.

yonge/clark $1,179,000.4 bedroom penthouse, huge master suite, gas fireplace, fabulous white eat-in kitchen, granite floors, huge dining rm, living rm & family rm. Breathtaking views of sunrise and sunsets from terraces.

bathurst/steeles $369,000. 1550 sq ft. superb totally reno'd luxury condo. 2 bdrms, 2 full baths, s.w. view, eat-in kitchen, hardwood floors, balcony. EXQUISITE RENO.

bathurst/clark $399,000. 4 bdrms, main floor family rm w/fplc, lr/dr comb., hardwood floors, eat-in kitchen, main flr laundry, entry from double garage, w/out to huge garden.

bathurst/clark $349,900. 3 bdrms, 4 baths, new windows, new roof, laminate floors, eat-in kitchen, entry from garage, huge deck, large park-like garden, fnshd bsmt, quiet cres.

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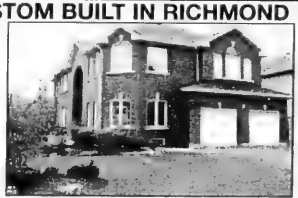

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3 bdrm bungalow, 2 baths, 2 kitchens, fin bsmnt with private entrance, garage, steps to all.

BATHURST/STEELES
Large 2 bedroom condo, 2 baths, corner unit, balcony, parking, locker, A-1 buy.

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CUSTOM-BUILT BEAUTY @ BATHURST/STEELES
$629,000. 4+1 bdrms w/soaring ceilings, o/size windows, hrdwd in LR/DR, gourmet kit, 2 ensuites, fin bsmnt w/sauna, wet bar, F/P, 3 pce. **Steve/ Ellen Fisher, Century 21 Heritage Grp. 905-764-7111**

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$359,900. Gorgeous 3 bdrm + family rm, approx. 1,825 sq. ft., 2nd floor laundry, 9 ft ceilings, strip hardwood. Best street. Perfect layout. L/R, D/R combo.

BATHURST/LAWRENCE
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30 CONDOMINIUM FOR SALE

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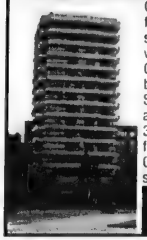

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80 Antibes, 2 br., 1 1/2 baths, 2 prkg., ravine view, shabbos elevator, syn. onsite. 416-661-1665.

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75 APARTMENTS FOR RENT

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Bathurst/Lawrence, lrg. 1 bed. bsmt. apt., 8' ceilings, 4 pc. bath, laundry. No pets or smoking. Call 416-789-0828.

Gates of Bayview, facing west, newly reno., lrg. 1 bdrm. apt., w/walk-in closet, new appliances, great view, a must see. $1250. 416-948-3085. Avail. Nov. 1.

75 APARTMENTS FOR RENT

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78 SHORT TERM RENTAL AVAILABLE

Clark/Hilda, furnished, 2 bdrm., 2 bath, prkng., rec. cntre. Dec. 1-March 31 (flex.). 905-889-4382.

105 COTTAGE FOR SALE

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Aquarius-Hollywood, lux. 2 bdrm., 2 bath, excellent condition, furn. condo on ocean, excellent views. Avail. Jan. 12, 3 mo. min. $2500/mo. US. 416-661-1389, (Mon.-Fri., 9 a.m.-5 p.m.).

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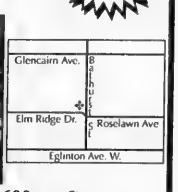

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Coast to Coast

Students study death and dying

By MYRON LOVE
Prairies Correspondent

WINNIPEG — When Rochel U. Berman learned that the Gray Academy's Joseph Wolinsky Grade 11 class was going to be visiting the Chesed Shel Emes funeral home and the Shaarey Zedek cemetery as part of their Jewish life-cycle program, the former Winnipegger and author of the new book, *Dignity Beyond Death: The Jewish Preparation for Burial*, came to Winnipeg from her home in Florida to spend the day with the students.

"This is the only Jewish high school program in North America that has a unit on Jewish death and dying rituals," Berman says.

The students started their day with a tour of the Chesed Shel Emes, Winnipeg's non-profit, community-run funeral home. They had a question-and- answer session with Chesed executive director Rena Boroditsky and Berman.

The duo fielded questions about suicide (people who have committed suicide are no longer buried separately as they once were), tattoos (anybody coming into the Chesed Shel Emes with tattoos is now accepted for Jewish burial), conversion (Boroditsky noted there was one situation where the deceased was still in the process of converting but was too ill for the brit milah, but he was allowed to have a Jewish burial) and how overweight individuals are accommodated (there are special caskets for heavier people).

In the afternoon, the students, their teachers, Lawrence Goldstine and Karen Richter, and Berman first visited the Shaarey Zedek cemetery then the Rosh Pina Cemetery and the grave of Berman's father, the late Benjamin Yudovitch.

The Jewish life-cycle program was started 20 years ago by Rabbi Charles Grysman when he was vice-principal in charge of Judaic studies at Joseph Wolinsky. (Grysman now lives in Toronto where he is the rabbi at Zichron Yisroel Congregation.)

"There are two halves to the course," says Goldstine. "Rabbi Grysman reasoned that there are two things in life – death and relationships – that everyone has to deal with."

At the cemetery, he says, students learn how cemeteries are laid out.

They visit the mausoleums that contain the remains of rabbis Twersky and Gruber (former prominent rabbis of Winnipeg), the children's section, the grave of Joseph Wolinsky and the graves of family and acquaintances.

Through the course, they learn about taharah (the cleansing of the body), shivah (the seven-day mourning period following the burial) and shloshim (the 30-day mourning period following the burial).

Rochel Berman's interest in taharah and chevrah kadishah work was sparked by her own father's death 20 years ago. As with most people in the Jewish community, she says, she knew little or nothing about the Jewish rituals where death is concerned.

At the time of her father's death, she says, she had only negative stereotypes about what a chevrah kadishah was. But upon returning to New York, she decided to join one.

"I was amazed at the respect and dignity the members of the chevrah kadishah had for the deceased," she says.

She became a founding member of the Westchester Chevra Kadisha. Over the years, she has written major stories about taharah for the Jewish Telegraphic Agency and *Hadassah* magazine. The response to the articles was so great that she was persuaded to write a book about it.

Dignity Beyond Death, she says, examines the rituals of preparing the dead for burial from the point of view of those volunteers who undertake it. Berman combines interviews with anecdotal material. She deals with the history of taharah, family dimensions, the personal impact, dignity in the face of the Holocaust and survivors' experiences in the ghettos, modern terrorism and education.

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Ex-NHLers to coach Israeli hockey teams

Continued from page 1

In another development, Maislin said an announcement on the construction of a new multi-purpose hockey rink in the greater Tel Aviv area might be made by early 2005.

The moves are all part of a major effort to improve the quality of hockey in Israel and lay the foundation of a competitive program that could eventually be good enough to ice an Olympic-calibre team. What's more, developing hockey in Israel would help boost the profile of the Jewish state and normalize its public image, Maislin said.

Already, media in Canada and the United States are fascinated by the coaching story and he's received calls about it from as far away as Russia, said Maislin, who headed a failed bid to purchase the Buffalo Sabres two years ago.

Prior to the juniors lacing up for an IIHF Division 3 qualifier in Sofia, Bulgaria, in March, the team will fly to Los Angeles and Toronto for exhibition games and practice sessions. In Los Angeles, the under-18s will play the Mexican national junior team at the Staple Center. That match will bring together the Hispanic and Jewish communities in a spirit of friendship and cement relations between the two groups, Maislin said.

Perron, who works for Maislin's trucking firm, said he visited Israel this past summer at his employer's behest and was impressed by what he saw. Not only is the country beautiful, he said, but visiting biblical sites and dipping in the Sea of Galilee, "where Jesus walked on the waters," was particularly moving to him and his wife.

During his visit, Perron joined instructors from the Roger Neilson Hockey School to coach Israeli youngsters at the Canada Centre rink in Metulla. Under Neilson, the onetime NHL coach who died last year from cancer, the school has held summer programs at the Canada Centre for several years.

Perron said the Israeli kids were eager to learn the game, but only three or four of them could be said to be as talented as Canadian kids in their age group. Surprisingly, he said, "the Israeli kids play a little like Canadians. They're pretty tough. They want to take the body."

Perron said coaching in the Canada Centre had an extra, down-home dimension to it. When he entered the rink, he noticed the sweater of former Hab great Jean Beliveau hanging from the rafters. Beliveau visited the rink during the 1997 Maccabiah Games when he served as the Canadian team's chef de mission.

"He's my idol," Perron said. "For me, it was a great feeling, since I was in the same place he [visited] as a guest."

Maislin, who took over control of the IHFI at the request of the organizations' Israeli president, Sergei Matin, said the strategic goal is to lay the foundation for the long-term development of hockey in Israel.

Canadians Alan Maislin (left) and Jean Perron (right) are helping Russian-born Sergei Matin develop hockey in Israel.

At the heart of the effort are the plans to construct a rink in the Tel Aviv area. That will make the sport more accessible to thousands of young Israeli athletes. The Canada Centre's rink, he noted, is situated virtually on the Lebanese border, far from the country's major population centres.

Negotiations in Israel to erect the arena are under way, with Los Angeles businessman Leonard Silverberg chairing the effort. Maislin said he had recruited Philadelphia Flyers owner Jay Snider to head up the fundraising effort for the rink, along with Dan Marian, president of America Israel Investments.

The group's vision is for a 5,000-seat Olympic-sized rink, which would convert to a roller rink and be available for rock concerts and basketball.

A rink in central Israel could eventually lead to at least 5,000 youngsters enjoying the sport, up from the 100 or so currently participating in programs in Metulla, he said.

Other projects on tap include a "hockey mission" to Israel that would combine hockey in Metulla with a tour of the Jewish state. In addition, Perron, McGuire and Philadelphia Flyers coach Ken Hitchcock are expected to join the Roger Neilson instructors in Metulla next summer for on-ice training sessions, he said.

Moshe Eizenman, who four years ago began the process of improving the Israeli junior program, said Israel's senior team will also benefit by the effort to develop junior players. One 16-year-old Israeli, Oren Zamir, so impressed Perron last summer with his hockey and leadership skills that Eizenman helped enrol the forward with the Notre Dame Hounds hockey program in Saskatchewan.

Supporters of Israeli hockey in Toronto helped underwrite Zamir's expenses in Saskatchewan, and if his experience proves successful, Zamir may be able to play junior next year in Toronto, Eizenman said.

If one athlete a year is helped in that way, within five years the Israeli junior and senior teams will have a strong nucleus of players to make them competitive internationally, Eizenman said.

As for this year's team, plans are for the under-18s to fly to Toronto from Los Angeles in February and train under Perron. In addition, an exhibition game versus a (mostly) Jewish team in a community fun event is being planned, as are visits by the young Israelis to local Jewish schools, Eizenman said.

In the meantime, Israeli hockey organizers recognize the need to beef up the junior and senior teams with local ringers who are eligible to play for Israel. Plans are being formulated for a tryout camp in Toronto sometime in November under the watchful eyes of Perron and McGuire.

Eizenman's three sons, Alon, who is playing professional hockey in France with the Tours Black Devils, Erez, who plays at the University of Toronto, and Oren, who was named to the NCAA's Eastern College Athletic Conference all-rookie team last season with the RPI Engineers, will likely play for the senior team, he said.

For more information about tryouts, call Eizenman at 416-633-4507. The IHFI is also soliciting volunteers eager to see Israeli hockey improve.

Chiropractor of the Year remembered for his zest for life

By ELI SHUPAK
Special to the CJN

Michael Brickman always had time to celebrate life. Whether it was coaching his son's house league basketball team at the Bathurst Jewish Community Centre or teaching students the art of his profession, the highly respected owner of Downsview Chiropractic and two-time former Maccabiah Games participant made the most of everything he took part in.

Brickman died suddenly on Aug. 21 of unknown causes. He was 39.

With a patient list of over 2,000, Brickman was named the 2000 Chiropractor of the Year as voted on by readers of Canadian Chiropractor magazine. He was a member of the Ontario Chiropractic Association's (OCA) board of directors, chairing the student and conference committees.

Brickman, a 1989 graduate of Life University in Marietta, Ga., was the first Canadian director of the International Chiropractic Association (ICA) from 1995-2000 and represented the country at the World Health Organization assembly in Geneva, Switzerland.

In 1996, Brickman was inducted as a Distinguished Fellow of the ICA and earned his Fellowship with the International Chiropractic Pediatric Association.

"He touched so many people," said his wife Marlene, to whom he was married for 16 years after being high school sweethearts. "I will remember my husband as someone who gave it all to everyone.

"He had a big heart and always made you feel good with a smile on his face and a hug to embrace you. He lived life to the fullest. It's a lesson for us all. He will always leave with me and my kids [Zane, 12, and Arielle, 10] a very positive outlook on life. We all need to learn that zest for life that he had because it really is very special."

Brickman swam in two Maccabiah Games, winning a bronze medal on the 1985 relay team. He was previously treasurer of Maccabi Canada's Ontario region and co-chaired two golf tournaments that helped raise money to send athletes to Israel.

"He was probably one of the gentlest people that I've come to know in my lifetime," said Maccabi Canada's honourary vice-president Harold Cipin, who was a friend and patient of Brickman's for the past 10 years.

"Part of Maccabi's mandate was to reach out to former athletes who competed for Canada to come back and give to the program. When I asked Michael to do that, he didn't hesitate and became an active member."

Brickman was also very involved with the OCA and Marlene spoke recently at its convention on her husband's behalf to instill some words of inspiration to the students as they move forward in their chosen field. She will continue to run the Sheppard Avenue clinic in Michael's honour, something they did as a team for the past 11 years.

Two memorial funds were set up in Brickman's memory. Donations to the Canadian Memorial Chiropractic College (CMCC) will go towards a students' rec room, a learning centre and scholarships to the school. To donate, call the CMCC at 416-482-2340, extension 194.

Another fund was set up for the Association for Soldiers of Israel. Donations can be made by calling 416-783-3053.

Sports heroes make it cool to be Jewish

something

By MIRIAM PORTER

It was almost 9 a.m. I rubbed my still tired eyes and eagerly drank my morning coffee in my oversized pink ceramic mug. The *Toronto Star* was in front of me on my cluttered desk (kitchen table). As I flipped through it to find the movies section, something unusual caught my attention. On the front page of the sports section, I saw Hebrew writing. I rubbed my eyes again. Yes, it was still there. I was intrigued.

In English, the headline read, "Athletes keeping the faith" and in Hebrew, "Yom Kippur." I have been reading the newspaper for a long time without ever opening the sports section. I was happy with this choice. Sports and I don't get along. But as I cautiously read my very first sports article, it was definitely not what I expected. It was about famous athletes who chose their Jewish faith over sporting events. I felt a strong sense of Jewish pride.

Noah Cantor, Toronto Argonauts defensive tackle, spoke out on his observance of Yom Kippur. Cantor is the only Jewish player in the Canadian Football League. He refused to play on Yom Kippur and the rest of his team supported him. The game time was changed because of this. The *Toronto Star* reported, "It's believed to be the first time the CFL has shifted a game for Yom Kippur."

I was impressed. I thought back to the time I was a Girl Guide and the only Jew in my troupe of 10-year-old girls. I tried to explain to them why I kept kosher and why I couldn't go to meetings on Friday nights. Trust me, it was not easy. It never is when you are the minority.

Cantor is not alone is his endeavours. Shawn Green, a former Blue Jay and now a first baseman for the Los Angeles Dodgers, said he would not play baseball on Yom Kippur day in observance of the religious holiday. Although he compromised and played on the eve of Yom Kippur, it's still a huge milestone where sports and Judaism are concerned. Green, who is not Orthodox, said, "Playing one of the two [games] is the most consistent with my beliefs as a Jewish person."

The following week I was upset to learn that several rabbis criticized Green's bold decision. They were displeased he chose to observe only the day of Yom Kippur and not the holiday in its entirety. One rabbi expressed that what Green did "makes no sense" and said, "It's a very bad example to Jewish boys and girls." What? I was shocked. Green made his brave and passionate decision within the context of his religious identity.

It's unfortunate some people looked down on Green and failed to see his strength and courage and what a big step he took. I believe instead of considering what Green didn't do, we should applaud what he did do.

As Jews in the Diaspora, we live in a secular world and it's difficult to hold onto our Jewish customs and traditions. I have Jewish friends who have never observed Yom Kippur.

Perhaps their kids will see a popular athlete speaking out and taking a stand and start to ask questions about their own Judaism. Perhaps future high schools, colleges and universities will stop scheduling sporting events on religious holidays. Perhaps more athletes will take a stand similar to Dodger's pitcher Sandy Koufax. In 1965, he refused to pitch in a World Series game on Yom Kippur. Then there was Hank Greenberg of the Detroit Tigers who observed Yom Kippur in 1934 instead of playing an important game. He received a standing ovation when he walked into synagogue that year. These inspiring stories from the past are desperately needed in our future.

Kol hakavod to Green and Cantor for taking a stand and putting Judaism before sports. They are raising awareness and speaking out positively about their religious beliefs. They are making it cool to be Jewish. It's about time.

Miriam can be reached at Miriam@jtvproductions.net.

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Epi on Education

Seymour Epstein

Both Montreal and Toronto are fortunate to each have a university-based training program for teachers in Jewish schools: the Jewish teacher training program at McGill University and the Jewish teacher education program at York University, respectively. While this model of Jewish teacher education is slowly spreading across North America and sprouting up in other Diaspora communities, Montreal and Toronto are pioneers and have been running their programs for decades. I have an intimate connection with both the McGill and York programs, since I helped found the former and have been teaching in the latter for the past five years.

One fear that was expressed in these programs' formative years was that Jewish families would not be supportive of their own children entering the teaching profession, given the relatively low salaries of teachers. I even remember one meeting where my chairman asked for a benchmark of success, and I answered that success would be achieved when he wanted his child to be a Jewish studies teacher!

Surprisingly, those of us who have been observing the growth of these programs have noticed a significant number of students from affluent families. It seems that their families' wealth permits them to consider a profession in which their salary might not be their only source of income. While I am militant about teachers earning decent wages, I must praise these students for following their passion.

Another aspect of these programs is the high level of Hebrew language and Judaic knowledge found among many of the students. My own course at York is conducted in Hebrew and consists of readings in classical Jewish texts. While some students are stronger than others, the general level of the class is such that together we can read ancient Hebrew texts, as well as commentary from the Middle Ages and modern Israeli writing, with relative ease – all the while conversing mostly in Hebrew.

That wonderful phenomenon should not be taken for granted. It is proof of the efficacy of our Jewish schools and evidence of a generation of young Jews who will not merely continue Jewish life, but will proactively create new platforms of Jewish learning.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Rabbi Hecht, renaissance Torah scholar

By AVRUM ROSENSWEIG

URBAN WRITER

Fundamentalism crept into Judaism in a most vociferous manner while we weren't really looking. Its manifestation has been the proliferation of teaching that encourages the learning and understanding of Judaism in a simplistic and protectionist manner, with an emphasis on religious experience versus a diverse and challenging intellectual and existential pursuit of truth.

The mainstream, however, is forever challenged and forced to adjust by alternative forms of thought and practice, and those individuals who recognize the limitations of singular thinking.

Within the Orthodox community, one such alternative is offered by Nishma, a local institute of Jewish learning founded and directed by Rabbi Benjamin Hecht.

Rabbi Hecht was born in Ottawa, attended Ner Israel Yeshiva in Toronto and later received smichah – rabbinical ordination – in Jerusalem. The basis for his approach to Jewish thought stems from his study of two great luminaries of the last generation, Rabbi Moshe Feinstein and Rav Joseph Soloveitchik.

Nishma was started about two decades ago and its main offices are in Toronto. Its students and followers, however, are spread throughout the world in such places as New York City, Sweden and Israel.

Rabbi Hecht's philosophy and teachings are seductive because at their core is the concept of "*aylu v'aylu divrai elokim chaim*" – literally translated as "this and that are the living words of God." In real terms, *aylu v'aylu* – as taught by Rabbi Hecht in his classes such as "Women in Judaism" – means that truth within Torah has 70 faces, not one singular approach as many would have you believe.

Rabbi Hecht, an exceptional intellectual, teaches Torah within this framework by providing his *talmidim* (students) with a plethora of options on Jewish issues within Orthodox thought. He then instructs students to grapple with the vast spectrum of views, research them – as one would do in any scholarly pursuit – and come to a conclusion that is in sync with his or her innate way.

In short, Rabbi Hecht asks powerful questions and then empowers the learner by demanding that he or she discover an answer that is compatible with his or her own philosophical bent.

Nishma produces brilliantly written weekly and monthly newsletters (see www.nishma.org) on controversial issues and questions such as: What is our obligation to the non-Jewish world? How is homosexuality seen within halachah? Is it right to return land for peace?

Rabbi Hecht is gutsy and intrepid in his Torah teaching, and his no-holds-barred writings challenge the Jewish mind to possibilities.

I am honoured to have Rabbi Hecht as my brother-in-law, as he is an exceptional human being. Despite my non-Orthodox lifestyle, he has shown me the colourful possibilities within Judaism. He is my mentor and the first person to teach me about self-help and the imperative of pursuing one's own passion. The insightful guidance he imparted to me was all gleaned from his Torah knowledge.

Recently, Rabbi Hecht's daughter, Dodi-Lee, wrote an article for the Yeshiva University newspaper in which she detailed her father's dream of launching a dynamic yeshiva that would teach views from across the spectrum of Orthodox Jewish thought and proudly embraces the diversity of ideas and debate.

In a time that is sometimes referred to as a dark age of thought, the realization of this dream would be a splendid tasting fruit on the plate of Jewish learning. For now, Nishma and its various educational tools, run by a creative and bold director, serve as a vibrant and loyal home to intellectual prowess, true Torah scholarship and the pursuit of truth.

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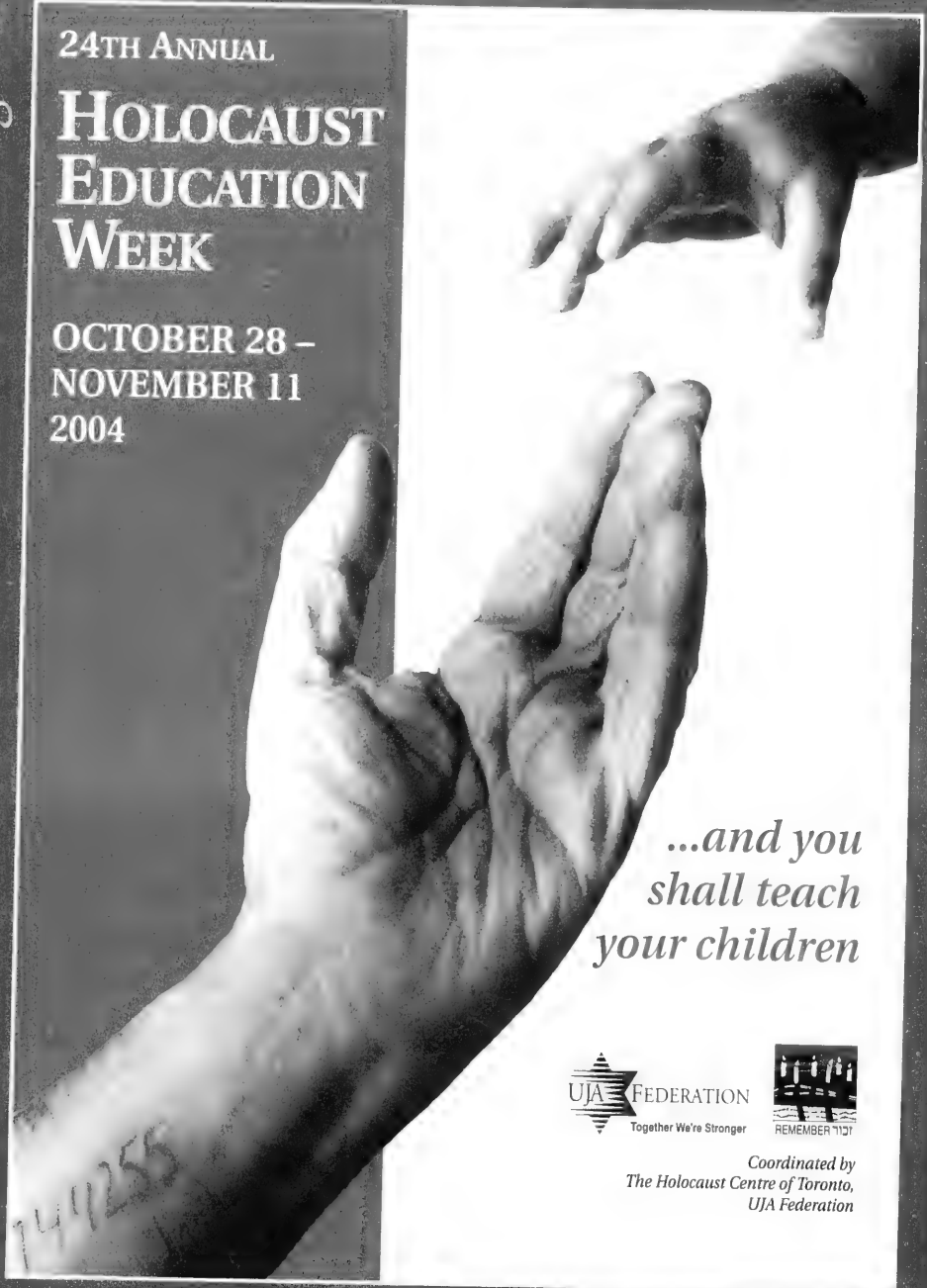
24TH ANNUAL

HOLOCAUST EDUCATION WEEK

OCTOBER 28 – NOVEMBER 11 2004



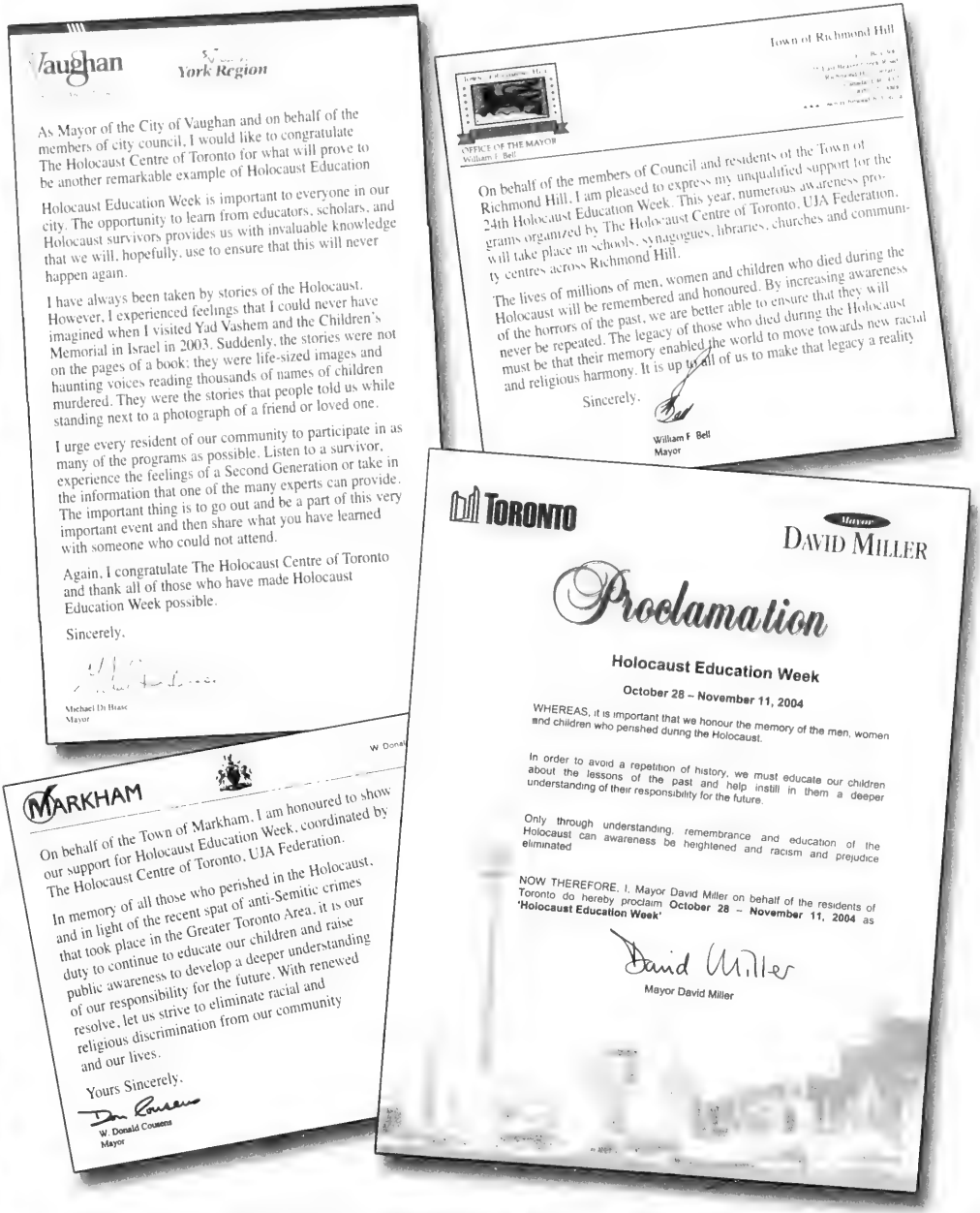
...and you shall teach your children

UJA FEDERATION
Together We're Stronger

REMEMBER זכור

Coordinated by
The Holocaust Centre of Toronto,
UJA Federation

In Support of Holocaust Education Week



Vaughan
York Region

As Mayor of the City of Vaughan and on behalf of the members of city council, I would like to congratulate The Holocaust Centre of Toronto for what will prove to be another remarkable example of Holocaust Education

Holocaust Education Week is important to everyone in our city. The opportunity to learn from educators, scholars, and Holocaust survivors provides us with invaluable knowledge that we will, hopefully, use to ensure that this will never happen again.

I have always been taken by stories of the Holocaust. However, I experienced feelings that I could never have imagined when I visited Yad Vashem and the Children's Memorial in Israel in 2003. Suddenly, the stories were not on the pages of a book; they were life-sized images and haunting voices reading thousands of names of children murdered. They were the stories that people told us while standing next to a photograph of a friend or loved one.

I urge every resident of our community to participate in as many of the programs as possible. Listen to a survivor, experience the feelings of a Second Generation or take in the information that one of the many experts can provide. The important thing is to go out and be a part of this very important event and then share what you have learned with someone who could not attend.

Again, I congratulate The Holocaust Centre of Toronto and thank all of those who have made Holocaust Education Week possible.

Sincerely,

Michael Di Biase
Mayor

Town of Richmond Hill

OFFICE OF THE MAYOR
William F. Bell

On behalf of the members of Council and residents of the Town of Richmond Hill, I am pleased to express my unqualified support for the 24th Holocaust Education Week. This year, numerous awareness programs organized by The Holocaust Centre of Toronto, UJA Federation, will take place in schools, synagogues, libraries, churches and community centres across Richmond Hill.

The lives of millions of men, women and children who died during the Holocaust will be remembered and honoured. By increasing awareness of the horrors of the past, we are better able to ensure that they will never be repeated. The legacy of those who died during the Holocaust must be that their memory enabled the world to move towards new racial and religious harmony. It is up to all of us to make that legacy a reality

Sincerely,

William F. Bell
Mayor

MARKHAM

On behalf of the Town of Markham, I am honoured to show our support for Holocaust Education Week, coordinated by The Holocaust Centre of Toronto, UJA Federation.

In memory of all those who perished in the Holocaust, and in light of the recent spat of anti-Semitic crimes that took place in the Greater Toronto Area, it is our duty to continue to educate our children and raise public awareness to develop a deeper understanding of our responsibility for the future. With renewed resolve, let us strive to eliminate racial and religious discrimination from our community and our lives.

Yours Sincerely,

W. Donald Cousens
Mayor

TORONTO

Mayor
DAVID MILLER

Proclamation

Holocaust Education Week

October 28 – November 11, 2004

WHEREAS, it is important that we honour the memory of the men, women and children who perished during the Holocaust.

In order to avoid a repetition of history, we must educate our children about the lessons of the past and help instill in them a deeper understanding of their responsibility for the future.

Only through understanding, remembrance and education of the Holocaust can awareness be heightened and racism and prejudice eliminated

NOW THEREFORE, I, Mayor David Miller on behalf of the residents of Toronto do hereby proclaim **October 28 – November 11, 2004** as **'Holocaust Education Week'**

David Miller

Mayor David Miller

It is once again my great pleasure to invite you to participate in the 24th Holocaust Education Week, the largest and highest profile initiative of The Holocaust Centre of Toronto. A wide array of outstanding programs is, as usual, being offered to afford you the opportunity to explore and examine many different aspects of the Holocaust.

While our extensive program takes place annually in the fall, it is important to bear in mind that Holocaust education and remembrance should be ongoing throughout the year. Sadly, this fact is brought home to us almost daily as we witness the increasing prevalence of religious and racial intolerance, accompanied by a rise in anti-Semitic incidents and anti-Israel rhetoric and ongoing violence – not only around the world, but even here at home in Canada.

We, at The Holocaust Centre, consider it our obligation to remember those murdered during the Holocaust, and to educate the public, particularly students, in an effort to ensure that tragedies such as the Shoah do not recur. This is achieved through events such as Holocaust Education Week and the selfless efforts of our most cherished resource at the Centre, our survivor speakers, who teach the lessons of the Holocaust to students during the academic year. You will be able to hear many of these remarkable people speak during this year's event.

I would like to congratulate and thank Honey Carr and Joan Shapero and their committee for their passion and commitment in providing an excellent roster of programs for Holocaust Education Week. I do hope that you will avail yourselves of the opportunity to participate in as many as possible.

Howard Driman
Chair,
The Holocaust Centre of Toronto,
UJA Federation

UJA FEDERATION
Together We're Stronger

Once again, UJA Federation of Greater Toronto and our community are expressing their commitment to remember the Shoah and teach its lessons through the 24th annual Holocaust Education Week.

This year's event – the largest in the world – could not be more timely. Many think the challenges of anti-Semitism have largely been met and have even begun to recede. However, recent horrific acts of anti-Semitism around the world and here in our community show us otherwise.

Today's harsh reality underscores the need to learn from the past and confront current dangers. With this reality, the relevance and importance of Holocaust Education cannot be overstated. The resurgence of anti-Semitic sentiment must be met with renewed dedication to remember, to teach, and to act, in order to safeguard our community.

Holocaust Education Week, with more than 125 impactful programs, provides thousands of people from diverse religions and nationalities with the opportunity to truly understand the horror of the Holocaust and to rededicate themselves to acceptance and tolerance. Even one act of racial or ethnic violence diminishes us all.

On behalf of UJA Federation, I want to thank the many organizations, religious and educational institutions, and bookstores for participating in this crucial program. I invite you to support this vital event.

Best wishes,

Leslie Gales
Chair of the Board, UJA Federation

24th Annual Holocaust Education Week

Overturned tombstones, anti-Semitic graffiti, library book burnings: Europe 1933 or Canada 2004? Attacks on Jewish homes, cemeteries, institutions and synagogues are all too familiar. We may have thought that these were behind us. But are they? According to Simon Wiesenthal, "The Holocaust didn't begin with ovens. By then it is too late. It begins with words." But it doesn't end with words. Unfortunately, today, we have again witnessed the words and actions from the past.

Holocaust Education Week provides the public with education about the events and social history of the Holocaust in a variety of ways. This year's numerous programs once again address challenging topics and feature important speakers from around the world. First-hand testimony by our survivor speakers bears witness to the horrific murder of European Jewry and to others caught in the Nazi web. It is imperative that we honour and memorialize the six million. In today's political, ethnic and social climate, it is also imperative that we learn from the past and not be condemned to repeat it. We believe that knowledge and education can, hopefully, stop the recurrence of genocide.

We would like to thank Howard Driman for his guidance and support. It has been our privilege to work with a dedicated volunteer committee, aided by Mary Siklos, event coordinator, whose efforts make this world-class event possible.

Please mark your calendars. There is an overwhelming choice of stimulating events and informative exhibits. Up-to-date information can be accessed on our website: www.holocausteducationweek.com

The rejection and prevention of discrimination and hatred must start at an early age. Each of us has a personal responsibility toward achieving this goal.

Joan Shapero

Honey Carr

Joan Shapero and Honey Carr
Co-Chairs, Holocaust Education Week 2004

THE CHRISTIAN-JEWISH DIALOGUE OF TORONTO

2 Carlton Street
Suite 800
Toronto, Ont.
M5B 1J3
(416) 598-4242

The Holocaust Remembrance Committee of Christian-Jewish Dialogue of Toronto owes a great deal of thanks to the Holocaust Education Week Committee, as it gives us a chance to reach out to the non-Jewish community with our varied programs in many churches in the Greater Toronto Area and beyond. It takes a lot of coordination, but the results are overwhelmingly positive, as ministers and priests assist in bringing education, understanding and good will into their churches. I cannot thank them enough for their friendship and trust. I want to especially welcome those churches that joined us for the first time this year.

It is my great pleasure to introduce my new Co-Chair, Pastor Lenise Francis of St. Ansgar Lutheran Church. She will be a great asset to our Committee, and especially to me, as I look forward to a wonderful working relationship.

Ada Wynston
Co-Chair, Holocaust Remembrance Committee

REGIONAL JEWISH COMMUNITIES OF ONTARIO

RJCO is honoured to participate in Holocaust Education Week once again by offering a variety of programs in 12 communities throughout Ontario. In many ways, this reflects the growing diversity and vibrancy of our communities. The positive working partnership between our organization and the Holocaust Education Week Committee has enabled us to offer these keynote presentations.

As we move further in time from the immediacy of the Shoah, the impact and the importance of the lessons to be learned remain ever more crucial. The responsibility falls to each one of us, whether in smaller communities or larger ones, to ensure that the significance of the Shoah for all humanity endures. Holocaust Education serves as an important and timely vehicle that can foster better understanding, and ultimately better relations, between all humanity.

On behalf of the entire Executive of RJCO, I offer sincere thanks to the many volunteers who work to make each event in our communities a success. May Holocaust Education Week serve as a catalyst to strengthen the bonds between us.

Richard Kizell
Chair, Regional Jewish Communities of Ontario

24th Annual Holocaust Education Week

Opening Night Program

Thursday, October 28 – 7:30 pm
Adath Israel Congregation
37 Southbourne Avenue, Toronto
416-635-5340

TO BETTER SERVE AND PROTECT:

Preserving the Peace and Protecting Human Rights Through the Lessons of the Holocaust

In 1998 CHARLES H. RAMSEY, Chief of Police of the Metropolitan Police Department, Washington, D.C., was invited to visit the U.S. Holocaust Memorial Museum. "It was without question the most powerful experience I'd ever had in my life," he said. Later, he returned for a more lengthy visit and noted, "I began to recognize that it wasn't just Nazi soldiers who were the oppressors, but local police officers as well. I had never known of the involvement of the local police in rounding up Jews."

Chief Ramsey subsequently initiated a program with the Museum, which has been attended by every officer in the Washington, D.C. police force, and is mandatory for all new recruits. It includes a guided tour by a Museum docent, with discussion following, and a series of lectures, covering subjects such as police practices in Nazi Germany and the similarities and differences between the mandates of the local police in the Third Reich and those of the Washington, D.C. police force. The program is also attended by members of the police forces of Baltimore and an increasing number of other U.S. cities, in addition to all agents of the FBI.

Chief Ramsey will discuss the unique program for which he is responsible and its effect on participants.

Charles H. Ramsey

This program is generously co-sponsored by Larry and Bonnie Moncik, George and Eleanor Getzler and their families, in loving memory of their parents Abraham and Ida Moncik.

FRIDAY, OCTOBER 29

8:00 pm

Beach Hebrew Institute
416-694-7942
109 Kenilworth Avenue, Toronto

"LESSONS OF THE HOLOCAUST – WERE THEY EVER LEARNED?"

LEO ADLER, born in Germany, is the son of Holocaust survivors. As Director of National Affairs of the Friends of Simon Wiesenthal Center for Holocaust Studies, he is involved in numerous educational programs and public campaigns. Mr. Adler is a member of the National Association of Criminal Defence Lawyers, the International Association of Defence Attorneys and the Canadian Forensic Society. He is also an Adjunct Professor at Osgoode Hall Law School of York University.

8:00 pm

Temple Emanu-El
416-449-3880
120 Old Colony Road, Toronto

"AFTER THE DESTRUCTION: HOW HOLOCAUST SURVIVORS BECAME JEWISH REVOLUTIONARIES"

In the days and months after their liberation, Holocaust survivors faced a world that had failed them. Not only could they no longer return home, but they were also forced to live in Displaced Persons camps in Germany and Austria. How did these survivors view the world? What message did they seek to give to the world and the Jewish people? Is it a message that remains important today?

DR. ABRAHAM J. PECK is the Director of the Academic Council for Post-Holocaust Christian, Jewish and Islamic Studies at the University of Southern Maine. His most recent book, *The Holocaust and History,* was co-edited with Dr. Michael Berenbaum. Dr. Peck is a former advisor to Elie Wiesel, was first Chair of the U.S. Holocaust Memorial Museum and Vice-Chair of its Committee on Archives and Library. He is the son of survivors and was born in a Displaced Persons camp in Landsberg, Germany. His talk will take place during the synagogue's regular Friday night service.

Generously co-sponsored by SF Partnership, LLP, Chartered Accountants, in memory of all those who perished.

For program changes visit our website
www.holocausteducationweek.com
or call our hotline **416-631-5689**

SATURDAY, OCTOBER 30

8:00 pm

Temple Emanu-El
416-449-3880
120 Old Colony Road, Toronto

"GERMAN HISTORY, FAMILY HISTORY: THE WAGNER CASE IN BAYREUTH"

DR. GOTTFRIED H. WAGNER is the great-grandson of German composer Richard Wagner and the great-great grandson of composer Franz Liszt. Born in 1947 in Bayreuth, Germany, he has been living in Italy since 1983.

An international multi-media director, musicologist and writer, Dr. Wagner is the recipient of many awards for his artistic and academic activities, as well as for his humanitarian involvements. He is the co-founder of The Post-Holocaust Dialogue Group with Dr. Abraham J. Peck of the University of Southern Maine. Dr. Wagner will discuss the history of his family's active, personal involvement in German history, taking Richard Wagner's anti-Semitic pamphlet *Jewishness in Music in 1850* as a starting point. He will then focus on the creation of the family's nationalistic-racist shrine in Bayreuth, its leading role in the Nazi regime and post-War attempts to conceal it.

This program is generously co-sponsored by the Rash family, in loving memory of Harry Rash and in honour of his great-grandsons, Hayden Gray Steinberg and Mason Harris Blake Drutz.

8:00 pm

Morris Winchevsky Centre
416-789-5502
585 Cranbrooke Avenue, Toronto

"THE LEGEND OF THE LODZ GHETTO CHILDREN"

IRENA KOHN, Ph.D. candidate at OISE, will discuss the fairy tale *The Legend of the Lodz Ghetto.* Written in Polish and accompanied by illustrations, it was created in Leon Glazer's tailor workshop and was found in the Ghetto's ruins after the War by survivor Abraham Wolf Yasni. A chronicle of the lives of the children who laboured in the workshop, it was designed in the form of an album for presentation to the Ghetto's Elder, Chaim Mordechai Rumkowski. Of the surviving documents of the Lodz Ghetto, the album constitutes a significant yet little known historical description of ghetto life. Ms. Kohn will consider the ethical responsibilities of inheriting such a complex historical document and what it might mean to "remember well."

Co-sponsored by the Morris Winchevsky School and United Jewish People's Order.

8:30 pm

Jewish Russian Community Centre
416-222-7105 ext. 230
18 Rockford Road, Toronto

"G-D IN THE HOLOCAUST"

RABBI YOSEPH ZALTZMAN is the Senior Rabbi and Executive Director of the Jewish Russian Community Centre. In his lecture, he will explore some central issues of Judaism, such as faith in G-d, facing adversities and our response to tragedies. A question period will follow. *Program in Russian.*

SUNDAY, OCTOBER 31

9:00 am – 3:30 pm

Baycrest Centre for Geriatric Care
416-785-2500 ext. 2271
Wagman Centre
55 Ameer Avenue, Toronto

"SURVIVOR FAMILIES: GENERATION TO GENERATION"

This conference for adult children of Holocaust survivors and their partners will explore the impact of the Holocaust on their families, their past and future, and their community.

Prize-winning author LEV RAPHAEL is one of America's earliest 2G writers. His latest of 15 books is *The German Money.* He has published hundreds of essays, articles, stories and reviews, and has keynoted international Holocaust conferences in London, Houston and Toronto. He will speak on *Exploring Survivor Issues Through Fiction.*

JEANETTE FRIEDMAN is the editor of survivor memoirs for the U.S. Holocaust Memorial Museum, an author and community activist. She will discuss *Children of Survivors: Where We've Been and Where We're Going.*

Other speakers include SUSAN JACKSON, Director, Community Planning, Community Engagement, Culture and Israel/Overseas Affairs, UJA Federation; BERNIE FARBER, Executive Director, Canadian Jewish Congress Ontario Region; PAULA DAVID, MSW., Coordinator, Holocaust Resource Project, Baycrest Centre; and ILLYSE LUSTIG, Resource Consultant, York Region District School Board.

$36 per person, includes lunch and materials. Kashruth observed. Limited space available. Pre-registration necessary by October 22, 2004.

For more information and to print a registration form, visit www.baycrest.org and click on events, or contact Brenda Quek at 416-785-2500 ext 2853.

Generously co-sponsored by Joseph Gottdenker, in loving memory of Gottdenker and Zuckerbrot families, along with UJA Federation of Greater Toronto and Canadian Jewish Congress Ontario Region.

9:15 am & 11:00 am

CHURCH SPONSORED PROGRAM

St. Peter's Anglican Church, Erindale
905-828-2095
1745 Dundas Street W., Mississauga

"MY PERSONAL TESTIMONY"

SALLY WASSERMAN, born in Katowice, Poland, will recount the story of her survival as a hidden child rescued by Righteous Gentiles in Poland and will reflect on the bravery of her rescuers, as well as honour the personal story of her mother.

9:30 am

CHURCH SPONSORED PROGRAM

Augsburg Lutheran Church
905-459-3262
224 Mill Street S., Brampton

"HANA'S SUITCASE"

In March 2000, a suitcase arrived at the Tokyo Holocaust Education Resource Centre. Painted on the outside were the words *Hana Brady, May 16, 1931* and *Waisenkind* – the German word for "orphan." Japanese children were full of questions: Who was Hana? What sort of girl was she? What happened to her? This program will explore the remarkable story of a journey of discovery that led the Centre's curator, Fumiko Ishioka, to Toronto.

10:00 am

CHURCH SPONSORED PROGRAM

St. Ansgar Lutheran Church
416-783-3570
1498 Avenue Road, Toronto

"MY PERSONAL TESTIMONY"

MARTIN MAXWELL, who escaped Nazi Germany on the Kindertransport to England, will focus his remarks on the Righteous Gentiles in the Holocaust. A glider pilot during the invasion of Normandy, he will also take part in a Remembrance Day service and speak about the importance of the 60th anniversary of D-Day.

10:00 am

Temple Emanu-El
416-449-3880
120 Old Colony Road, Toronto

"POST-HOLOCAUST GERMANS AND JEWS: CREATING A DIALOGUE OF UNDERSTANDING AND A PATH TO TIKKUN OLAM"

DR. ABRAHAM J. PECK co-founded The Post-Holocaust Dialogue Group in 1992 with DR. GOTTFRIED H. WAGNER, the great-grandson of German composer Richard Wagner. The Group seeks to turn the inherited legacies of children of Holocaust survivors and children of German perpetrators into a forum for intergenerational dialogue and social action. A dialogue between Peck and Wagner has recently been published in the book, *Second Generation Voices: Reflections by Children of Holocaust Survivors and Perpetrators.* They will discuss how these dialogues can lead to understanding and *tikkun olam* – repairing the world.

11:00 am

Jewish Storytelling Arts
Congregation Habonim 416-782-7125
5 Glen Park Road, Toronto

"TALES OF THE SHOAH"

The past comes to life through stories of the Holocaust as told by ELI RUBENSTEIN, MERYL ARBING, DAVID BENDER and others. *This program is in memory of the late Alec Gelcer (z"l). Presented with Congregation Habonim, Friends of Yiddish and UJA Federation Committee for Yiddish.*

1:30 pm

Oraynu Congregation for Humanistic Judaism
416-385-3910
Banbury Community Centre
120 Banbury Road, Toronto

"THE LIFE AND STORIES OF YEHUDA ELBERG: RESISTANCE FIGHTER, SURVIVOR AND WRITER"

LESLIE ROBBINS-CONWAY will tell stories by this acclaimed Yiddish writer. Elberg wrote about life in his Polish *shtetl* (village) reflecting its homespun values, no matter how far his characters are forced by circumstance to stray from humanistic ideals. Elberg was awarded Israel's Prime Minister's Award for Excellence in Literature, given only once before to a non-Israeli, and the Itzhak Manger Prize, often called the Nobel Prize of Yiddish Literature. Ms. Robbins-Conway is one of Canada's premier storytellers. She was the founder and, for many years, Artistic Director of Jewish Storytelling Arts in Toronto, and has performed across Canada in live performance, and on radio and on television.

2:00 pm

Lodzer Centre Holocaust Congregation
416-636-6665 ext. 0
12 Heaton Street, Toronto

"A SYMBOL OF HEROISM AND SACRIFICE: IRENE SENDLER"

RENATA SKOTNICKA ZAJDMAN will discuss the legacy of Irene Sendler, a Righteous Gentile who saved numerous children from the Warsaw Ghettto by smuggling them out and placing them in Christian homes. Zajdman, a friend of Sendler, escaped the Warsaw Ghetto at the age of 14, survived under false identity as a Catholic and was later deported to Germany as a Polish Christian slave worker. Following the War, she immigrated to Canada and founded the Montreal Chapter of the World Federation of Jewish Child Survivors of the Holocaust. She is also Associate Director of Living Testimonies, the video documentation archive at Montreal's McGill University.

Generously co-sponsored by Henry and Elaine Melnick, in memory of his parents who perished in the Holocaust, and the Polish-Jewish Heritage Foundation of Canada.

3:30 pm

Jewish Genealogical Society
416-967-6241 ext. 27
Shaarei Shomayim Congregation
416-789-3213
470 Glencairn Avenue, Toronto

"UKRAINIANS, JEWS & POLES IN EASTERN GALICIA: JUNE–JULY 1941"

In the weeks after the German invasion of the Soviet Union in June 1941, a swath of regions extending from the Black Sea to the Baltic witnessed a horrendous set of double murders. As the Wehrmacht advanced, the Russian secret police (NKVD) emptied its overcrowded prisons by slaughtering the inmates. Blaming the Jews for the Soviet crimes, enraged civilians beat, robbed and killed Jews. Although these atrocities are not secret - they figure in hundreds of survivor testimonies and in Soviet and German military and security-service reports – almost no one has tried to give an account of them. MARCO CARYNNYK, writer, translator and historical researcher, will address this gap by looking at the town of Zolochiv in western Ukraine, where the NKVD killed some 1600 prisoners between June and early July 1941. Mr. Carynnyk has lectured at the Venice Biennale, Harvard University and the Dovzhenko Studio in Kyiv.

5:00 pm

OF SPECIAL INTEREST TO EDUCATORS

OF SPECIAL INTEREST TO STUDENTS

Second Story Press
Miles Nadal JCC 416-924-6211
Al Green Theatre
750 Spadina Avenue, Toronto

"THE UNDERGROUND REPORTERS"

This program will feature a slide presentation and reading by award-winning author KATHY KACER from her latest book. *The Underground Reporters* is a true story of Jewish youth in a small Czech village who performed an act of quiet rebellion during the Second World War. Forbidden to return to school, shop or play, they secretly created a newspaper as an outlet and a defiant gesture. Over a two-year period beginning August 1940, they circulated 22 issues. Each issue consisted of one copy and was covertly shared by the Jewish villagers and their friends. JOHN FREUND, noted in the book, will be available for questions. A wine and cheese reception and book-signing will follow the presentation.

This program is recommended for students in grades 3-7 and for educators. Co-sponsored by the Miles Nadal JCC.

For program changes visit our website
www.holocausteducationweek.com
or call our hotline **416-631-5689**

SUNDAY, OCTOBER 31

7:30 pm

Canadian Society of Yad Vashem 416-785-1333
Beth Tikvah Synagogue, 3080 Bayview Avenue, Toronto

OF SPECIAL INTEREST TO EDUCATORS

"THE LANGUAGE OF ANTI-SEMITISM – CHALLENGES TO HOLOCAUST EDUCATION AND REMEMBRANCE TODAY"

Shulamit Imber

SHULAMIT IMBER, Pedagogical Director of the International School for Holocaust Studies at Yad Vashem, Jerusalem, is a member of the International Task Force for International Cooperation on Holocaust Education, Remembrance & Research and the Committee on Remembrance Days, under the auspices of the Council of Europe. She has lectured at many international conferences and forums in Amsterdam, Stockholm, United Kingdom, U.S. & Israel.

DR. KAREN MOCK, Executive Director of the Canadian Race Relations Foundation, is a registered psychologist and educator. She is widely acknowledged as one of Canada's foremost experts on anti-racist education. Dr. Mock previously served as National Director of the League for Human Rights of B'nai Brith Canada. A question period will follow the presentation. *Of special interest to educators.*

SUNDAY, OCTOBER 31

8:00 pm

Beth Radom Synagogue
416-636-3451
18 Reiner Road, Toronto

"REBIRTH AFTER THE HOLOCAUST: THE BERGEN-BELSEN DISPLACED PERSONS CAMP, 1945-1950"

After the British Army liberated Bergen-Belsen concentration camp on April 15, 1945, the uprooted and homeless Jewish survivors emerged with a boundless determination to rebuild their lives. During the next five years, the Bergen-Belsen Displaced Persons Camp became the largest DP camp in Germany and a vibrant centre of rehabilitation, reconstruction and rebirth. Its leaders played a significant role in the struggle for the establishment of the State of Israel.

SAM E. BLOCH is President of the World Federation of Bergen-Belsen Survivors and Vice President of the American Gathering of Jewish Holocaust Survivors. A partisan in the Jewish underground during the Shoah, he served as a member of the Council of Liberated Jews in the British Zone in Germany after liberation and in the administration of the Bergen-Belsen Displaced Persons Camp.

JEAN BLOCH ROSENSAFT is Senior National Director for Public Affairs and Institutional Planning at Hebrew Union College-Jewish Institute of Religion, and Director of the Hebrew Union College-Jewish Institute of Religion Museum in New York. This lecture is presented in conjunction with the photo-documentary exhibit, *Rebirth After the Holocaust,* currently on view at Beth Radom Synagogue, co-curated by Mrs. Rosensaft and her father. For details on its Opening see page 23.

Generously co-sponsored by an anonymous donor.

MONDAY, NOVEMBER 1

6:30 pm

Holy Blossom Temple
416-789-3291
1950 Bathurst Street, Toronto

OF SPECIAL INTEREST TO STUDENTS

"THROUGH THE EYES OF STUDENTS: A REFLECTION ON THE MARCH OF THE LIVING EXPERIENCE"

In May 2004, over thirty students from Community Hebrew Academy of Toronto (CHAT) Richmond Hill Campus boarded a plane that travelled back into Jewish history. As they disembarked, few knew what reality would lie ahead in their first week travelling through Poland. TOBA COOPER, GILLA SHAPIRO and MATTHEW FRIEDMAN, three seniors from CHAT Richmond Hill, will recount their experiences on the March of the Living through their stories and pictures. *Of special interest to students grade 7+. Parents and grandparents are welcome.*

7:30 pm

Congregation B'nai Torah
416-226-3700
465 Patricia Avenue, Toronto

"JEWISH RESCUE IN SHANGHAI"

DR. PAMELA SHATZKES is an eminent historian and lecturer from London, England, who will introduce a documentary about the rescue of Jews who found refuge in Japan and Shanghai during the Holocaust. Her lecture and film tell the story of Dr. Zorach Warhaftig, the man behind this extraordinary rescue of over 7,000 Jews, including the entire Mir Yeshiva. Dr. Shatzkes is the author of *Holocaust and Rescue: Impotent or Indifferent? Anglo-Jewry, 1938-1945.* A question period will follow.

– OPENING EVENT –

7:30 pm

CHURCH SPONSORED EVENT

Christian Jewish Dialogue of Toronto
Holocaust Remembrance Committee
416-757-5523
St. Barnabas Anglican Church
361 Danforth Avenue *(at Chester)*, **Toronto**

"ROOMS FOR THOUGHT – AN EVENING WITH HOLOCAUST SURVIVORS"

Ten Holocaust survivors, representatives of the diverse experiences of the many Holocaust survivors now living in Toronto, will relate their personal stories and answer questions in small, informal groups. These survivors, some of whom were children, others young adults, come from different countries. Some were hidden by Righteous Gentiles, others survived the ghettos or lived through the horrors of death and labour camps. To hear these living witnesses is a privilege still available in our community.

This thought-provoking and highly emotional program opens the series of church sponsored events throughout the GTA and in smaller communities outside Toronto.

8:00 pm

Medina Theatre Ensemble 416-785-1074
B'nai Brith Canada
15 Hove Street, Toronto

"BIRTHRIGHT"

MEDINA THEATRE will present a stage reading of Richard Maibaum's three-act play about family life. Set in Germany in the 1930s, its heroes are trapped in a dying land, branded as unwanted aliens, and plunged into a whirlpool of hate. Mr. Maibaum's screen credits include writing for several early James Bond films. *"...a powerful and sweeping panorama of German Jewry – glowing eloquence, wise pervading fairness..."* – Billboard, N.Y. 1933.

TUESDAY, NOVEMBER 2

10:00 am

OF SPECIAL INTEREST TO STUDENTS

Markham Branch Library
905-513-7977 ext. 4281
6031 Hwy #7, Markham

"MY PERSONAL TESTIMONY"

Born in Amsterdam, MIKE ENGLISHMAN's entire immediate family and first wife perished in the camps. He survived five concentration camps and two prisons and immigrated to Canada in 1952 with his new family. In the 1960s, he became involved in combating Neo-Nazis in Toronto. *Of special interest to students grade 7+.*

10:45 am

OF SPECIAL INTEREST TO STUDENTS

Netivot Hatorah Day School
905-771-1234 ext. 226
18 Atkinson Avenue, Thornhill

"MY PERSONAL TESTIMONY"

PETER SILVERMAN was born in 1924 in Jody, Poland. He was 14 years old when the War broke out and spent six months in a ghetto and a slave labour camp. In December 1941, after witnessing the massacre of his home-town's Jewish population, he escaped and spent eight months in hiding. He later joined an elite mixed Jewish-Russian Partisan Brigade and actively participated in armed resistance, fighting the Nazis until liberation in July 1944. He is the recipient of medals for bravery by seven different countries, and is the co-author of *From Victims to Victors. Of special interest to students in grade 5+.*

1:30 pm

OF SPECIAL INTEREST TO STUDENTS

Forest Hill Library
416-393-7706
700 Eglinton Avenue W., Toronto

"HANA'S SUITCASE"

For complete program details, see page 3. *Of special interest to students in grade 7+.*

2:00 pm

Barbara Frum Library
416-395-5440
20 Covington Road, Toronto

"THE LONG WAY HOME"

For the majority of Holocaust survivors, World War II did not end with their liberation from Nazi concentration and death camps. As the personal accounts contained in this film demonstrate, the battle to rebuild lives and human dignity continued long after the Allies' victory. The tumultuous years between 1945-1948, from liberation to the creation of the State of Israel, epitomized the challenges Holocaust survivors faced in recreating their identity from the remnants of their destroyed world. The film was produced by Moriah Films of the Simon Wiesenthal Center for Holocaust Studies and is narrated by Morgan Freeman.

2:00 pm

OF SPECIAL INTEREST TO STUDENTS

Danforth/Coxwell Library
416-393-7783
1675 Danforth Avenue, Toronto

"MY PERSONAL TESTIMONY"

ARNOLD FRIEDMAN, born in Chudlovo, Slovakia in 1929, was deported to Auschwitz in the spring of 1944. In January 1945, he survived a death march to Gross Rosen and Dachau camps. He was liberated on May 4, 1945 by the U.S. Army near Garmish-Partenkirchen. With his mother, father and younger brother murdered in Birkenau, Arnold was brought to Canada as a war orphan in 1947. *Of special interest to students in grade 7+.*

2:00 pm

OF SPECIAL INTEREST TO STUDENTS

Wychwood Library 416-393-7639
1431 Bathurst Street, Toronto

"MY PERSONAL TESTIMONY"

Born in 1925 in Lodz, Poland, ANN SZEDLECKI first lived in the Bialystock Ghetto from where she and her brother escaped to the Soviet Union and then Leninogorsk, Kazachstan. Her brother was arrested, sentenced to hard labour and died in 1943. She was also sentenced to hard labour for six months. The sole survivor of her large family, she married and came to Canada in 1953. *Of special interest to students in grade 7+.*

4:30 pm

OF SPECIAL INTEREST TO EDUCATORS

Friends of Simon Wiesenthal Center for Holocaust Studies
B'nai Brith Canada 416-633-6224 ext. 112
15 Hove Street, Toronto

"TEACHING THE HOLOCAUST TO YOUTH: A SEMINAR FOR TEACHERS"

JONATHAN ZINMAN, a teacher in York Region Vaughan Secondary School, created *20th Century Genocide*, a course emphasizing the Holocaust, combining drama, geography, history, law and music. The seminar will provide concrete examples of lesson plans and instructional ideas, as well as student feedback. *Geared towards current and future teachers who are interested in incorporating Holocaust Studies into their own course and curriculum.*

7:00 pm

Bathurst Clark Resource Library
905-653-7323
900 Clark Avenue W., Thornhill

"NIKKI'S CHILDREN"

This documentary describes the story of 669 children who were saved by Nicholas Winton, a young British stockbroker. Fifty years after his extraordinary exploit, the story was uncovered by his wife, and these children finally learned how they came to be saved. Following the screening, Holocaust survivor MARTIN MAXWELL will facilitate discussion. He will focus on his childhood in Austria and his experiences as a teen on a Kindertransport from Vienna to England in 1938.

7:00 pm

Bathurst JCC Discovery Museum
416-636-1880 ext. 390
4588 Bathurst Street, Toronto

"THREE GENERATIONS, THREE VOICES"

A panel discussion on how the Holocaust affected three generations of one family. Participating will be Holocaust survivor IBI GROSSMAN, her son ANDY RETI and grandchildren KATHARINE and DAVID RETI.

Co-sponsored by the Diamant family in memory of Magda Delman, survivor of Auschwitz and by Edith Sereny.

7:00 pm

Tyndale University College & Seminary
416-226-6620 ext. 2783
25 Ballyconnor Court, Toronto

"TWISTED CROSS: WERE THE NAZIS CHRISTIANS?"

In this lecture, PROFESSOR DORIS BERGEN will discuss the relationship between Nazism and Christianity during the Third Reich.

Professor Bergen teaches in the History Department at the University of Notre Dame, Indiana. She is the author of *Twisted Cross: The German Christian Movement in the Third Reich* and *War and Genocide: A Concise History of the Holocaust* and editor of *The Sword of the Lord: Military Chaplains from the First to the Twenty-First Century.* She has also published numerous articles and essays on religion, gender and ethnicity in the Holocaust and World War II. Professor Bergen is a member of the Academic Advisory Committee of the Center for Advanced Holocaust Studies at the U.S. Holocaust Memorial Museum.

7:30 pm

Beth Jacob V'Anshei Drildz
416-638-5955
147 Overbrook Place, Toronto

"THE LOGIC OF THE HOLOCAUST: WHY THE NAZIS KILLED"

We study and remember the Holocaust because we believe that by increasing awareness of the events and horrors of the past, this chapter of history "will never be repeated." However, what precisely do we hope to learn? What "lessons" might we expect to take away from this horrendous event? DR. RICHARD KOENIGSBERG has focused his research on the ideology and minds of the perpetrators. His presentation will explore the logic of the Holocaust – the meaning of those ideas and ideologies that were the source of genocide. It will help us understand the minds and motives of those who perpetrated the Holocaust and become aware of the forces that lead societies toward destruction and self-destruction.

Dr. Koenigsberg is a psychologist who seeks to uncover the "hidden narratives" that lie beneath the surface of culture and the historical process. He has pioneered a method for studying the ideas of political leaders through analysis of the images and metaphors in their writings and speeches. His book, *Hitler's Ideology*, changed the direction of research on Nazism and the Holocaust.

Generously co-sponsored by Helen Stollar, in memory of her beloved husband, Jack Stollar.

7:30 pm

Beth Sholom Synagogue 416-783-6103
1445 Eglinton Avenue W., Toronto

"RAVENSBRÜCK: FORGOTTEN WOMEN OF THE HOLOCAUST"

DR. ROCHELLE SAIDEL will provide general background on the Ravensbrück camp and on the Jewish women who were at the camp. She will also provide an analysis of women's experiences and address how politics has influenced the memorialization of Jewish and other victims of the camp.

Dr. Saidel is the founder and Executive Director of Remember the Women Institute, based in New York, which conducts and encourages research and cultural projects that integrate women into history. Her recent book is entitled *The Jewish Women of Ravensbrück Concentration Camp.*

Co-sponsored by UJA Federation Women's Campaign & Advocacy.

7:30 pm

Indigo Books, Music & Café
416-925-3536 ext. 5102
55 Bloor Street W., Toronto

"FORTUNA'S CHILDREN"

This true story of Imre Schonberger, is compellingly told by his son PAUL FAHIDI. He will recall some of the striking acts of kindness towards the Jews by the people of the Austrian town where his family was sent in 1944.

7:30 pm

CHURCH SPONSORED PROGRAM

Lawrence Park Community Church
416-489-1551
2180 Bayview Avenue, Toronto

"AN EYE FOR AN EYE"

ALVIN ABRAM'S newest book, *An Eye for an Eye*, is about a crime that takes place in Lodz, Poland in 1921 and throughout the War as a husband seeks the person responsible for his wife's death. Discussion follows.

8:00 pm

Israel's, the Judaica Centre
416-256-2858 ext. 22
870 Eglinton Avenue W., Toronto

"BETWEEN TWO WARS: CANADIAN JEWS IN TRANSITION"

VIVIAN FELSEN will discuss how this book by journalist Israel Medres adds another dimension to the unique account of the Jewish community in Canada. It serves as a valuable eyewitness account of a turbulent and tragic time in the history of Canadian Jewry, evoking all the major themes of the '20s, '30s and '40s, including the campaign against allowing German Jews into Canada, Canada's role in the Second World War, and the first Jewish immigrant to Canada during WWII.

8:00 pm

Adath Israel Congregation
416-635-5340
37 Southbourne Avenue, Toronto

"TO DACHAU AND BEYOND"

RABBI ERWIN SCHILD, O.C. was a student at the Jewish Teachers' Seminary in Würzburg when he experienced *Kristallnacht* and his subsequent incarceration in Dachau. In November 2003 he returned to Dachau, exactly 65 years later to lecture to an audience of German Christians in the Church of Atonement, located within the former concentration camp. His address will contrast the experiences and lessons of his recent visit with the events of the past. Rabbi Schild is Rabbi Emeritus of Adath Israel Congregation, and a recipient of the Human Relations Award of the Canadian Council of Christians and Jews. Discussion follows.

Generously co-sponsored by Dr. Irwin and Miriam Goldstein, Ben and Sari, Jeffrey and David Goldstein, in loving memory of Berta Shloime Bank and Pearl and Ben Goldstein.

WEDNESDAY, NOVEMBER 3

10:30 am

OF SPECIAL INTEREST TO STUDENTS

Mount Pleasant Library
416-393-7737
599 Mt. Pleasant Road, Toronto

"MY PERSONAL TESTIMONY"

ALEX LEVIN, born in 1932 in Rokitno (Volin), Poland, survived the massacre of the Rokitno Ghetto, in which his parents and younger brother were murdered. He escaped into the forest with another brother and lived in a cave for more than a year. He was liberated by the Soviet Red Army in 1944 and made his way to Canada in 1975. *Of special interest to students in grade 7+.*

12:00 noon

Goodman & Carr LLP
416-597-4075
200 King Street. W., Toronto

"WHAT WAS HITLER TRYING TO ACHIEVE?: THE SYMBOLIC MEANING OF GENOCIDE"

The purpose of the "Final Solution" was to annihilate all the Jewish people. Yet Jews were a small minority posing no threat to Germany. What was the basis of Hitler's hysterical anxiety, anger and will to destroy? For 35 years, author DR. RICHARD KOENIGSBERG has written and lectured on the mind of Adolf Hitler, Nazi ideology and the thinking that led to the Holocaust. His books, *Hitler's Ideology* and *The Psychoanalysis of Racism, Revolution and Nationalism* examine political language in order to uncover the structures of thought that lead to totalitarianism and mass murder. *A Lunch & Learn program. Please RSVP to Jeffrey Larry at 416-597-4075.*

12:00 noon

OF SPECIAL INTEREST TO STUDENTS

OF SPECIAL INTEREST TO EDUCATORS

University of Toronto
416-913-2429
Wolfond Centre for Jewish Campus Life
36 Harbord Street, Toronto

"LUNCH WITH A HOLOCAUST SURVIVOR"

NATE LEIPCIGER, born in 1928 in Chorzow, Poland, survived a series of ghettos and camps, including the Sosnowiec Ghetto, Auschwitz-Birkenau, Fünfteichen, Gross Rosen and Flossenberg. He and his father were liberated on May 2, 1945 and immigrated to Canada in October 1948. He will relate his personal story and answer questions. *Light luncheon will be served. For reservations call 416-913-2424. Of special interest to students and educators*

1:30 pm

Bernard Betel Centre for Creative Living
416-225-2112 ext. 116
1003 Steeles Avenue W., Toronto

"MY PERSONAL TESTIMONY"

YAEL SPIER COHEN was born in Hesse, Germany where, as a schoolgirl, she witnessed *Kristallnacht*. In 1942 her entire family was deported to Theresienstadt and to Auschwitz-Birkenau in 1944. After her parents were murdered at Birkenau, she was sent to Mauthausen as a slave labourer and was subsequently liberated in May 1945. At the age of 16, she was alone in the world.

1:30 pm

OF SPECIAL INTEREST TO STUDENTS

Bathurst Clark Resource Library
905-653-7323
900 Clark Avenue W., Thornhill

"MY PERSONAL TESTIMONY"

BILL GLIED, born in 1930 in Subotica, Serbia, was deported to Auschwitz-Birkenau with his entire family in April 1944. In June 1944, they were transferred to Dachau where he worked as a slave labourer. He was liberated by the U.S. Army on April 29, 1945 and immigrated to Canada as an orphan in 1947. *Of special interest to students in grade 7+.*

2:00 pm

OF SPECIAL INTEREST TO STUDENTS

Northern District Public Library
416-393-7619
40 Orchard View Blvd., Toronto

"MY PERSONAL TESTIMONY"

MANDEL GOOD was born in 1925 in Nowy-Sancz, Poland. He is a survivor of the Nowy-Sancz and Tarnow Ghettos and seven camps – Roznow, Muszyna, Plaszow, Auschwitz- Birkenau, Mauthausen, Melk and Ebensee. He was liberated on May 8, 1945 by the U.S. Army, immigrated to Canada in 1948 and married in 1951. *Of special interest to students in grade 7+.*

2:15 pm

OF SPECIAL INTEREST TO STUDENTS

Louis-Honoré Fréchette School
905-738-1724
40 New Westminster Drive, Thornhill

"MY PERSONAL TESTIMONY"

Born in Moldava, Czechoslovakia, MAX EISEN and his family were deported to Auschwitz-Birkenau in 1944, where they worked as slave labourers. He later survived a death march to Mauthausen, Melk and Ebensee. He was liberated by the U.S. 761 Black Tank Battallion on May 6, 1945. Later he returned to Czechoslovakia and lived in an orphanage for three years before coming to Canada. He is the recent recipient of the 2004 Humanitarian Award from the Friends of Simon Wiesenthal Center for Holocaust Studies. *Of special interest to students*

7:00 pm

Chabad Lubavitch Markham
905-886-0420
83 Green Lane, Thornhill

"FROM EUGENICS TO MENGELE TO GENETIC ENGINEERING"

Genetic study and sterilization programs existed in many countries in the first third of the 20th century, including the T4 program in Germany and the asylum program in Canada. The genetic study carried through to the horrific experiments conducted by Josef Mengele at Auschwitz. Do the geneticists of today have the right to use the data collected by such "researchers" as Mengele? Do the genetic engineering and the stem cell research being contemplated today bear any relationship to these programs? What is the future of this ethically ambiguous field? A panel of experts will explore these timely questions.

7:00 pm

Dutch Canadian Association of Greater Toronto
416-229-1753
St. Ansgar Church Fellowship Hall
1498 Avenue Road, Toronto

"DAILY LIFE WITH FUGITIVES DURING THE NAZI OCCUPATION OF HOLLAND"

MARIA JACOBS, a Dutch poet, lived in Amersfoort, Holland with her brother and mother during WWII. During that time, her mother hid more than a dozen Jews from the Nazis at great personal risk to her young family, including two children ages 15 and 9. By her example, she gave the children the understanding they needed to take part in this deception and, as a result, all those hiding in their home were saved. Ms. Jacobs will read from her book *Precautions Against Death*, that tells their story.

7:00 pm

Ve'ahavta: the Canadian Jewish Humanitarian & Relief Committee
416-964-7698 ext. 16
Shaarei Shomayim Synagogue
416-789-3213
470 Glencairn Avenue, Toronto

"NEVER AGAIN!"

This panel discussion will address the question *What can I do to make a difference?*, aimed at exploring the relationship between personal initiatives and humanitarian efforts. Featured will be individuals from the Jewish community who consistently play a role in *tikkun olam* – repairing the world – and who remain dedicated to the promise "Never Again!" They include AVRUM ROSENSWEIG, Director of Ve'ahavta, DR. NORMAN EPSTEIN, founder and Co-Chair of Canadians Against Slavery and Torture in Sudan (C.A.S.T.) and DR. ANDY SIMOR, infectious disease specialist from Sunnybrook and Women's College Health Sciences Centre who is a Ve'ahavta volunteer in Zimbabwe. *Generously co-sponsored by Anita Ekstein and the Ekstein family, in loving memory of Frank Ekstein.*

7:30 pm

Chapters Inc.
416-222-6323
2901 Bayview Avenue, Toronto

"MY PERSONAL TESTIMONY"

CHAVA KWINTA was born in Sosnowiec, Poland. As a child, she was transported to the Srodula Ghetto where she became a smuggler in order to feed her family. She spent over two years in concentration and death camps in Waldenburg Groben, Gross Rosen and Bergen-Belsen before being liberated on April 15, 1945. She is the author of *I Am Still Living.*

7:30 pm

Kolel, The Adult Centre for Liberal Jewish Learning
416-485-7007 ext. 222
151 Eglinton Avenue W., Toronto

"TRIAL AND PROSECUTION OF SS AGENT HELMUT OBERLANDER: A TRUE STORY"

ROB GOLDSTEIN is currently Senior Counsel with the Federal Prosecution Service, Department of Justice. He has conducted trials and appeals at all levels of the Courts of Ontario and is a regular lecturer at the Toronto Police College. He was instrumental in prosecuting Helmut Oberlander, an SS agent with a mobile killing unit in the Soviet Union. Oberlander was brought to trial in 1998-1999 and stripped of his naturalization. His deportation has been held up ever since. *Presented in partnership with the Bathurst JCC and Reviving Eden, Kolel's initiative for Jews in their 20s.*

7:30 pm

Pride of Israel Synagogue
416-226-0111
59 Lissom Crescent, Toronto

"IT STARTED AND ENDED THERE: MARCH OF THE LIVING TRIP ON FILM"

Holocaust survivor MIKE ENGLISHMAN participated in last year's March of the Living, a life-altering journey to Poland and Israel for Jewish high school students. He will discuss the impact this trip has on both the students and the survivors who accompany them. Born in Amsterdam, the Netherlands, Mr. Englishman lost his entire immediate family and first wife and survived five concentration camps and two prisons. He came to Canada in 1952 with his new family and became involved in combating Neo-Nazis in Toronto.

THURSDAY, NOVEMBER 4

10:00 am

B'nai Brith Canada
416-633-6224 ext. 112
15 Hove Street, Toronto

"CHILDREN OF THE KINDERTRANSPORT"

SUZY GOLDSTEIN and WENDY SHARE, daughters of a Kindertransport participant, will talk about their father's life as a child growing up in Germany, and his escape from the Nazis as one of the children of the Kindertransport. Like the majority of the 10,000 children who fled Germany by train in this unprecedented rescue effort, he never saw his parents again.

12:00 noon

Miles Nadal JCC
416-924-6211
750 Spadina Avenue, Toronto

"SURVIVING THEIR SURVIVAL: LIFE AFTER THE HOLOCAUST"

A Lunch & Learn program with DR. PAULA DRAPER, historian and educator who has published widely on the topics of memory and history and Canada and the Holocaust. She is the Historical Consultant for The Holocaust Centre of Toronto, UJA Federation and was Lead Interviewer-Trainer for the Shoah Foundation. Dr. Draper is presently researching the post-War experiences of Canadian Holocaust survivors.

1:30 pm

OF SPECIAL INTEREST TO STUDENTS

Thornhill Community Public Library
905-513-7977 ext. 2182
7755 Bayview Avenue, Toronto

"MY PERSONAL TESTIMONY"

ETTY ZIGLER was born in Radautz, Romania. Her family was deported in October 1941 to Djurin, a camp in Transnistria (Ukraine), where her father, grandmother and younger sister died of various untreated ailments. She was liberated by the Soviet Red Army in 1944. *Of special interest to students in grade 7+.*

7:30 pm

Beth Torah Congregation
416-782-4495
47 Glenbrook Avenue, Toronto

"THE HOLOCAUST IN HUNGARY: THE 60TH ANNIVERSARY"

PROFESSOR ANNIE SZAMOSI, Professor of Directing and Screenwriting at Humber College, is a child of Holocaust survivors. Like many other Second Generation, she learned very little from her parents about their experiences during the Shoah. Only decades later as an adult, and after innumerable questions, did she learn, among other things, that her father, Geza, was one of the young leaders of the Zionist Resistance and involved in rescue operations in Budapest. Professor Szamosi is currently working on a documentary film about Rudolph Kasztner. *Generously co-sponsored by the Meles family, in memory of George and Eleanor Meles, survivors of Mauthausen and Auschwitz.*

7:30 pm

First Narayever Congregation
416-927-0546
187 Brunswick Avenue, Toronto

"HIDDEN IN FRANCE, HIDDEN IN BELGIUM"

SIMON JERUCHIM and his wife CECILE ROJER JERUCHIM were both hidden children during the Holocaust. They will discuss their similar experiences of being saved by compassionate Gentiles. He is the auther of *Hidden in France – A Boy's Journey Under the Nazi Occupation*, that details his anguish at being separated from his family and living in fear and isolation. Cecile is the author of *Hello, Do You Know My Name?* and has published many short stories related to her Holocaust experiences.

Co-sponsored by the Friends of Simon Wiesenthal Center for Holocaust Studies.

7:30 pm

Indigo Books, Music & Café
905-731-8771
8705 Yonge Street, Richmond Hill

"SHATTERED! 50 YEARS OF SILENCE"

DR. FELICIA CARMELLY is a survivor of Transnistria, geographically the largest killing fields of the Holocaust. She will describe the fate of nearly half a million victims who perished in hundreds of camps under the control of Romanian Fascist armies and their Ukrainian collaborators. Her lecture is based on research in five languages for her award-winning book *Shattered! 50 Years of Silence, History and Voices of the Tragedy in Romania and Transnistria.* A question period will follow.

7:30 pm

OF SPECIAL INTEREST TO EDUCATORS

Centennial College – Room 203
HP Science and Technology Centre
416-289-5000 ext. 8849
755 Morningside Avenue, Toronto
(1 km South of the 401, North of Ellesmere)
Parking at Centennial lot on Military Trail,
(North of Ellesmere, East of Morningside)
www.centennialcollege.ca/about/map/stc.htm

"JUSTICE MATTERS: LEGACIES OF THE HOLOCAUST AND WWII"

Stemming from an unprecedented study of the children of Holocaust survivors and the children of Third Reich members, PROFESSOR MONA SUE WEISSMARK's book, *Justice Matters*, illustrates how the psychology of hatred and resentment is passed from generation to generation. She shows how the cycle of ethnic and religious strife is kept alive generation after generation through story-telling, with each side recounting the injustice it suffered and the valour it showed in avenging its own group.

Professor and psychologist Weissmark, Ph.D., a child of Holocaust survivors, is also the founder of the Mansfield Institute for Social Justice. She is Associate Professor of Psychology, Roosevelt University and Visiting Scholar at Northwestern University. She will be available for book-signing after her presentation.

An exhibit of selected works of the John and Molly Pollock collection will be on display during the program. For more information, please view the collection at www.centennialcollege.ca/holocaust-pollock.

Recommended for members of the Second and Third Generations as well as for current and future educators.

7:30 pm

CHURCH SPONSORED PROGRAM

St. Gabriel's Passionist Parish
(Roman Catholic) **416-221-8866**
650 Sheppard Avenue E., Toronto

"I AM JOSEPH, YOUR BROTHER"

This documentary chronicles the visit of Pope John Paul II to Israel in March 2000 and describes the revolutionary changes in Roman Catholic-Jewish relations in the past forty years. It demonstrates the Church's efforts toward recognition of and reconciliation with Israel, and the movement from persecution to partnership and from confrontation to co-operation. JUDY WEISSENBERG COHEN, a survivor speaker at The Holocaust Centre of Toronto, will facilitate discussion following the screening.

See page 23 for **CULTURAL PROGRAMS**

7:30 pm

CHURCH SPONSORED PROGRAM

St. Bonaventure Roman Catholic Church
416-447-5571
1300 Leslie Street, Toronto

"DENMARK 1943"

This film tells the story of the heroic rescue of the Danish Jews in 1943. Through the co-ordinated efforts of the Danish population, almost all Danish Jews survived the Holocaust. A discussion will follow the screening.

8:00 pm

CHURCH SPONSORED PROGRAM

Manor Road United Church 416-483-0695
240 Manor Road E., Toronto

"LOST COMPOSERS OF THE HOLOCAUST"

JERRY FINK will present a musical odyssey through the years 1920-1945 and beyond. Highlighted will be the lives and works of known and unknown Jewish composers within this time period when Jewish art and music flourished in Germany and Central Europe. Mr. Fink is the Past President of Naxos Canada, the world's leading classical record label.

8:00 pm

Temple Har Zion 905-889-2252
7360 Bayview Avenue, Thornhill

"BORROWED LIGHT"

MERLE NUDELMAN is the recipient of the 2004 Canadian Jewish Book Award for Poetry. Her book of poems, *Borrowed Light*, follows the lives of her parents, survivors of the Kielce pogrom. The book begins in pre-war Poland and moves to present day Canada. The poems link the poet's personal history with the rich and tumultuous history of the Jewish people. Ms. Nudelman is a lawyer and lives in Toronto. Her poems have appeared in a number of Canadian literary publications.

FRIDAY, NOVEMBER 5

8:00 pm

Solel Congregation
905-820-5915
2399 Folkway Drive, Mississauga

"THROUGH A HIDDEN CHILD'S EYES: A HOLOCAUST STORY"

SALLY WASSERMAN, born in Katowice, Poland, will recount the story of her survival as a hidden child rescued by Righteous Gentiles in Poland, and will reflect on the bravery of her rescuers, as well as honour her mother's story.

For program changes visit our website
www.holocausteducationweek.com
or call our hotline **416-631-5689**

SATURDAY, NOVEMBER 6

8:00 pm

Shaarei Shomayim Synagogue
416-789-3213 ext. 209
470 Glencairn Avenue, Toronto

"TEN GREEN BOTTLES"

VIVIAN JEANETTE KAPLAN was born in Shanghai in 1946 to Jewish parents who fled Nazi-occupied Austria in 1939 and found safe haven in Shanghai. She will discuss her family's journey from war-torn Vienna to the Hongkew Ghetto of Shanghai and their life there under Japanese occupation. To recount her family's saga, she wrote *Ten Green Bottles: Vienna to Shanghai – Journey of Fear and Hope*. The book, written through the eyes of her mother, Nini Karpel, was the winner of the 2003 Canadian Jewish Book award. A question period will follow.

SUNDAY, NOVEMBER 7

9:00 am

CHURCH SPONSORED PROGRAM

Advent Lutheran Church
416-493-1435
2800 Don Mills Road, Toronto

"GROWING UP JEWISH IN OLD TORONTO – A JEWISH RCAF VETERAN SHARES HIS MEMORIES"

SIDNEY GLADSTONE lived in Toronto during the 1930s. At the adult education program from 9:00 -9:45 am, he will talk about his Royal Canadian Air Force experiences. During the service he will describe what it was like growing up as a Jew in Toronto in the 1930s.

10:00 am

CHURCH SPONSORED PROGRAM

Church of St. Giles *(Anglican)*
416-755-5316
35 Kecala Road, Toronto

"MOTHER & SON ON THE HOLOCAUST"

During the regular service, IBI GROSSMAN will share her experiences as a Holocaust survivor, and her son ANDY RETI will talk about his own experiences growing up in Canada as a child of a survivor. Mrs. Grossman wrote *An Ordinary Woman in Extraordinary Times*, while her son published *The Son of an Extraordinary Woman*, a sequel to his mother's book.

10:00 am

CHURCH SPONSORED PROGRAM

St. John's Norway Church
416-691-4560
470 Woodbine Avenue, Toronto

"MY PERSONAL TESTIMONY"

MARTIN MAXWELL, who experienced *Kristallnacht* in Vienna and escaped on the Kindertransport to England, will focus his address on Righteous Gentiles during the Holocaust. A glider pilot during the invasion of Normandy, he will also take part in a Remembrance Day service and will speak about the importance of the 60th anniversary of D-Day.

10:30 am

Temple Sinai
416-487-4161 ext. 234
210 Wilson Avenue, Toronto

"MULTI-GENERATIONAL LEGACIES OF TRAUMA"

DR. YAEL DANIELI, Ph.D., a New York-based international expert on trauma, will discuss her groundbreaking work on the effects of the Holocaust on generations of survivors and their families, and how, even after such trauma, it is possible to live lives, forever changed, with hope for a better future.

For more than three decades, Dr. Danieli has dedicated her time and resources to the field of Post-Traumatic Stress Disorder from a human and compassionate perspective, including the victims, survivors and their protectors, all of whom have been afflicted by persecution, atrocities and other traumatizing events.

Co-sponsored by the Cantor Severin Weingort Holocaust Memorial Fund.

10:30 am

CHURCH SPONSORED PROGRAM

St. James Bond United Church
416-485-0723
1066 Avenue Road, Toronto

"MY PERSONAL TESTIMONY"

Born in Amsterdam, Holland in 1936, ADA WYNSTON and 231 other Jewish children were rescued from a Jewish day care centre by the Dutch underground. At the age of six, she went into hiding with Dutch-Reform Christian families from 1942-1945. Altogether, 73 members of her family were murdered in the Sobibor and Auschwitz-Birkenau death camps. She immigrated to Canada in 1957.

12:30 pm

CHURCH SPONSORED PROGRAM

Eglinton St. George's United Church
416-481-1141
25 Old York Mills Road, Toronto

"HANA'S SUITCASE"

For complete program details, see page 3.

12:30 pm

CHURCH SPONSORED PROGRAM

OF SPECIAL INTEREST TO EDUCATORS & STUDENTS

Agricola Lutheran Church
416-489-7600
35 Kecala Road, Toronto

"TEACHING THE HOLOCAUST THROUGH CHILDREN'S LITERATURE"

DR. SANDRA GIDDENS is a Special Education Consultant for the Toronto District School Board. In 2000, she received the Elementary Teachers' Federation of Ontario Writer's Award for her book *Teens Who Escaped From The Holocaust To Freedom*, which is widely used in schools in Canada and the U.S. Dr. Giddens will be conducting an interactive workshop on how to use children's literature to teach the Holocaust. RUTH ROTH, a docent with The Holocaust Centre of Toronto, UJA Federation will facilitate discussion following the presentation. *Of special interest to educators and teenagers.*

12:30 pm

CHURCH SPONSORED PROGRAM

Emmanuel Lutheran Church
416-757-1593
1684 Victoria Park Avenue, Toronto

"MY PERSONAL TESTIMONY"

ELLY GOTZ was born in 1928 in Kovno, Lithuania. He spent his teenage years in concentration camps, including Dachau, from where he was liberated in 1945 by U.S. troops. Later, he was reunited with his parents and lived in Germany, Norway, Rhodesia and South Africa before coming to Canada in 1964.

2:00 pm

CHURCH SPONSORED PROGRAM

Little Trinity Anglican Church
416-367-0272
425 King Street E., Toronto

"ORATORIO TEREZIN – FROM TORONTO TO ISRAEL"

RUTH FAZAL, internationally-acclaimed violinist and composer of *Oratorio Terezin*, and JAKE YOUNG, child soloist, well known for his concert performances in Canada and Europe, will perform selections from the musical. Ms. Fazal will present a multi-media talk about the spiritual and artistic journey that led to the creation of the piece and will show excerpts from some of her performances, as well as clips from her Eastern European tour this past March. The musical piece is a tribute to the 15,000 children who passed through Terezin between 1941 and 1944.

3:30 pm

OF SPECIAL INTEREST TO STUDENTS

Beit Rayim Synagogue
905-770-7639
9711 Bayview Avenue, Richmond Hill

"TRANSNISTRIA – THE FORGOTTEN CEMETERY"

DR. FELICIA CARMELLY is a survivor of Transnistria, geographically the largest killing fields of the Holocaust. She will describe the fate of nearly half a million victims who perished in hundreds of camps under the control of Romanian Fascist armies and their Ukrainian collaborators. Her lecture is based on research in five languages for her award-winning book *Shattered! 50 Years of Silence, History and Voices of the Tragedy in Romania and Transnistria.* A question period will follow. *Of special interest to children.*

4:00 pm

Toronto Jewish Film Society
416-924-6211
Miles Nadal JCC
750 Spadina Avenue, Toronto

"SOBIBOR, OCTOBER 14, 1943, 4 PM"

The Toronto Jewish Film Society will present this film, an extraordinary testament of bravery and survival by Claude Lanzmann, the award-winning director of *Shoah*. The title pinpoints the precise moment of the uprising at Sobibor death camp. *Tickets: $10 for JCC members; $12 for non-members.*

5:00 pm

OF SPECIAL INTEREST TO EDUCATORS

OF SPECIAL INTEREST TO STUDENTS

Bathurst JCC
Discovery Museum
416-636-1880 ext. 390
4588 Bathurst Street, Toronto

"EXPLORING 'HANA'S SUITCASE'"

In March 2000, a suitcase arrived at the Tokyo Holocaust Education Resource Centre. Painted on the outside were the words *Hana Brady, May 16, 1931* and *Waisenkind* – the German word for "orphan." Japanese children were full of questions: Who was Hana? What sort of girl was she? What happened to her? As KEVIN KNOPMAN discusses this remarkable story of a journey of discovery that led the Centre's curator, Fumiko Ishioka, to Toronto, children in grades 3-8 will explore the Holocaust using art & discussion. *Of special interest to educators and students.*

7:00 pm

CHURCH SPONSORED PROGRAM

Runnymede United Church
416-767-6729
432 Runnymede Road, Toronto

"COME OUT FIGHTING – THE 761ST"

This documentary describes the segregated tank battalion of African-American soldiers that fought in WWII under the command of General George Patton. They were responsible for helping the Allies defeat the Germans in the Battle of the Bulge and were credited for liberating several concentration camps in Austria. Because of their courage and determination, President Harry Truman desegregated the American military in 1948. Holocaust survivors MARK LANE and MAX EISEN will be available for questions.

7:00 pm

Temple Kol Ami
905-709-2620
Leo Baeck Day School
36 Atkinson Avenue, Thornhill

"UNDYING LOVE"

This documentary, focusing on the struggle of Holocaust survivors in post-War Europe to reconstruct personal identities and forge intimate relationships, is a textured retelling of eight extraordinary love stories. DAVID RYBOWSKI, a survivor from Lodz who is featured in the film, will be available for questions.

7:00 pm

Toronto Jewish Film Society
416-924-6211
Miles Nadal JCC
750 Spadina Avenue, Toronto

"SOBIBOR, OCTOBER 14, 1943, 4 PM"

For complete program details, see page 13.

7:30 pm

CHURCH SPONSORED PROGRAM

Grace Church on the Hill
416-488-7884
300 Lonsdale Road, Toronto

"JONAH"

This musical by composer Murray Schaeffer features commentary by RABBI BARUCH FRYDMAN-KOHL, Senior Rabbi of Beth Tzedec Congregation, on the Book of Jonah as it relates to the Holocaust. CANTOR MEIR FINKELSTEIN will conclude the program with sacred music.

7:30 pm

Congregation Darchei Noam
416-638-4783
B'nai Brith Canada
15 Hove Street, Toronto

"RWANDA – 10 YEARS AFTER"

DR. CAROLE ANN REED will discuss the political, social and psychological realities of post-genocide Rwanda. Special attention will be paid to survivor accounts and their continuing and unfolding reactions to this trauma. Excerpts from recently collected testimonies will be shared and parallels to Holocaust survivors' accounts will be pointed out. Dr. Reed is a Holocaust and genocide educator and the author of *Issues in Holocaust Education*. LEO KABALISA, a survivor of the Rwandan genocide, will offer reflections of his personal journey. Mr. Kabalisa is a Toronto teacher and a leader in the Rwandan community. He lost most of his family in the genocide and has become a spokesperson for Rwandan survivors currently living in Toronto.

7:30 pm

Kehillat Shaarei Torah
416-229-2600
2640 Bayview Avenue, Toronto

"MY SHADOW LIFE"

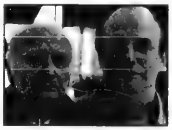
DR. HAVA BUGAJER, raised in Israel and educated in Switzerland and Austria, is a renowned paediatrician and educator. Her husband was a survivor of Auschwitz and Ebensee. After the War he became a successful doctor, businessman and respected member of Austria's Jewish community. When he died in 1998, he left behind a manuscript of his memoirs. Dr. Bugajer has made it her mission in life to ensure that her late husband's story be told to future generations. His writings, entitled *My Shadow Life*, were first published in German in 2000 and recount his feeling of victory over the Shoah, his refusal to submit to the status of victim and his tenacity for life. Dr. Bugajer will speak about her late husband's writings, memories and his frustration with a world unwilling and unable to bring the Nazis to justice.

Generously co-sponsored by Gayle, Alf and Shane Kwinter, Lara and Shane Katz, Ava Kwinter and Dean Irvine, in loving memory of Mila and Zalman Kwinter.

7:30 pm

Shaar Shalom Synagogue 905-889-4975
2 Simonston Blvd., Thornhill

"'THE PIANIST' – HOW IT HAPPENED"



Wladyslaw (left) and Andrzej Szpilman

For many years, Wladyslaw Szpilman, immortalized in the Oscar-winning movie *The Pianist*, did not speak to his son about his life in and out of the Warsaw Ghetto. But in 1996, when his son found an out-of-print copy of his father's memoirs, written and published shortly after the War, he prevailed upon his father to describe to him his extraordinary experiences during the Holocaust. He then arranged for the translation and world-wide publication of *The Pianist* (widely acknowledged as one of the best non-fiction books of 1999) and its adaptation into an internationally successful movie.

ANDRZEJ SZPILMAN will look back at his father's remarkable life, with particular emphasis on the Holocaust years and those shortly before his father's death in 2000, with the publication of his book and the granting of film rights to Roman Polanski.

Generously co-sponsored by The Sharon Diamond and Walt Family Fund at Shaar Shalom Synagogue, in loving memory of Sharon B. Diamond and Isidore J. Walt.

MONDAY, NOVEMBER 8

12:00 noon

OF SPECIAL INTEREST TO STUDENTS

OF SPECIAL INTEREST TO EDUCATORS

Ryerson University
416-979-5000 ext. 6293
Student Success Centre, Room POD 144
380 Victoria Street *(at Gerrard)*, **Toronto**

"THE BIRTH, DEATH AND REBIRTH OF JEWISH COMPOSERS"

JERRY FINK will present both a visual and musical odyssey through 1920-1945 and beyond. Known and unknown composers will be highlighted to illustrate the tragedy brought upon Jewish and European musical development before, during and after the Holocaust. Mr. Fink is Past President of Naxos Canada, the world's leading classical music label. *Of special interest to educators and students.*

1:30 pm

OF SPECIAL INTEREST TO STUDENTS

Unionville Library
905-513-7977 ext. 5519
15 Library Lane, Unionville

"MY PERSONAL TESTIMONY"

JUDY LYSY was born in Kosice, Czechoslovakia in 1928. In March 1944, when the Nazis occupied Hungary, Judy and her family were deported to Auschwitz-Birkenau and from there to various slave labour camps. Near death, she was liberated on May 6, 1945 by the Americans and immigrated to Canada several years later. *Of special interest to students in grade 7+.*

7:00 pm

Kulanu 416-913-2424
Wolfond Centre for Jewish Campus Life
36 Harbord Street, Toronto

"PARAGRAPH 175"

The Nazi persecution of homosexuals may be one of the last untold stories of the Third Reich. This film reveals the lasting consequences of this hidden chapter of 20th century history. Between 1933 and 1945, 100,000 men were arrested for homosexuality. Only about 4,000 survived. Today, fewer than ten of these men are known to be living; five of them have come forward to tell their stories for the first time. STEPHEN CHESTER-BERTELSEN, a Special Education Resource Teacher with the Simcoe County District School Board, will lead a discussion following the screening. *Co-sponsored by Hillel of Greater Toronto.*

7:30 pm

Chapters Inc.
905-881-2846
7040 Yonge Street, Thornhill

"A PARTISAN'S MEMOIR"

FAYE SCHULMAN was born in Lenin, Poland. When the Nazis murdered her family in 1942, she escaped and joined the Soviet partisans in the forest. Liberated in 1944, she was decorated by several governments for her bravery and immigrated to Canada in 1948. She is the author of *A Partisan's Memoir* and appears in three documentaries, *Voices of Survival, Daring to Resist* and *Out of the Fire.*

7:30 pm

OF SPECIAL INTEREST TO STUDENTS

Beth Avraham Yoseph of Toronto Congregation
905-886-3810
613 Clark Avenue W., Thornhill

"LOVE, LEARNING, LAND: THREE SPARKS FROM THE FIRE"

Discussion group with **RABBI GLENN BLACK**, Regional Director of the National Conference of Synagogue Youth (NCSY), and students **ILANA ARJE, LORI TOBIANAH, NOAH TURK** and other 2004 March of the Living participants.They will reflect on their personal experiences. Pictures and musical selections from the March will also be featured. A question period will follow. *Of special interest to students.*

7:30 pm

CHURCH SPONSORED PROGRAM

L'Arche Daybreak - Dayspring Chapel
905-884-3454 ext. 246/226
11339 Yonge Street, Richmond Hill
(SE corner at Devonsleigh)

"HIDDEN HEROES"

This much-acclaimed film, created for Vision TV, tells the story of Dutch Christians who rescued Jewish children during the Holocaust. **ADA WYNSTON**, a Dutch survivor who appears in the film, will be available for questions. *Co-sponsored by Richmond Hill United Church and St. Mary Immaculate R.C. Church.*

7:30 pm

Miles Nadal JCC 416-924-6211
750 Spadina Avenue, Toronto

"SILENT WITNESS"

Fifty years after the liberation of Dachau and Auschwitz, director HARRIET WICHIN returned to capture the haunting spirit of these sites. Initially the filmmaker sought to explore without judgment the questions raised in the international controversy over the convent built by Carmelite nuns at Auschwitz. The film tells the story of the people who live and work on the sites today: a Hungarian Jewish survivor at Dachau, a Polish survivor who never left Auschwitz, a German tour guide and a Carmelite nun. Ms. Wichin will answer questions following the screening.

7:30 pm

National Council of Jewish Women 416-633-5100
4700 Bathurst Street, Toronto

"LOVE, LOSS AND MEMORY: RIPPLES OF THE HOLOCAUST"

MERLE NUDELMAN is the recipient of the 2004 Canadian Jewish Book Award for Poetry. Her book of poems, *Borrowed Light*, follows the lives of her parents, survivors of the Kielce pogrom.The book begins in pre-war Poland and moves to present day Canada, linking the poet's personal history with the rich and tumultuous history of the Jewish people.

PROFESSOR LOREN LERNER is Chair of the Department of Art History at Montreal's Concordia University. Her recent research has focused on ethical consciousness in North American art, particularly pertaining to the Holocaust. Professor Lerner will discuss the theme of Visual Narratives of the Holocaust in Contemporary Canadian Art. She will explore recent representations of the Holocaust by Canadian artists and show how works of art about the Holocaust are like unresolved stories that share the characteristics of traumatic memories. *Co-sponsored by Eva Ryterband, in memory of the Ryterband family.*

7:30 pm

The Dan Family Village Shul
Friedmann & Berg Families Aish HaTorah Learning Centre 416-785-1107 ext. 307
1072 Eglinton Avenue W., Toronto

"WHY THE JEWS"

What really motivated Hitler's intense hatred of Jews? Why was Nazi anti-Semitism unique? In this multi-media presentation, YAKOV GADE, guest lecturer from New York, will present a comprehensive and surprising approach to the disturbing question - what is the source of the intense, unprecedented and seemingly irrational hatred against the Jews?

8:00 pm

Beth Tikvah Synagogue 416-221-3433
3080 Bayview Avenue, Toronto

"THE TRAGEDY OF THE DUTCH JEWRY"

The tragedy that befell Dutch Jewry is a particularly vexing one. On one hand, the Dutch people seemed to be friendly towards their fellow Jewish citizens; on the other hand, the percentage of Dutch Jews murdered ranks close to that of Poland and other Eastern European countries. DR. ROBERT JAN VAN PELT, one of the world's foremost authorities on Auschwitz, will speak about the experiences of Dutch Jewry during the Shoah.

TUESDAY, NOVEMBER 9

12:30 pm

Beth Tikvah Synagogue 416-221-3433
3080 Bayview Avenue, Toronto

"JEWISH RESISTANCE DURING THE SHOAH"

In the two generations since the War ended, the entire perspective on evaluating Jewish resistance has changed. Lunch & Learn program with educator GERALD ZIEDENBERG. *Tickets: $7. For reservations call 416-481-3624.*

1:30 pm

OF SPECIAL INTEREST TO STUDENTS

Deer Park Library 416-393-7673
40 St. Clair Avenue, E., Toronto

"MY PERSONAL TESTIMONY"

HELEN SCHWARTZ was born in Bialystock, Poland where she survived the Ghetto. She was deported to Majdanek, then to the Blishjen slave labour camp, to Auschwitz-Birkenau and finally to Bergen-Belsen. Liberated on April 15, 1945 by the British Army, she came to Canada in 1948 with her husband. *Of special interest to students in grade 7+.*

2:00 pm

OF SPECIAL INTEREST TO STUDENTS

George Locke Library 416-393-7730
3083 Yonge Street, Toronto

"MY PERSONAL TESTIMONY"

Born in 1924 in Stanislawow, Poland, HERB GOLDSTEIN and his family moved to Germany in 1926, where he survived the *Kristallnacht* pogrom in 1938. He found refuge in the UK and eventually joined the British Royal Navy. He immigrated to Canada in 1947. *Of special interest to students in grade 7+.*

2:00 pm

OF SPECIAL INTEREST TO STUDENTS

North York Central Library 416-395-5784
5120 Yonge Street, Toronto

"MY PERSONAL TESTIMONY"

INGE SPITZ was born in Potsdam, Germany in 1927 where she witnessed *Kristallnacht* in 1938. During the War years, she and her sister went into hiding in France and later escaped to Switzerland in 1944. After the War, she and her family were reunited in England. *Of special interest to students in grade 7+.*

Community Commemoration of Kristallnacht

Tuesday, November 9 – 7:30 pm
Holy Blossom Temple 416-789-3291
1950 Bathurst Street, Toronto

PRESERVING JEWISH MEMORY IN POLAND

TOMASZ KUNCEWICZ, Director of the Auschwitz Jewish Centre in Oswiecim, Poland, oversees the creation and implementation of all programs sponsored by the Centre. A lecturer of international repute, he is the 2000 recipient of the Excellence in Teaching Prize in the Department of Near Eastern and Judaic Studies at Brandeis University. He will address the memorialization of Jewish life in Poland. In particular, he will discuss the importance of the exciting discoveries recently made by a team of Israeli archeologists excavating the site of the Great Synagogue in Oswiecim (Auschwitz), which was burned to the ground the day the Nazis invaded Auschwitz. The story of these buried treasures has become local legend over the years, as the Nazis intended to completely destroy all evidence of the synagogue.

Tomasz Kuncewicz

Also featured will be the LACHAN JEWISH CHAMBER CHOIR, founded in 1993 by Cantor Benjamin Z. Meissner of Holy Blossom Temple. Now in its 10th season, the choir is recognized for its musical virtuosity and its comprehensive repertoire that spans many centuries and styles.

This program will commemorate the 66th anniversary of *Kristallnacht,* the Night of Broken Glass, when, on Nov. 9-10, 1938, a massive, coordinated attack was carried out against Jews throughout Germany and Austria. Hundreds were killed or injured, synagogues burned, businesses destroyed, cemeteries and schools vandalized, and thousands of Jews arrested and sent to concentration camps. A solemn candle lighting ceremony will be held.

Generously co-sponsored by Judy and Eric Breuer.

"In Berlin...fire engines stood by to protect the nearby main post office while the Oranienburgstrasse synagogue burned." Photo – *Kristallnacht: the Nazi night of terror* by Anthony Read and David Fisher. Published by Random House.

7:30 pm

CHURCH SPONSORED PROGRAM

Rouge Valley Mennonite Church
905-294-6242
7452 Reesor Road, Markham

"HIDDEN HEROES"

Created for Vision TV, this film tells the story of Dutch Christians who rescued Jewish children during the Holocaust. ADA WYNSTON, a Dutch survivor who appears in the film, will be available for questions.

WEDNESDAY, NOVEMBER 10

10:00 am

OF SPECIAL INTEREST TO STUDENTS

Milliken Mills Community Library
905-513-7977 ext. 5344
7600 Kennedy Road #1, Unionville

"MY PERSONAL TESTIMONY"

JOE LEINBURD was born in 1922 in Suceava (Bucovina), Romania. When the entire Jewish community of Northern Bucovina, including his family were deported to Transnistria, he and his family survived the torturous forced march. In 1949 he immigrated to Canada with his wife. *Of special interest to students in grade 7+.*

1:30 pm

OF SPECIAL INTEREST TO EDUCATORS

Te-Amim Music Theatre
416-489-4709
Rosedale Heights School of the Arts
711 Bloor St. E., Toronto *(at Castlefrank subway)*

"TEACHING CHILDREN TO CONFRONT AND CHANGE PREJUDICE THROUGH DRAMA, DANCE AND MUSIC"

This workshop will help teachers and others educate children about prejudice, the consequences of hatred and the importance of taking a stand. Through Holocaust stories, and using the Ontario Curriculum, teachers can start children on a life-path of seeing and responding to injustice. The workshop will include performances by students from ROSEDALE HEIGHTS SCHOOL OF THE ARTS and CLAUDE WATSON SCHOOL FOR THE ARTS. Also participating are educators NANCY CLARK, HELENA FINE, RACHEL FINE and VICTORIA SLAGER. *Recommended for elementary school teachers and parents. Made possible through the generous support of The Ontario Trillium Foundation.*

7:30 pm

CHURCH SPONSORED PROGRAM

Good Shepherd Lutheran Church
416-249-8851
1630 Lawrence Avenue W., Toronto

"MY PERSONAL TESTIMONY"

FAIGIE LIBMAN lived as a child in the Kovno Ghetto with her mother. They were later transferred to the Stutthof concentration camp, and were liberated by the Soviet Red Army. A question period will follow.

7:30 pm

Beth Emeth Bais Yehuda Synagogue
416-633-3838
100 Elder Street, Toronto

"SONGS OF THE GHETTO: AN EVENING DEVOTED TO MARTYRS AND HEROES"

Featuring LOUIS DANTO, Cantor Emeritus of Beth Emeth, PROFESSOR ADAM FUERSTENBERG, Yiddishist and Director of The Holocaust Centre of Toronto, UJA Federation, ETHEL COOPER, former Chair of UJA Federation Committee for Yiddish and the ZEMER CHORALE. This evening is dedicated to the martyrs and heroes and is designed to present the songs of this dark period to a contemporary audience. Attendees will receive a souvenir booklet. *Co-sponsored by Beth Emeth Bais Yehuda Synagogue's Continuing Education and Music Committees and UJA Federation Committee for Yiddish.*

7:30 pm

Congregation Habonim
416-782-7125
5 Glen Park Road, Toronto

"THE MARCH OF THE LIVING: THROUGH THE EYES OF SURVIVORS AND STUDENTS"

Congregation Habonim was founded by European refugees from the Holocaust, many of whom witnessed *Kristallnacht*. The Congregation will hold a brief memorial ceremony marking its 66th anniversary, featuring the MARCH OF THE LIVING CHOIR. Reflections from March students and survivor participants will be highlighted by scenes from the 2004 March video. Keynote lecture by RUTH NERAY, author of *To Auschwitz and Back: My Personal Journey.*

7:30 pm

Indigo Books, Music & Café *(Yorkdale)*
416-781-6660
3401 Dufferin Street, Toronto

"MY PERSONAL TESTIMONY"

Born in Prague, Czechoslovakia in 1926, VERA SCHIFF was deported to Theresienstadt (Terezin) in 1942. She will discuss the fate of survivors during the Holocaust, and how people confronted their challenges before, during and after the War. She is the award-winning author of two books that recount life in this unique concentration camp, *Hitler's Inferno: Eight Intimate and Personal Histories from the Holocaust* and *Theresienstadt: The Town the Nazis Gave to the Jews.* A question period will follow.

7:30 pm

CHURCH SPONSORED PROGRAM

Holy Rosary Roman Catholic Church
416-923-8471
356 St. Clair Avenue W., Toronto

"ORATORIO TEREZIN – FROM TORONTO TO ISRAEL"

RUTH FAZAL, internationally acclaimed violinist and composer of *Oratorio Terezin*, and JAKE YOUNG, child soloist, well known for his concert performances in Canada and Europe, will perform selections from the musical. Ms. Fazal will present a multi-media talk about the spiritual and artistic journey that led to the creation of the piece and will show excerpts from some of her performances, and clips from her Eastern European tour this past March. The musical is a tribute to the 15,000 children who passed through Terezin between 1941 and 1944.

7:30 pm

University of Toronto
416-946-5317
New College –
William Doo Auditorium
45 Willcocks Street, Toronto
(2 streets South of Harbord, South-East corner of Willcocks and Spadina)

"SUSPINO: A CRY FOR THE ROMA"

The Holocaust ended in 1945 for the Roma (Gypsies), but they are still subject to persecution, pogroms and systematic marginalization. RON LEE, Director of the Roma Community and Advocacy Centre, will give a poignant view of the current plight of the Roma people.

8:00 pm

Shaarei Tefillah Congregation
416-787-1631
3600 Bathurst Street, Toronto

"ATLANTIC DRIFT"

When 2,000 Jewish refugees fleeing Nazi persecution boarded the ship *Atlantic*, they hoped to make it to Palestine – and safety. When the British stopped them from entering the country, they were deported to Mauritius to what were, in effect, concentration camps where, amid illness and deprivation, they sat out the War. HENRY WELLISCH, one of the survivors of this journey, will recount his experiences and answer questions following the screening. *English, German and Hebrew with English subtitles.*

See page 23 for **CULTURAL PROGRAMS**

THURSDAY, NOVEMBER 11

12:00 noon

Hillel of Greater Toronto at
University of Toronto and AE Pi
416-913-2424
Wolfond Centre for Jewish Campus Life
36 Harbord Street, Toronto

"UNTO EVERY PERSON THERE IS A NAME"

6th Annual 24-Hour Reading of the Names between 12:00 noon Thursday, November 11 and 12:00 noon Friday, November 12.

For 24 consecutive hours, students on the U of T campus will honour the memory of those murdered during the Holocaust by reading their names. Members of the community are welcome to participate in the reading, as well as submit names of their family members to be read.

The reading will take place outside the Wolfond Centre. *For more information, visit www.hilleltoronto.org*

2:00 pm

Miles Nadal JCC
416-924-6211
750 Spadina Avenue, Toronto

"HOW TO TELL CHILDREN ABOUT THE HOLOCAUST"

What does it mean to experience racism? What does it mean to be wounded by discrimination? In her book, *How to Tell Children About the Holocaust*, RUTH MANDEL uses poetry, prose, images and documents in a compelling and unconventional way to answer these questions. A daughter and granddaughter of Holocaust survivors, she is the winner of the Isaac Frischwasser Memorial Award for Holocaust Literature. *Co-sponsored by the Miles Nadal JCC's Good Age Club.*

For program changes visit our website
www.holocausteducationweek.com
or call our hotline **416-631-5689**

Closing Program

Thursday, November 11 – 7:30 pm
Beth Tzedec Congregation
416-781-3514 ext. 34
1700 Bathurst Street, Toronto

THE RESURGENCE OF ANTI-SEMITISM:
Alarming Echo of the Past

Modern society, particularly in Europe, has witnessed the revival of two anti-Semitic myths that nourished the Holocaust: the notorious forgery, the *Protocols of the Elders of Zion*, and the medieval "blood libel." Wielding a virulent and distorted vision of Zionism, the promoters of these myths have generated the desecration of Jewish institutions and assaults upon Jews in Europe to a degree not seen since the Holocaust. The democratic world is now trying to cope with the alarming and dangerous situation that faces the Jewish people and society as a whole today.

Dr. William Korey

DR. WILLIAM KOREY taught at various leading universities in the United States, before turning his efforts to human rights. He has served as the Director of the Anti-Defamation League in Washington, D.C. and as Administrator of B'nai Brith's Department of International Policy and Research. In this capacity, he played a significant role in bringing about the exodus of over a million and a half Jews from the Soviet Union to Israel and the West. Dr. Korey is well known and highly regarded for his scholarly and popular writing.

In commemoration of Remembrance Day, MARTIN MAXWELL, who escaped Nazi Germany on the Kindertransport to England, and later served as a glider pilot during the invasion of Normandy, will share his memories on the 60th anniversary of that decisive battle.

This program, with special participation by CANTOR MEIR FINKELSTEIN, the BETH TZEDEC CHOIR and the JEWISH WAR VETERANS, will also include a candle lighting ceremony for the victims of the Shoah.

This program has been generously co-sponsored by
Martin and Eleanor Maxwell and family,
and the Sam and Sarah Kerzner Holocaust Studies Institute.

All Out of Town Programs are co-sponsored by the Regional Jewish Communities of Ontario.

MONDAY, NOVEMBER 1

Beth Jacob Congregation
705-256-8061
147 Bruce Street, Sault Ste. Marie

[illegible]

[illegible]

As a Holocaust survivor, VERA SCHIFF believes it her duty to describe the tragedy that unfolded around her during the three years she spent in Theresienstadt. She will read passages from her books, *Theresienstadt: The Town the Nazis Gave to the Jews* and *Hitler's Inferno*. A question period will follow.

TUESDAY, NOVEMBER 2

Beth Zion Synagogue
905-723-2353
144 King Street E., Oshawa

"THE HOLOCAUST & RESCUE"

Eminent British historian DR. PAMELA SHATZKES will introduce a documentary about the rescue of Jews who found refuge in Japan and Shanghai during the Holocaust. The film documents the story of Dr. Zorach Warhaftig, the man behind this extraordinary rescue of over 7,000 Jews, including the entire Mir Yeshiva. Dr. Shatzkes will also be discussing her book, *Holocaust and Rescue: Impotent or Indifferent? Anglo-Jewry 1938-1945*. A question period will follow.

WEDNESDAY, NOVEMBER 3

Shaar Hashamayim Congregation
705-524-6789
158 John Street, Sudbury

"THERESIENSTADT, MY PERSONAL TESTIMONY"

Born in Prague, Czechoslovakia in 1926, VERA SCHIFF was deported to Theresienstadt (Terezin) in 1942. She will discuss the fate of survivors during the Holocaust and how people confronted their challenges before, during and after the War. She is the award-winning author of two books that recount life in this unique concentration camp, *Hitler's Inferno: Eight Intimate and Personal Histories from the Holocaust* and *Theresienstadt: The Town the Nazis Gave to the Jews*. A question period will follow.

THURSDAY, NOVEMBER 4

Am Shalom Synagogue
705-792-3949
767 Huronia Road, Barrie

[illegible] CHALLENGE TO US ALL"

LEN RUDNER, Director of Community Relations, Canadian Jewish Congress Ontario Region, will discuss the challenges that anti-Semitism and racism present in our Canadian society. His interactive presentation will highlight the Canadian justice system, update cases currently before the courts and offer practical strategies on what can be done to combat these threats to our Canadian values. A question period will follow. *Co-sponsored by the St. Margaret of Scotland Anglican Church.*

SUNDAY, NOVEMBER 7

Sons of Jacob Congregation
613-962-1433
211 Victoria Avenue, Belleville

"HOLOCAUST SURVIVORS & PIONEERS OF ISRAEL: REFLECTIONS OF A THIRD GENERATION"

OMER ESHEL, an Israeli Shaliach with the Habonim Dror Youth Movement and the Regional Jewish Communities of Ontario, will recount his experiences as Third Generation – the grandson of Holocaust survivors. He will describe not only the important role that Holocaust survivors played in the development of Israel, but also the role that the Holocaust has had on the shaping of contemporary Israeli identity.

2:00 pm

CHURCH SPONSORED PROGRAM

St. Margaret of Scotland Anglican Church
705-722-1153
161 Hanmer Street W., Barrie

"EYES OF THE HOLOCAUST"

JUDY WEISSENBERG COHEN, born in Debrecen, Hungary, was a teenager when she survived the Holocaust. She was liberated by American soldiers in May 1945 and immigrated to Canada in 1948. An active Holocaust and anti-racism educator, she will comment on this documentary made by the Shoah Foundation following the screening. *Hungarian with English subtitles. Co-sponsored by Am Shalom Synagogue.*

7:30 pm

Beth Jacob Congregation
519-743-8422
161 Stirling Avenue S., Kitchener

"REMEMBERING OSWIECIM: A LEGACY FOR TODAY"

PROFESSOR TOMASZ KUNCEWICZ, Director of the Auschwitz Jewish Centre in Oswiecim, Poland, will discuss the Centre, located within walking distance of the death camps of Auschwitz-Birkenau. He will be joined by CARSON PHILLIPS, Director of Holocaust Education with the Regional Jewish Communities of Ontario and recipient of the 2003 Auschwitz Jewish Centre Foundation Scholarship, who will describe his experiences working with the Centre. *Co-sponsored by the Waterloo County Holocaust Education Committee and Temple Shalom.*

MONDAY, NOVEMBER 8

7:30 pm

OF SPECIAL INTEREST TO STUDENTS

Beth Israel Congregation
519-822-8487
47 Surrey Street W., Guelph

"MY SHADOW LIFE"

DR. HAVA BUGAJER is a renowned paediatrician and educator whose husband was a survivor of Auschwitz and Ebensee. After the War he became a successful doctor, businessman and a respected member of Austria's Jewish community. When he died in 1998, he left his unpublished memoirs entitled *My Shadow Life*. Dr. Bugajer will speak about her late husband's writings, memories and his frustration with a world unwilling and unable to bring the Nazis to justice.

Co-sponsored by the Jewish Students Organization at the University of Guelph.

7:30 pm

OF SPECIAL INTEREST TO EDUCATORS

Or Hadash Synagogue
905-898-2220
17665 Leslie Street, Newmarket

"ANTI-SEMITISM AND RACISM: A CHALLENGE TO US ALL"

LEN RUDNER, Director of Community Relations, Canadian Jewish Congress Ontario Region, will present a thought-provoking and informative session on the challenges that anti-Semitism and racism currently present in our Canadian society. A question period will follow.

TUESDAY, NOVEMBER 9

7:30 pm

Beth Israel Congregation
613-533-2290
116 Centre Street, Kingston

"MY SHADOW LIFE"

DR. HAVA BUGAJER will be guest speaker. For complete program details, see listing on this page.

WEDNESDAY, NOVEMBER 10

7:30 pm

Beth Israel Congregation
705-743-8671
775 Weller Street, Peterborough

"REMEMBERING OSWIECIM: A LEGACY FOR TODAY"

PROFESSOR TOMASZ KUNCEWICZ and CARSON PHILLIPS are guest speakers. For complete program details, see listing on this page.

THURSDAY, NOVEMBER 11

7:30 pm

Congregation B'nai Israel
905-227-5551 ext. 2207
190 Church Street, St. Catharines

""REMEMBERING OSWIECIM: A LEGACY FOR TODAY"

PROFESSOR TOMASZ KUNCEWICZ and CARSON PHILLIPS are guest speakers. For complete program details, see listing on this page.

All Out of Town programs are co-sponsored by the Regional Jewish Communities of Ontario.

For program changes visit our website
www.holocausteducationweek.com
or call our hotline **416-631-5689**

Cultural Exhibits

September 20 – November 4

Koffler Centre of the Arts, Atrium
416-636-1880 ext. 271
4588 Bathurst Street, Toronto

"CONTEMPORARY JEWISH LIFE IN GERMANY"

Eleven panels of pictures and text document contemporary Jewish life in Berlin, from the newly-restored synagogues to Jewish schools, magazines, memorials, and the Jewish Museum by famed architect Daniel Libeskind. The Official Opening will take place on Tuesday, October 12 at 7:30 pm with guest lecturers DR. HERMANN SIMON, Director, Centrum Judaicum, New Synagogue Berlin and DEBORAH SIMON.

A second lecture will take place on Wednesday, October 13 at 7:30pm with Dr. Hermann and Deborah Simon at the Goethe-Institut, 163 King Street West. *This travelling exhibition is jointly presented by The Goethe Institut Toronto, Bathurst JCC, the Koffler Centre of the Arts and the Miles Nadal JCC. For more details, visit www.kofflercentre.com.*

October 17 – November 5

Beth Radom Synagogue
416-636-3451
18 Reiner Road, Toronto

"REBIRTH AFTER THE HOLOCAUST"

Holocaust survivor Sam E. Bloch and his daughter Professor Jean Bloch Rosensaft, co-curated this photo-documentary exhibit, *Rebirth After the Holocaust: The Bergen-Belsen Displaced Persons Camp, 1945-1950*, describing the revival of Jewish communal and personal life among the survivors. ED SONSHINE, Q.C., Toronto lawyer and businessman, will speak at the Official Opening on October 17 at 2:00 pm. He is the child of Holocaust survivors and was born in the Bergen-Belsen D.P. camp.

November 3 – November 11

Holy Blossom Temple
416-789-3291
1950 Bathurst Street, Toronto

"JANUSZ KORCZAK AND THE CHILDREN OF THE WARSAW GHETTO"

This exhibit focuses on the life of Dr. Janusz Korczak and the tragic fate of the children who were forced to live in the Warsaw Ghetto. It also examines how the violation of children's rights during the Holocaust is reflected in the fight for children's rights today. In 1942, Dr. Korczak was forced to gather the 200 orphans in his care for deportation. Refusing all efforts to save himself, he led them defiantly to the deportation centre that would ultimately take them to the Treblinka death camp. Dr. Lesley Shore will speak at the Official Opening on November 3 at 7:30pm.

This exhibit was created by the Vancouver Holocaust Education Centre. For hours of operation or to arrange a school or group visit, call 416-789-3291 or visit www.holyblossomtemple.org (click on Temple Community – Fine Arts.)

November 6 – December 3

York University – Stong College 416-736-5823
The Samuel J. Sacks Gallery (Room 109)
4700 Keele Street, Toronto

"REBIRTH AFTER THE HOLOCAUST"

THE HON. BERNT BUSEMANN, Minister of Culture, Government of Lower Saxony (Germany), will speak at the Official Opening on Saturday, November 6 at 8:00 pm. *For complete program details, see listing on this page.*

November 7 – December 6

Miles Nadal JCC 416-924-6211
750 Spadina Avenue, Toronto

"CONTEMPORARY JEWISH LIFE IN GERMANY"

Eleven panels of pictures and text document contemporary Jewish life in Berlin, from the newly-restored synagogues to Jewish schools, magazines, memorials, and the Jewish Museum by famed architect Daniel Libeskind. Curated by Dr. Hermann Simon, Director, Centrum Judaicum at the New Synagogue, Berlin. *Visit www.milesnadaljcc.ca or www.goethe.de/uk/tor for more information.*

Cultural Programs

Thursday, October 14 – 7:30 pm

Shaar Shalom Synagogue 905-889-4975
2 Simonston Blvd., Thornhill

"CHURCHILL AND THE UNKNOWN JEWISH CONTRIBUTION TO WORLD WAR II"

Guest speaker will be SIR MARTIN GILBERT, author of numerous definitive works on the course of 20th century history, and official biographer of Sir Winston Churchill. *Tickets: $15.*

Sunday, October 17 – 2:30 pm

Our Lady of Lourdes Roman Catholic Church
416-924-6257
41 Earl Street, Toronto

"I AM JOSEPH, YOUR BROTHER"

JUDY WEISSENBERG COHEN, a survivor speaker at The Holocaust Centre of Toronto, will facilitate discussion following the screening of this documentary chronicling the visit of Pope John Paul II to Israel in 2000 and describing the revolutionary changes in Roman Catholic-Jewish relations in the past forty years.

Sunday, October 17 – 7:30 pm

Workman's Circle 416-787-2081
471-473 Lawrence Ave. W., Toronto

"NOT RAISINS AND NOT ALMONDS"

A *Yiddishland Cafe* evening in Yiddish and English to celebrate the spirit and creativity of the Jews in the Lodz Ghetto on the 60th anniversary of its liquidation. With the participation of DENISE WILLIAMS, MICHAEL MANDEL, ALON NASHMAN, BRAHM GOLDHAMMER and NOAM MILLER. *Admission: $12. For reservations call 416-787-2081.*

Wednesday, October 20 – 7:30 pm

Lawrence Park Community Church
416-489-1551
2180 Bayview Avenue, Toronto

"HIDDEN HEROES"

This much-acclaimed film, created for Vision TV, tells the story of Dutch Christians who rescued Jewish children during the Holocaust. ADAWYNSTON, a Dutch survivor who appears in the film, will be available for questions. *Co-sponsored by Richmond Hill United Church and St. Mary Immaculate R.C. Church.*

Sunday, October 24 – 8:00 pm

Koffler School of Music
Leah Posluns Theatre
4588 Bathurst Street, Toronto

"CHILDREN OF A VANISHED WORLD"

From 1935-1938, Roman Vishniac photographed the *shtetlekh* (small villages) of Poland, Romania, Hungary and Russia. With the assistance of his daughter Mara Vishniac Kohn, producer and director JUDY KOPELOW uses his photographs as staging for a special remembrance of the lives of children who vanished in the Holocaust. Yiddish folk songs and dramatic readings will be performed. Musical direction and arrangements by SABATINO VACCA. *For more information call 416-787-1060. Tickets: $25. Students and seniors: $18. Call 416-636-1880 ext. 228.*

Wednesday, October 27 – 4:30-8:30 pm

Bathurst JCC, Room 120
416-636-1880
4588 Bathurst Street, Toronto

"ANNUAL TEACHERS SEMINAR ON THE HOLOCAUST"

RABBI DANIEL BRENNER, Director of Multifaith Education, Auburn Theological Seminary, New York, will deliver the keynote address, *The Holocaust and Pop Culture*. Other participants are PROFESSOR BELARIE ZATZMAN of York University and HAROLD LASS, retired Head of English at Northern Secondary School, Toronto. *For more details, call 416-635-2883 ext. 153.*

Tuesday, November 2

York University
Centre for Jewish Studies
416-736-5823

"TEACHING THE HOLOCAUST"

SHULAMIT IMBER, Pedagogical Director of the International School for Holocaust Studies at Yad Vashem, Jerusalem, will focus on the educational philosophy, rationale and methodological approach used by Yad Vashem. A renowned lecturer, she is a member of the International Task Force for International Cooperation on Holocaust Education, Remembrance and Research. *Phone 416-736-5823 for time and location.*

November 6 – November 14

Bathurst JCC
Leah Posluns Theatre
416-636-1880 ext. 368
4588 Bathurst Street, Toronto

"28th ANNUAL JEWISH BOOK FAIR"

A nine-day event featuring authors prominent in their field.

Wednesday, November 10 – 8:00 pm

Beth Sholom Synagogue
416-783-6103 ext. 228
1445 Eglinton Avenue, Toronto

"MASTER OF THE CANTORIAL ART"

CHAZZAN NAFTALI HERSTIK, Chief Cantor of the Jerusalem Great Synagogue and Director of the Tel Aviv Cantorial Institute, will perform songs of the Holocaust. Accompanied by STEPHEN GLASS, Music Director of Congregation Shaar Hashamayim, Montreal. *Tickets: $18. Dessert reception to follow. Co-sponsored by Arthur and Margaret Shiff.*

November 27 – December 12

Leah Posluns Theatre
4588 Bathurst Street, Toronto

"THE CHOSEN"

TEATRON will present *The Chosen*, a play by Aaron Posner and Chaim Potok. This adaptation of the award-winning, best-selling novel by Potok tells the story of two boys, two fathers and two very different Jewish communities.

Tickets: $26-$30; Group rates available as well as seasonal subscription. Call 416-781-5527, e-mail teatron@sympatico.ca or visit www.teatrontheatre.com

Sunday, November 28 – 8:00 pm

MacMillan Theatre (Faculty of Music)
University of Toronto
80 Queen's Park Crescent *(West of Museum Subway, behind the South end of the ROM)*

"WHITE ROSE"

Between 1942-1943, a group of courageous and defiant University of Munich students formed an anti-facist resistance movement they named White Rose. Under great personal danger, the students wrote and circulated seven leaflets across Germany in protest against Hitler's regime They were found out, jailed and executed by the Nazis. Udo Zimmerman's *White Rose* will be conducted by SABATINO VACCA and stage directed by JUDY KOPELOW. The setting for this musical production is the Munich-Stadelheim Prison hours before the execution of brother and sister Hans and Sophie Scholl, who were sentenced to death for their White Rose activities. A discussion will follow with DR. GEORGES WITTENSTEIN, the only survivor of the White Rose resistance group.

For information call 416-787-1060. Tickets: $25. Students and seniors: $18. Box Office at 416-978-8668 or www.harthousetheatre.ca

Upcoming Holocaust-Related Programs

February 20 – March 20, 2005

First Canadian Place
416-862-8138
100 King Street W., Toronto

"ANNE FRANK: A PRIVATE PHOTO ALBUM"

An exhibition of 69 intimate photographs of Anne Frank and her family and friends taken by her father, Otto Frank, during the years between 1926-1941, prior to the Frank family's moving into their hiding place. *For more information, call 416-635-2883 ext. 144.*

Bravo! newstylearts channel

For information call 416-591-7400 ext. 2802

Sunday, October 31 – 8:00 pm

"SAMUEL BAK, PAINTER OF QUESTIONS"

Born in 1933 in Vilna, Poland, young Samuel Bak was declared a child prodigy painter, but the day his family was marched into the Jewish Ghetto, his artistic vision changed forever. Saved from the death camps by his father, the miracle of his survival became, and is still, the recurring theme in his art. In addition to Bak, distinguished Holocaust scholar Lawrence Langer and gallery owner Bernard Pucker, one of Bak's most important supporters, speak about the meaning and importance of his work.

Thursday, November 4 – 1:00 am

"THE LAST METRO"

In occupied Paris, an actress married to a Jewish theatre owner must keep him hidden from the Nazis while doing both of their jobs. A film about art and life.

Thursday, November 4 – 8:30 pm

"THE HOLCROFT COVENANT"

The son of a German General becomes part of a mysterious conspiracy to gain hidden Nazi funds. His father, a confidant of Adolf Hitler, dies and leaves a fortune to make amends for his Nazi past – leaving his son to search the world to find it.

Sunday, November 7 – 8:00 pm

"THE FEAR OF FELIX NUSSBAUM"

A film about the quest for the forgotten and hidden art of Felix Nussbaum, a German Jewish artist who perished in the Holocaust. It tells the ironic story of the campaign to resurrect Nussbaum's works and build a museum to house them, spearheaded by the mayor of Osnabruck, the home town that ostracized him over fifty years ago and watched the Nazis transport Jews to their graves.

Thursday, November 11 – 1:00 am

"TRAIN OF LIFE"

A Jewish community, warned of the impending arrival of the Nazis, builds a fake deportation train to escape Russia and head towards safety in Palestine.

May 2 – May 14, 2005

"MARCH OF THE LIVING 2005"

On the 60th anniversary of the Allied victory in Europe, a special adult and student March of the Living program will take place as a tribute to Holocaust victims and survivors and those who fought for freedom. *See www.marchoftheliving.org for details.*

VISION TV

For information call 416-368-3194 ext. 233

Tuesday, November 2 – 10:00 pm

"SAMUEL BAK: PAINTER OF QUESTIONS"

Born in 1933 in Vilna, Poland, young Samuel Bak was declared a child prodigy painter, but the day his family was marched into the Jewish Ghetto, his artistic vision changed forever. Saved from the death camps by his father, the miracle of his survival became, and is still, the recurring theme in his art. In addition to Bak, distinguished Holocaust scholar Lawrence Langer and gallery owner Bernard Pucker, one of Bak's most important supporters, speak about the meaning and importance of his work. This film will be repeated on Friday, November 5 at 10:00 pm.

Wednesday, November 3 – 10:00 pm

"CHILDREN OF THE STORM"

This film describes one of the great humanitarian acts of the 20th century, as told by those who were there: the orphans, social workers, and foster parents. Recollections artfully blended with archival material profile the lives of war orphans who have settled in Vancouver, Winnipeg, Toronto, Montreal and Halifax.

Wednesday, November 10 – 10:00 pm

"UNDYING LOVE"

This documentary tells the true stories of Jewish men and women who found love during the Holocaust, and who, through their devotion to one another, managed to endure the horror and its shattering aftermath.

Thursday, November 11 – 10:00 pm

"THE WAR BRIDES: FROM ROMANCE TO REALITY"

This film explores the amazing stories of the women who married Canadian servicemen during the Second World War and came to live in Canada. It is a remarkable tale of hope, courage, preservation and determination. This film is repeated on Friday, November 12 at 10:00 pm.

GOETHE INSTITUT TORONTO

For information call 416-593-5257 ext. 16

All films will be screened at Goethe Institut–Kinowelt Hall *(St. Andrew Subway at University Ave. & King St. W.)* **Tickets may be reserved by phone or purchased at the door. $5 single; $8 double feature.**

ARTUR BRAUNER FILMS

From the beginning of his career in early post-war Europe, film producer Artur Brauner, who lost many of his own relatives in the Holocaust, has been producing films about the victims of the Nazi regime in the hope of creating a dialogue about tolerance and humanity. Now 85, his over 50 films have brought him many international awards and Oscar nominations.

Monday, November 1 – 6:00 pm

"MORITURI" by Eugen York. A group of prisoners manages to escape from a concentration camp. This film, one of the earliest to take this material as its theme, premiered in Venice in 1948 and had a controversial reception in post-war Germany. German with English subtitles. 18 yrs. +

Monday, November 1 – 8:00 pm

"THE PLOT TO ASSASSINATE HITLER" by Falk Harnack. This film describes the preparations taken to assassinate Hitler by the German resistance movement. German Film Award 1956.

Tuesday, November 2 – 6:00 pm

"WITNESS OUT OF HELL" by Zika Mitrovic. Lea Weiss, a survivor of a Nazi extermination camp, is supposed to testify in court against her former tormentor.

Tuesday, November 2 – 8:00 pm

"CHARLOTTE S" by Frans Weisz, 1980. This film is based on the life of painter Charlotte Salomon, who fled from Berlin to Southern France in 1938, but was deported to Auschwitz, where she was killed. A disquieting psychodrama of a young, unconventional and effusive artist.

This film series continues with screenings on Thursdays, November 11th, 18th and 25th.
For details see www.goethe.de/uk/tor

GTA Bookstore Displays

During Holocaust Education Week, displays of Holocaust-related books will be mounted at the following bookstores:

BRAMALEA
- **Coles**, 25 Peel Centre Dr.

BRAMPTON
- **Chapters**, 52 Quarry Edge Dr.
- **Indigo**, 30 Great Lakes Dr.

BURLINGTON
- **Chapters**, 3315 Fairview
- **Indigo**, 1250 Brant St.

MARKHAM
- **Chapters**, 3175 Hwy #7

MISSISSAUGA
- **Chapters**, 3050 Vega St.
- **Chapters**, 100 City Centre
- **Coles**, 2225 Erin Mills Pkway.
- **Coles**, 5100 Erin Mills Pkway

NEWMARKET
- **Chapters**, 17440 Yonge St.

OAKVILLE
- **Chapters**, 310 N. Service Rd. W.

PICKERING
- **Coles**, 1355 Kingston Rd.
- **Mitchell's Family Bookstore**, 2200 Brock Rd.

RICHMOND HILL
- **Coles**, 9350 Yonge St.
- **Indigo**, 8705 Yonge St.

SCARBOROUGH
- **Chapters**, 20 W. Kitchen Rd.
- **Coles**, Eglinton & Victoria Park
- **Coles**, 300 Borough Dr.

THORNHILL
- **Batner Bookstore**, 180 Steeles Ave. W.
- **Chapters**, 7040 Yonge St.
- **Israel's, the Judaica Centre**, 441 Clark Ave. W.

TORONTO
- **Aleph Bet Judaica**, 3453 Bathurst St.
- **Anglican Bookstore Centre**, 600 Jarvis St.
- **Another Story**, 164 Danforth Ave.
- **Bob Miller Book Room**, 180 Bloor St. W.
- **Canadian Children's Book Centre**, 35 Spadina Rd.
- **Chapters**, 2901 Bayview Ave.
- **Chapters**, 110 Bloor W.
- **Chapters**, 142 John St.
- **Chapters**, 1950 The Queensway
- **Chapters**, 2225 Bloor St.W.
- **Coles**, 181 Bay St.
- **Coles**, 250 The East Mall
- **Coles**, 939 Lawrence Ave. W.
- **Coles**, 200 Bay St.
- **Coles**, 25 The West Mall
- **Crux Bookstore**, 5 Hoskin Ave.
- **David Mirvish Books**, 596 Markham St.
- **Indigo**, 2300 Yonge St.
- **Indigo**, 55 Bloor St. W.
- **Indigo**, 3401 Dufferin St.
- **Israel's the Judaica Centre**, 897 Eglinton Ave. W.
- **Mabel's Fables**, 662 Mt. Pleasant Ave.
- **Mitchell's Family Bookstore**, 1020 Islington Ave.
- **Mitchell's Family Bookstore**, 565 Gordon Baker Rd.
- **Negev Book & Gift**, 3509 Bathurst St.
- **Pages Books**, 256 Queen St. W.
- **Parentbooks**, 201 Harbord St.
- **Ryerson Univ. Bookstore**, 17 Gould St.
- **Speelman's Christian Bookstore**, 5010 Steeles Ave. W.
- **Tyndale University Bookstore**, 25 Ballyconnor Ct.
- **United Church Book Room**, 3250 Bloor St. W.
- **U of T Bookstore**, 214 College St.
- **Women's Bookstore**, 73 Harbord St.
- **World's Biggest Bookstore**, 20 Edward St.
- **York Univ. Bookstore**, 4700 Keele St.

WOODBRIDGE
- **Chapters**, 3900 Hwy #7 W.

The Holocaust Centre of Toronto, UJA Federation gratefully recognizes the generosity of those listed below:

Anonymous
Tobie and Ted Bekhor
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Jack and Honey Carr
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The Diamant Family
The Sharon Diamond & Walt Family Fund
Anita Ekstein
Four Seasons Hotels and Resorts
Sam and Gitta Ganz & Family
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School groups have the opportunity to hear the personal testimony of Holocaust survivor speakers whose shining example of courage and dignity serves as a role model for a new generation. A new interactive exhibit, "We Who Survived..." features contemporary portraits of these survivors and autobiographical sketches.

As well, The Anita Ekstein Holocaust Resource Library, with its extensive Holocaust-related collection, serves all segments of the community.

The Centre is located in the Lipa Green Building at 4600 Bathurst Street in Toronto. For more information or to book a school visit, call 416-635-2883 ext. 153 or visit www.jewishtoronto.com

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We regret any errors or omissions due to publication deadlines.

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However, to ensure that the highest caliber of Holocaust programs may be perpetuated in future years, a voluntary donation of at least $3 per person per event would be appreciated.
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This Week

National

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Liberal MPs work to change Canada's UN votes on Israel

By RON CSILLAG
Staff Reporter

Influential Liberal members of Parliament, including potentially seven cabinet ministers, promise to redouble their efforts to change Canada's voting pattern on Israel at the United Nations, says one MP who co-chairs a pro-Israel caucus.

Liberal Parliamentarians for Israel, composed of up to 18 MPs, including several members of cabinet, launched its work Oct. 18 in Canada's new minority government.

High on the agenda is "the need to alter Canadian votes at the United Nations General Assembly," says statement from the pro-Israel caucus.

"We've looked at a large number of [UN] votes and Israel has been the only country to be singled out.

Continued on page 36

MP Anita Neville

Nobel Prize winner owes his life to chance

Avram Hershko

By SHELDON KIRSHNER
Staff Reporter

Avram Hershko, one of the three winners of this year's Nobel Prize in chemistry, owes his life to a random event that occurred in Hungary during the Holocaust in 1944.

"The train that should have gone to Auschwitz went to Austria instead," he said in an interview in Toronto last week.

Hershko, an Israeli who shares the award with two other scientists, Aaron Ciechanover of Israel and Irwin Rose of the United States, was to have been transported to that infamous death camp in Poland with his mother, Shoshana, and older brother, Chaim. But thanks to a stroke of fortune, the Hershkos were sent to a labour camp near Vienna, where they managed to survive.

"I don't consider myself a Holocaust survivor," said Hershko, 67, a biochemist and professor at the Technion in Haifa who, in concert with Ciechanover, developed Velcade, a new cancer drug used to treat multiple myeloma, a cancer of the bone marrow.

Nevertheless, Hershko realizes that he was extremely lucky not to have been murdered, the fate that befell some 700,000 Hungarian Jews and more than one million Jewish children in World War II.

Continued on page 42

'I am Modigliani, Jew'

— *Artist's work to be showcased at AGO* —

By SHELDON KIRSHNER
Staff Reporter

Who could have known?

Amedeo Modigliani died in Paris in 1920 after a brief and chaotic bohemian life marked by grinding poverty, systematic alcohol and drug abuse, perpetual ill-health, a surfeit of love affairs and a dearth of recognition.

This dissolute but immensely talented Jewish Italian artist, known as Modi to friends and acquaintances alike, was only 35 when he succumbed to tubercular meningitis.

Nearly forgotten after his untimely death, Modigliani is suddenly all the rage – the subject of critical studies, an upcoming Hollywood movie starring Andy Garcia and, now, a sumptuous exhibition at the Art Gallery of Ontario.

"Modigliani: Beyond the Myth," fresh from an extended run at the Jewish Museum in New York, opened on Oct. 23 and closes on Jan. 23.

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Amedeo Modigliani, *July 22, 1917*
[From the Menier family album, AGO]

Vayera
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Economic plan hopes to help Jerusalem— please see page 38

News in Brief

CANADA

Bay Faces Complaint

TORONTO — A woman who was turned down for a makeup artist job at the Hudson's Bay Company because she won't work on Shabbat has filed a complaint with the Ontario Human Rights Commission. Evie Walton was interviewed last April at two downtown Bay stores, but was rejected despite being qualified, she told the *Toronto Star*. A Bay spokesperson wouldn't comment on the case, but told the *National Post* that although the Bay tries to accommodate religious observance, Saturday is the busiest day in retail and, "[w]e need all hands on deck." Canadian Jewish Congress and B'nai Brith are monitoring the case. CJC said the commission must weigh an employee's religious rights against the need to avoid undue hardship on employers.

Assassination Recalled

OTTAWA — Liberal Senator Anne Cools last week "call[ed] the attention of the Senate" to the 60th anniversary of the assassination of Walter Edward Guinness, Lord Moyne, a high British official in the Mideast whose life ended by what Cools called "Jewish terrorist action." Lord Moyne, who was British minister resident in the Middle East, had issued a report that was critical of the establishment of a Jewish state in Palestine. He was shot and killed Nov. 6, 1944, in Cairo by two members of the Stern Gang militia. Cools also cited Yitzchak Shamir, who served twice as Israel's prime minister, as "the operations chief for the Stern Gang" who "ordered and planned" the killing. Cools said that as a child in Barbados, she held Lord Moyne in high esteem for helping to establish universal suffrage and representative government in the British West Indies.

Teens Leaders Talk

TORONTO — Three Canadians were among 60 youth who took part in the first-ever Jewish Teen Leadership Summit this month in Washington, D.C. Mira Lyon and Leora Jackson of Toronto and Jeremy Moses of Montreal joined U.S. teens from BBYO and official Reform, Conservative, Orthodox and Reconstructionist youth groups at the Oct. 10-12 conference, which was organized by Panim: The Institute for Jewish Leadership and Values. They explored ways to increase Jewish identity and Israel advocacy.

Rallying for Darfur

TORONTO — Canadians for Action in Darfur, a coalition of some 40 groups, is holding a Rally for Darfur on Sunday, Nov. 7, 2 to 3 p.m., at Queen's Park. The coalition, headed by Canadian Jewish Congress' Ontario Region, UJA Federation of Greater Toronto and the Canadian Council of Churches/ KAIROS, wants the international community to increase its efforts to protect the people of Darfur in Sudan from ethnic cleansing and massacres.

Zundel Appeal Denied

OTTAWA — The Supreme Court rejected Holocaust denier Ernst Zundel's deportation appeal again last week. Zundel, who has been in jail for 18 months facing deportation to his native Germany, was appealing provincial court rulings against hearing his constitutional arguments. It was the second such ruling against him in as many months.

WORLD

Hate a Threat: Report

PARIS — Increased anti-Semitism and racism are threats to French democracy, a government report said last week. In a document presented to Interior Minister Dominique de Villepin, Jean-Christophe Rupin called for more judicial measures to fight anti-Semitism in schools, and a national centre to collect statistics on anti-Semitism and racism. More controversially, he also urged combating "radical anti-Zionists who were anti-Semitic by proxy" with laws against comparing Israel to apartheid or Nazism.

Editorial Criticized

DURHAM, N.C. — Duke University president Richard Brodhead last week joined Jewish groups in criticizing a student-written editorial that accused Jews of exploiting the "Holocaust industry" for political gain. Philip Kurian's column "revived stereotypical images that have played a long-running role in the history of anti-Semitism," Brodhead wrote in a letter to the *Chronicle*, the school's newspaper. "The habits of mind that allow people to stereotype Jews are the same ones that allow them to denigrate blacks, gays and other objects of prejudice." Kurian's column ran after Jewish groups organized counter-education efforts in response to a largely peaceful conference earlier this month of the Palestine Solidarity Movement.

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Tanenbaum Gives $1 Million to Birthright

Larry Tanenbaum

TORONTO — Larry Tanenbaum, chairman of Maple Leaf Sports and Entertainment, has pledged $1 million (Cdn) to Birthright Israel, of which $600,000 will be paid by the end of 2004, Birthright has announced.

Tanenbaum's gift, which was made through UJA Federation of Greater Toronto, will trigger the Charles and Lynn Schusterman Family Foundation's "1 for 2" matching program to give UJA Federation up to $200,000 (US) for local needs in Toronto. The Schusterman foundation gives $1 to a federation for every $2 a federation contributes to fund Year 5 (2004-05) of Birthright.

Birthright Israel was launched five years ago with funding from philanthropists, the government of Israel and North American Jewish federations to offer free 10-day trips to Israel for Jews ages 18 to 26. To date, more than 70,000 young Jews from around the world, including Cuba, have taken part, and the program has been renewed for another five years.

The Canadian Jewish news

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Enrolment down at Toronto Jewish day schools

By PAUL LUNGEN
Staff Reporter

Enrolment in Toronto-area Jewish day schools fell by 307 students for the 2004-05 school year, continuing a four-year trend of declining numbers that educators blame on demographics but many parents say is a result of rising tuition.

Twenty-one elementary schools affiliated with the UJA Federation Board of Jewish Education (BJE) reported 238 fewer students this year, while the system's 13 high schools recorded a drop of 69. However, the Community Hebrew Academy of Toronto (CHAT), whose enrolment eclipses those of the next 12 high schools combined, reported a 1 per cent growth in its student population, to a total of 1,403.

Altogether, 8,580 students are attending elementary day schools this year, a drop of two per cent over the 8,818 enrolled last year. Attendance at BJE-affiliated Jewish preschools dropped by five per cent in the same period.

High schools reported 2,570 students are enrolled, down from 2,639 last year, a fall-off of three per cent. The drop in numbers reverses a 10-year trend of gradually increasing enrolment at the high school level.

Joyce Levine, the BJE's director of educational technology, said the drop in day school enrolment may be attributable to demographic factors.

"This decline in elementary school figures seems to reflect the decrease in the number of [Jewish] children being born in Toronto," she said. The proportion of Jewish youngsters entering Grade 1 has remained fairly constant over the past few years at around 41 to 46 per cent, she added.

However, anecdotal evidence suggests some parents are pulling their children out of Jewish schools or declining to enrol them at all because of high tuition.

Two years ago, Associated Hebrew Schools of Toronto, the city's largest Jewish elementary day school, boosted its fees by $1,000, and this year it tacked another $300 onto that. At $9,300 per child per year, it's a 17 per cent jump in only two years.

Nevertheless, Associated's executive director Arthur Landa maintains the increase is still the second- or third-lowest among the city's 10 largest schools.

Engineering consultant Wayne Levin, who has three children at Associated and pays $27,000 in tuition fees, said such costs are a back-breaker for many parents.

Demographics, tuition cited for 307-student drop

"Families are extremely stretched" and are deciding to remove their children from days schools, he said. He suggested the decline in numbers is attributable to the fees as well as to "chronic quality issues. A lack of professionalism in a number of schools is driving parents away."

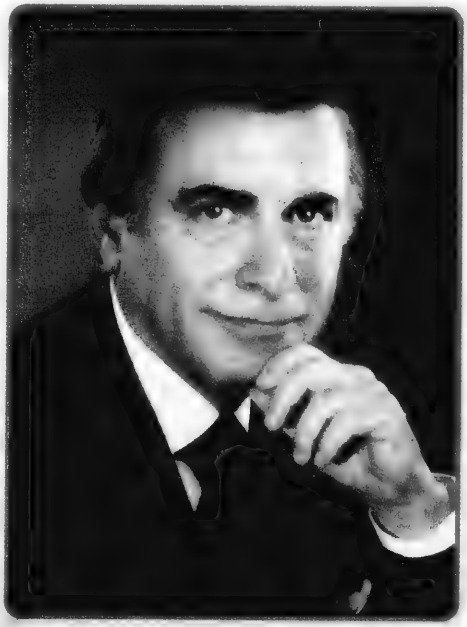
What's more, he said, parents don't know what next year's tuition will be, nor do they have the power to influence the schools' funding priorities.

"I see many families who do not want to send their kids to schools. If the schools won't make a commitment to them, how can they make a commitment to the schools?" he asked.

"The numbers [at Associated] are down," Landa acknowledged. "If you look at the last seven to eight years, you'll see a systemic decline."

With 1,474 students enrolled in grades 1 through 8 and a further 283 in its pre-school system (nursery, junior kindergarten and kindergarten), Associated has experienced a steep decline in both areas. In 2003-04, the student population reached 1,549, a far cry from the heady days in 1992-93, when enrolment reached 1,972. Its preschool system has also seen a sharp drop from the 669 it registered in 1992-93.

Continued on page 14



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Greater Toronto Area

A story about hope

From the editor's desk

Some stories fire the imagination more than others. The story of Esther Brandeau, the teenage girl from Bayonne, France, who most historians believe was the very first Jew to arrive on the shores of Canada in 1738 – then La Nouvelle France – is one such story.

In his seminal work, *Taking Root, The Origins of the Canadian Jewish Community*, historian Gerald Tulchinsky suggests the story of the young stowaway Esther Brandeau was "probably apocryphal."

But Irving Abella actually begins his book *A Coat of Many Colours: Two Centuries of Jewish Life in Canada* with an account of Esther's story. "Under questioning by the Maritime commissioner, [Jacques] La Farge admitted that not only was his name assumed – so was his gender. In reality, 'he' was a she, a 19-year-old Jewess from France named Esther Brandeau."

Two years ago, Quebec film documentarian Pierre Lasry wrote *Esther: A Jewish Odyssey*, a stunning book that "retraces" Esther's voyage to and travail in the new world.

The latest literary excursion into the imagined life of young Esther Brandeau, titled, simply, *Esther*, is by the celebrated, award-winning author Sharon E. Mckay, of Kilbride, Ont., near Burlington. Published by Penguin Canada, Mckay's *Esther* is aimed at teenage and young adult readers.

"It is a rollicking, good story," Mckay told *The CJN* last week at a nearby coffee shop. This reader must agree with the author's characterization of her own work. For the story clips along at a quick, eventful pace.

After being cast out from her home, the downcast, rejected teenager finds herself enmeshed in one high-drama, tense situation after another.

And through it all, she survives.

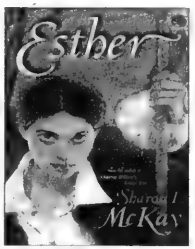
It is the story of Esther's survival that Mckay imagines with gritty realism, yet compelling optimism as well.

"It is a story of hope," Mckay explained effusively.

The importance of clinging to hope, despite the obstacles, miseries and setbacks of life, is the recurring message of *Esther*.

Esther was forced to bear up under burdens not normally borne by the teenagers of her or any time. Yet, as depicted by Mckay, our wandering heroine never lost her hope for a better future. The overwhelming importance of clinging to one's sense of hope shines through the story like a spotlight on a darkened stage floor.

Mckay tells a tale that is rich with the unvarnished details of life in early 18th-century France. For the vast majority of people, of course, oppressed by their own woeful poverty, life was a hard, daily endurance.



Jews, however, suffered doubly.

Confined mostly to their closed-in streets and narrow living quarters, they were victims of discrimination and hatred, as well as bone-wearying poverty.

Using this dark, unlit world of early, mostly illiterate, 18th-century Europe as a historical canvas, Mckay paints for the reader a portrait of a daring, vivacious, deeply caring and determined young Esther whose triumph is more pluck than luck.

Mckay has a felicitous storyteller's skill to spin a tale, which she puts to good use in creating the resourceful, but believable, Jewish teenage protagonist.

"One of my biggest challenges was how to explain what a Jew is," the Montreal-born author said. "I did not write this story for Jewish children. I wrote it for *all* children, Christian and Muslims too."

But she succeeds quite eloquently in conveying what a Jew is, as is evident by the exchange between Esther and her interrogator:

"'Tell me, why do you Jews cling so tightly to a faith that can only bring you scorn and sorrow?'

"The question fell on Esther like a dead weight. She looked back into the intendant's eyes. And then it came to her quite suddenly. He was not an evil man – on the contrary. He believed that he was offering her salvation! Was that it? Was that why he had made such an effort to convert her?

"'Good sir, I hardly know myself of what I speak. But this I do know: I am from a great and noble people whose history extends in all directions, throughout all ages. To be a Jew is to travel on a thread that stretches from the beginning of time to the end of time. How could I be the one to break this thread?'"

Mckay dedicated *Esther* to her friend Robert (Robby) Engel, a survivor of the Shoah who died in 1999, around the time that she started to research the work that would become *Esther*.

The book is infused with one of Robby Engel's chief messages: never abandon hope. By doing this, McKay also shines quite a bit of light back onto herself even as she imagines the remarkable story that was the young Jewish teenager, Esther Brandeau.

Earlier this week, *Esther* was nominated for the Governor General's Award for children's fiction. We congratulate the author and recommend her book to young adults and to their parents.

— MBD

See JN

WELCOME TO ISRAEL

Despite a downturn from earlier years in the number of *olim* from the former Soviet Union, new immigrants continue to arrive on the shores of Israel. Last week a group of 140 people arrived by ship from Odessa to begin their new life in the Jewish state. This mother and daughter were among the group.

[Israel photo]

MDA's Israeli Cord Blood Bank 'on cutting edge'

By CYNTHIA GASNER
Special to The CJN

With the establishment of Magen David Adom's Israeli Cord Blood Bank (ICBB), Israel is moving to the forefront of hematology and transfusion medicine worldwide, says Dr. Eilat Shinar, the director of MDA's National Blood Services.

The state-of-the-art project – established in co-operation with Hadassah University Hospital, the E. Wolfson Medical Center and the Tel Aviv Sourasky Medical Center – collects blood from the umbilical cords of placentas remaining after normal deliveries. The placentas are processed, classified and frozen for future life-saving use.

"The MDA is on the cutting edge," Shinar said in Toronto last week. "Women throughout Israel are eagerly donating this afterbirth, which previously was discarded. The women want to save other lives."

In the only Canadian stop on her North American tour, Shinar spoke at reception held at a private home and hosted by 1111 Women, a Toronto-based group that raises funds for specific Magen David Adom projects and to reduce MDA administrative costs.

Shinar explained that cord blood has many characteristics that make it extremely valuable in the fight against malignancies, especially cancers of the blood such as leukemia.

"The cord blood is rich in stem cells that have the ability to be transplanted. These stem cells multiply and develop into healthy blood cells that restore the patient's immune system.

Dr. Eilat Shinar

"This pioneering work of the stem cells process has the full support of both the rabbinate and the medical community," she said.

"Cord blood is unique in that it provides the genetic material required for transplantation without the need for a perfect genetic match. It is readily available for immediate use, which is an enormous advantage over traditional bone marrow transplants."

Israeli doctors and scientists have determined that a blood bank containing 30,000 units of Jewish cord blood would be statistically adequate to provide every Jew in the world with an immediately available genetic match, an MDA fact sheet distributed by Shinar says.

In Canada, Shinar said, the initial harvesting of the cord blood costs more than $500 and an annual fee is levied to store the blood, whereas Israel's National Cord Blood Bank Services provides this service at no cost to the mother.

She said MDA has expanded in other areas as well. "Last year, we received 400,000 calls, [and] we don't get government support."

She brought thanks for the help given to MDA by the many blood donors in Canada and around the world. Referring to these volunteers, she emphasized that "we don't have a good alternative to human blood – we all need each other."

Using as an example the terrorist attack at the Hilton Hotel in Taba earlier this month and other terrorist attacks, she said, "Magen David Adom is called first. Then they notify Blood Services, and within five minutes, they can ship blood to the hospitals."

After completing her military service, Israeli-born Shinar graduated from the Hadassah Medical School at Hebrew University. She joined MDA Blood Services in 1988 as a physician responsible for aphaeresis service, which involves the removal of whole blood from a patient or donor and separating it into components that can then be retransfused into the patient or donor. In 1997, she became Blood Services director. She also teaches transfusion medicine and hematology at both Tel Aviv and Ben Gurion universities.

The Israeli National Blood Services is a division of the non-profit MDA, which is responsible for the collection, processing, testing and distribution of blood units and blood products throughout Israel.

1111 Women group founder Sandy Galet reported that last year, the organization raised funds to purchase a mobile intensive care unit and a HeartSim 4000 Simulator for MDA.

David Kaminker, vice-president of Toronto MDA, noted that $40,000 was raised for Israel Blood Services at a recent event, and that a concert by Leah Moss, held last week at the Leah Posluns Theatre, raised $50,000.

Toronto artist Dorothy Ross, who recently donated an ambulance in memory of her parents, presented a mezuzah to Shinar for the Blood Services facility in Tel Hashomer.

During her one-day stay in Toronto, Shinar visited the Canadian Blood Services Centre on College Street, where she met with Dr. Graham Sher, the CEO of Canadian Blood Services.

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Terrorism deportation case delayed

By PAUL LUNGEN
Staff Reporter

The most recent delay in the deportation of Palestinian terrorist Mahmoud Mohammad Issa Mohammad not only highlights "the glaring defects" in Canadian immigration system, but it also suggests that "Canada is a haven for terrorists," said immigration lawyer David Matas.

Federal authorities have compounded a bad situation by failing to pursue an alternative legal route against Mohammad, said Matas, legal counsel for B'nai Brith's League for Human Rights. Instead of stressing immigration and deportation procedures, federal officials should have prosecuted the Palestinian hijacker in the criminal courts.

Canada has laws that permit the domestic prosecution of certain international crimes, including hijacking and terrorism. Such a prosecution would serve as a more effective deterrent against other terrorists considering living in Canada than even a successful deportation would, Matas added.

Last week, a spokesperson for Citizenship and Immigration Canada announced that lawyers for Mohammad and the department had agreed to delay Mohammad's appeal from a finding that he could be safely deported to Lebanon.

Maria Iadinardi said procedural errors in a pre-removal risk assessment (PRRA) by a Citizenship officer necessitated the court delay. Instead, another officer will conduct a new PRRA to determine whether Mohammad should be sent to Lebanon.

The latest delay strings out an immigration case that is already 17 years old. Canadian authorities have been attempting to deport Mohammad since shortly after he arrived in Canada in 1987. They argue Mohammad would never have been allowed into Canada had he revealed his involvement in a terrorist incident.

In December 1968, Mohammad and a colleague hijacked an El Al flight about to take off in Athens. The two members of the Popular Front for the Liberation of Palestine (PFLP) sprayed the aircraft with gunfire and lobbed grenades, killing an Israeli man.

Mohammad was arrested and convicted of negligent manslaughter. He was sentenced to 17 years in jail but was released about one year later after another group of terrorists hijacked a plane and threatened to blow it up unless seven terrorists were released, among them Mohammad.

The Greek government complied.

In Canada, the apparently inexhaustible series of legal maneuvers advanced by Mohammad's lawyers included a refugee claim, but in 1995 that claim was rejected. In recent court documents, his current lawyer, Barbara Jackman, argued her client is in poor health and would not receive adequate care in Lebanon. She also argued he could not be safe there from Israeli retaliation.

Iadinardi said the Supreme Court of Canada has ruled that in determining whether a suspect should be removed, the risk to the suspect must be weighed against the risk to Canadian national security if he is allowed to remain.

A Citizenship officer conducting a PRRA would examine changed conditions in the country of deportation, she said.

"Due process has to take place… Yes, due process can take time," she acknowledged.

Noting the length of the case, Eric Vernon, director of government relations for Canadian Jewish Congress, said, "I once referred to this case as the never-ending story. It's just dragging on and on. Even though it's a cliché that justice delayed is justice denied, it's really applicable in this case.

"We hope that given the security-conscious nature of our society these days, all Canadians will realize it's unacceptable that anyone convicted of [a terrorist offence] many years ago, a man who was convicted and freed only because others hijacked another plane, should not have haven in Canada. Canada should not be regarded as a country that allows this kind of terrorist to live out his days," he said.

BETH TZEDEC MUSEUM WINS AWARD: Dorion Liebgott, left, curator of Beth Tzedec Congregation's Reuben and Helene Dennis Museum, received a Heritage Toronto Award last week for the museum's recent exhibit, "A Common Thread: A History of Toronto's Garment Industry." With her is CBC radio personality Andy Barrie, who hosted the award night at the Carlu.

[Bernie Liebgott photo]

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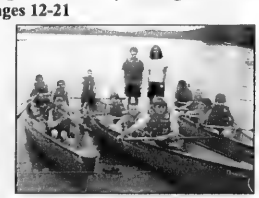

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Ramah - The Camping Arm of the Conservative Judaism

Muslim leaders' comments spark outrage

CJN News Services

Muslim leaders in Vancouver and Toronto are coming under fire for statements that attack Jews, though as public outrage mounts, both leaders have backed away from their more virulent remarks.

Mohammed Elmasry, president of the Canadian Islamic Congress (CIC), and Sheikh Younus Kathrada of the Dar Al-Madinah Islamic Society are now saying that they were misunderstood.

In Toronto, the CIC issued a statement saying remarks by Elmasry on *The Michael Coren Show*, a talk show on the Crossroads Television System, were "regrettable and misunderstood."

Speaking on the topic of terrorism during a broadcast last week, Elmasry said Israelis over the age of 18, including civilians, are a legitimate target for Palestinian attack.

In Vancouver, meanwhile, during a lecture at a small East Vancouver mosque, Kathrada called Jews "the brothers of monkeys and swine."

Responding to questions by host Michael Coren, Elmasry said, "[Israelis] are not innocent if they are part of a population which is total population of Israel is part of the army [sic]... From 18 on, they are part of the soldiers, even if they have civilian clothes on."

Elmasry, who was born in Egypt, compared the Palestinians to French resistance fighters and Israelis to Nazi occupiers.

In a statement released after Elmasry's comments sparked widespread outrage, the CIC suggested he was not expressing his own views, but those of a segment of Palestinian society (There is nothing in the show's transcript to corroborate that.)

The CIC stated Elmasry "does not and will not condone the widely held Palestinian view that any form of armed resistance against civilians that includes suicide bombing constitutes a legitimate military operation against the Israeli occupation, and not a terrorist activity.

"Within the context of discussion on the show, Dr. Elmasry was presenting not his own views – but those of a significant segment of Palestinians under occupation," the release stated.

Ed Morgan, president of Canadian Jewish Congress, told the *National Post* he was surprised Elmasry was suggesting Palestinians were supporters of terrorism. He also said students at the University of Waterloo, where Elmasry teaches in the engineering department, were concerned that the CIC leader was suggesting they could be killed because of their nationality.

"Our multicultural society requires that this type of endorsement of violence against a national group be censured by Canadians of all stripes. We have confidence that fair-minded Canadians, both in and out of the Muslim community, will speak out against these views and in support of the kind of tolerance for which Canadians are known," Morgan said.

Leo Adler, spokesperson for the Simon Wiesenthal Center in Canada, said Elmasry should resign from his positions as head of the CIC, as a professor at the University of Waterloo and as an occasional columnist for the *Globe and Mail*.

"It isn't only that he made these statements that is particularly outrageous. Rather, like Sheik Kathrada, it is the fact that these are leaders in the Muslim community who despite residing and working and being free to practise their religion in Canada, continue to propagate non-Canadian values."

Adler goes on to question whether they "are only the tip of the iceberg. What is it that is being taught in Islamic schools and in the mosques of Canada?"

He called for an investigation into the curricula and sermons of Canada's Islamic institutions.

Several Muslim groups joined the chorus condemning Elmasry's statements. Tarek Fatah, co-founder of the Muslim Canadian Congress, said that while Palestinians have the right to resist occupation, "you can't kill civilians and we don't support suicide bombings. To say something so hateful will only reinforce negative stereotypes about Muslims."

Riad Saloojee, a spokesperson for the Council of American-Islamic Relations Canada, said civilians should not be targeted in any resistance to occupation.

Irfan Syed, who was also a guest on *The Michael Coren Show*, said "his comments taken at their plain meaning are unacceptable."

In Vancouver, meanwhile, police and counterterrorism officials are investigating Kathrada's mosque lectures.

Kathrada, who posted his remarks on a website, is considered a moderate in Muslim circles. In addition to his comments comparing Jews to monkeys, he urged his followers to seek martyrdom on the frontlines of jihad.

Last week, Russian officials announced they had killed a Vancouver man in an ambush in Chechnya. The man had attended the Dar al-Medinah mosque and heard Kathrada's lectures.

Even before news of the Chechnya connection was announced, 20 Vancouver Muslims had signed a letter denouncing anti-Jewish remarks at Kathrada's mosque, the *National Post* reported.

However, in a response to the allegations about him, Kathrada stated that he has been quoted out of context. He said any reference to Jews was always in the context of the Palestinian conflict and "any name-calling has been aimed at those perpetrating crimes and acts of terrorism and showing open aggression towards Muslims. We do not perceive the entire Jewish population as having these traits or qualities. It is not our belief that Jews are subhuman."

Later in his statement, Kathrada said that when he was referring to trees and stones and urging Muslims to kill the Jews who hide behind them, he was referring only to religious scripture and prophecy.

Gerry Cutler, legal counsel for Congress's Pacific region, said "we are truly dismayed to have learned that such language and hatred is being espoused in a mosque here in Canada. Our concern is that Kathrada's statements could incite violence against Jews."

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Muslims, alone, must expel the intolerance

In his media-watch column, *According to Reports*, in this week's issue of *The CJN*, Paul Michaels records an excerpt of a discussion that occurred on the Oct. 19 edition of the television talk show *Michael Coren Live*. The exchange was between host Michael Coren and one of his guests, Mohamed Elmasry, president of the Canadian Islamic Congress.

Elmasry made the bloodcurdling assertion that everyone in Israel over the age of 18 is a valid target for terrorism. As is his manner, Coren courteously provided his guest ample opportunity to revise his statement or to recant it altogether. But Elmasry refused, which prompted the rather dry observation from Coren that "I've got to tell you, I think you've just dug a very large hole for yourself."

Another guest on the show, Irfan Syed, chair of the Muslim Lawyers Association, also attempted to extricate Elmasry from that self-excavated hole by observing that Elmasry's statement went too far. "According to our faith belief, you have to distinguish between combatants and non-combatants." But Elmasry held firm and even reiterated the view: "Everybody above 18 [in Israel] is a combatant."

Elmasry's shocking statement was widely reported in the media last weekend, as was a similarly unsettling opinion conveyed in a lecture at the Dar Al-Madinah Islamic Society in Vancouver by Sheikh Younus Kathrada.

Kathrada called Jews "the brothers of monkeys and swines" and reminded his listeners that the Prophet had urged his followers to kill the Jews. Law enforcement officials are investigating whether the sheikh's remarks should elicit legal sanction.

Spokespeople for the Jewish community sounded alarms over both sets of remarks. Ed Morgan, national president of the Canadian Jewish Congress (CJC) pointed out that Elmasry's statement was "precisely the kind of view that all right-thinking Canadians find abhorrent." Gerry Cutler, general counsel for CJC's Pacific region, worried that Kathrada's vile views "could incite violence against Jews."

But it is only other Muslims who can change attitudes within the Muslim community. Only other Muslims can discredit the Elmasrys and the Kathradas and their odious opinions and expel from within the hearts of their co-religionists the intolerance and hatred that are passed off as ideology or theology.

To be fair, some counter-voices within the Muslim community, such as that of Irfan Syed, have made themselves heard on last week's ugly musings. Tarek Fatah, a founding member of the Canadian Muslim Congress, was reported to have told the *Toronto Star* that "the majority of Muslims do not by any means subscribe to [Kathrada's view] and they need to speak out against it so we can get rid of the extremists among us."

Mr. Fatah spoke correctly and courageously. We hope many more Muslims share his courage.

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What about a Nobel for the JNF?

The winner of this year's Nobel Peace Prize, Dr. Wangari Maathai, the Kenyan assistant minister for the environment, has been honoured for founding the Green Belt Movement, the largest tree-planting project in Africa, which has planted some 30 million trees on that continent. She seems like a deserving recipient. But if tree-planting has now become a criterion for the award, then it should also eventually go to the Jewish National Fund (JNF, or Keren Kayemet L'Yisrael), established in 1901, which has reforested much of Israel.

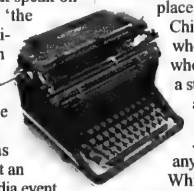
JNF activities today focus on environmental issues such as water, ecology and afforestation, community development, and research and education. As well, especially during the 1960s, Israeli experts, many of them from the JNF, helped newly independent African states develop their agricultural policies.

Henry Srebrnik
Calgary

* * *

Concordia's compromise reasonable

It seems I am at odds with most of the Jewish organizations in the country regarding Concordia University's refusal to let former Israeli prime minister Ehud Barak speak on campus ("Concordia decision called win for 'the violent ones,'" *CJN*, Oct. 14). No doubt the university's timid and unfair methods in dealing with violence and extreme anti-Israel propaganda on campus are costing it. So they should. The administration is, however, trying to improve the situation and to avoid violence on campus.



With this in mind, it seems to me that if, as reported, they were willing to host the speech at an off-campus but centrally located site as a Concordia event and to pay for extra costs incurred, that was a reasonable compromise. Barak could have been heard and freedom of speech would have been preserved. Hillel should have accepted such an offer. Not doing so left them open to charges of being confrontational, and just wanting to pick a fight for propaganda purposes.

This is an image that Israel and its supporters do not need.

Ken Frankel
Montreal

* * *

Arabs must be clearer about peace

If Israelis want to make peace with the Palestinians (if in fact enough Palestinians want to make peace), they must give attention not just to what they want but also to what the other side wants. However generous the Israeli proposals were to Palestinian Authority President Yasser Arafat at Camp David and Taba ("Dennis Ross and the myths of Oslo," *CJN*, Oct. 14), they weren't enough to please the two constituencies he has to appease.

Arafat (or his substitute) must please Muslims (like the Saudis) regarding holy places, and he must please Palestinian refugees in camps about their future. Without this, he can't sign a deal (if, in fact, he or another leader actually wants to).

Considering that most of the risk for peace is on the Israeli side, if Arabs want peace, they are going to have to be clearer about it.

Sam Einhorn
Montreal

* * *

Don't forget synagogues

In the article "High Tuition makes public schools more attractive" (*CJN*, Oct. 14), Sari Zion spoke of what Jewish day schools offer and what her family does at home in terms of celebrating and practising Judaism. Nowhere does she mention being a part of a synagogue community. Day schools provide children with a Jewish education and a community of peers. However, active participation in a synagogue not only provides a lifetime community, it allows families to worship, celebrate and learn together.

School is the world of children and the Jewish learning in a day school is geared to the age of the students. Synagogues can and should be a world of families. A synagogue community can provide a place to worship together as well as a place to learn about Judaism for parents as well as children. A day school is a place to learn. A synagogue is where Judaism is practised. Day school education is not the only place where children can receive a Jewish education. Children who attend good congregational programs, who live in homes where Judaism is practised and who are involved in their congregations also have a strong Jewish identity and a commitment to Israel and to the Jewish people. Children who spend summers at a Jewish camp have a wealth of Jewish experiences that cannot be duplicated anywhere else.

While I recognize that people choose day schools for a wide variety of reasons and that day school tuition can be a huge financial sacrifice for many families, there needs to be a recognition that there are many places in the Jewish community that can foster the values and learning parents want for their children.

A parent once said to me that day school is a financial sacrifice, while congregational religious school requires a sacrifice of time, since classes are held weekends and late afternoons and early evening.

Jewish education cannot and should not take place in a vacuum. It is only one part of Jewish learning and living.

Karen L. Goodis
Toronto

* * *

Rightists and Leftists

In your article "Outgoing Betar-Tagar president 'can't sit back'" (*CJN*, Oct. 14), the reporter wrote the following: "A second-generation member of the right-wing Zionist group Betar, the youth wing of Herut-Likud, Wolle stepped down this summer after a total of 16 years."

Do you refer to socialist Israelis as "left-wing Zionists"? I don't think so!

Oswald Czolgosz
Vancouver

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How Jacques Derrida influenced Jewish studies

By RABBI DAVID SEIDENBERG

Jacques Derrida, the founder of the school of philosophy known as deconstructionism, died Oct. 8 in Paris, at the age of 74. He will be remembered as one of the most important philosophers and Jewish thinkers of the past century.

Derrida's impact not only reached the fields of philosophy and literary theory, it also opened the door for new blood and fresh ideas in Jewish studies.

Derrida's academic followers in the United States were responsible for popularizing the study of midrash and the use of midrashic ideas to comment on all varieties of literature. His work opened the door for rabbinic texts and methods to become popular in secular academia, beyond Jewish studies departments.

Though Derrida never had an impact on popular Jewish culture in the United States, he had a profound influence on an important group of Jewish studies scholars, including Edith Wyschograd, Elliot Wolfson and Daniel Boyarin, along with others who applied his questions to Jewish texts and Jewish problems.

Derrida's personal history was interwoven with the complex history of the French Jewish community. Raised in a Sephardi Jewish family in Algeria during the French colonial period, he was expelled from school when the Vichy government barred Jews from the classroom.

> ***He was ambivalent about how significant his Jewishness was to his work***

His family relocated to France in 1949, and he taught at the Sorbonne and the École des Hautes Études en Sciences Sociales in Paris, but he was displaced from what he felt to be his home.

As a leading French intellectual who was both inside and outside the Jewish community, inside and outside Europe, inside and outside the philosophical academy, Derrida's life embodied some of the contradictions and paradoxes of being Jewish in modern Europe.

He was ambivalent about how significant his Jewishness was to his work. Hélène Cixous, the French feminist philosopher who also grew up in an Algerian Jewish family, has explored this ambivalence in a book titled *Portrait of Jacques Derrida as a Young Jewish Saint*.

Derrida was closely associated with leading Jewish thinkers and writers in France, working in dialogue with Emmanuel Levinas, the revolutionary moral philosopher who wrote volumes of essays on the Talmud, and passionately advocating Edmond Jabes, whose novels about the Holocaust were filled with the maxims of fictitious rebbes.

Derrida even signed one of his essays "Reb Derrisa" – meaning, perhaps, "the rabbi who laughs" – reminding his readers both of his Jewish background and of his connection to Jabes' characters.

Derrida's philosophy was part of the postwar zeitgeist that rejected modernism and structuralism, or, more simply, that rejected the idea of real progress and the existence of real identities.

Derrida famously said, "There is nothing outside the text," and his writings were full of the kind of language play and neologisms that allow one to reinterpret words without end.

Though Derrida's work was extraordinarily difficult to read, the practice of deconstruction, which uses tools of interpretation to read "against the grain" of a text, can be explained as a method for showing that any text is "undecidable" and that every act of writing will create meanings diametrically opposed to the author's intention.

One of the important philosophical terms that Derrida coined was "logocentrism," referring to Plato's belief that the spoken word is worth more than the written word. This idea, which influenced all of western philosophy, claimed that the "presence" of the speaker in the "logos" or "word" was filled with special meaning, while the written word was devalued by the author's "absence."

In Christian thought, the same idea was used to devalue Judaism: the presence of the "logos" was opposed to the rabbis' passion for the letter of the written word. In essay after essay, Derrida showed that this hierarchy of speaking over writing was self-contradictory and even unjust.

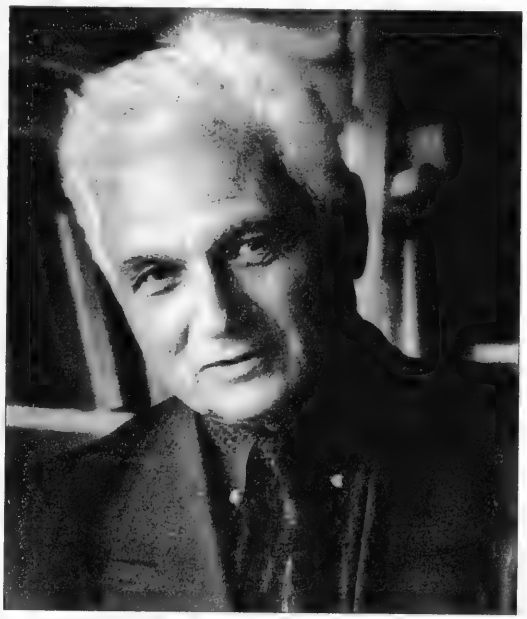
Derrida's writings often took the form of commentaries, and he spoke about writing "in the margins of philosophy," as one of his book titles proclaimed. By validating the reader over the writer and the unintended over the intended meaning, Derrida unleashed a powerful movement to read texts subversively, independent of their explicit message.

Responding to his work, some promoters of Derrida in America, including Geoffrey Hartman of Yale University and Susan Handelman, formerly of the University of Maryland and now at Bar-Ilan University in Israel, claimed that deconstruction represented the emergence of a new kind of "secular midrash," a kind of Jewish or rabbinic method within western and Greek-influenced thought.

The idea that everything was textual and that all possible contradictory meanings could be contained within any text is remarkably parallel to the way the rabbis approached Torah, and this parallel was intoxicating for many Jewish scholars.

However, for Derrida, God, like the author of any text, was an absence, not a presence that could back up a text's meaning.

Jewish literary scholars such as Harold Bloom, who linked criticism with Kabbalah, embraced deconstruction, while Jewish Studies scholars often resented the encroachment of Derrida's surrogates into their domain.



Jacques Derrida

Derrida never fully explored Jewish texts in the way someone like Levinas did in his "talmudic readings," but he did write about biblical and Jewish motifs on numerous occasions.

In some academic seminars, Derrida focused exclusively on Jewish texts and themes. In one, he explored a letter from Gershom Scholem to Franz Rosenzweig about the "apocalyptic abyss" that was created by the resurrection of spoken Hebrew in Israel. In another, he discussed Spinoza's cryptic statement that the practice of circumcision would allow the Jewish people to resurrect their kingdom.

> ***He wrote about biblical and Jewish motifs on numerous occasions***

Both texts were rife with the kinds of complexities Derrida loved to pick apart and analyze, but they also gave him reason to explore the contradictions of nationalism and the poignant struggles that confront the Jewish people today.

In the latter part of his career, Derrida deepened his exploration of biblical themes, writing books on the binding of Isaac – *The Gift of Death*, and on Abraham's hospitality and the nature of justice – *Of Hospitality*.

Derrida's colleagues brought him to Yale in the 1970s, and he continued to teach in the United States, most recently at the University of California at Irvine. Last year, Derrida participated in a number of forums on deconstruction and religion at different campuses, about faith, prayer, justice and God.

Elliot Wolfson of New York University wrote that, for Derrida, "the Jew embodies the impossible, which he came to understand as prayer, or better, the prayer for the possibility of praying, in his own words 'the prayer before the prayer, the prayer for the prayer.'"

Derrida's work embraced what some saw as moral nihilism and others saw as intellectual liberation. He himself became the object of intense controversy after the wartime fascist sympathies of one of his close collaborators, Paul DeMan, were revealed in the same year that Derrida published a book about his philosophical father Martin Heidegger that discussed the meaning of Heidegger's Nazism.

DeMan, who taught at Yale for many decades, had written for a pro-fascist paper in occupied Belgium. When Derrida defended DeMan's integrity while only thinly critiquing his wartime writing, critics from both conservative political circles and Jewish studies departments saw this as proof that deconstructionism was incapable of taking a moral stand.

Yet Derrida always maintained that deconstruction was inherently political and was focused on taking responsibility. Even while denying the possibility of knowing truth, Derrida was a sharp advocate for human rights and freedoms.

As early as 1969, in his first public talk in the United States, he spoke about the Vietnam War, and he continued to take public stands throughout his career on issues like apartheid, immigrant rights and the death penalty.

Later in his life, Derrida questioned Israel's occupation of the West Bank and the Gaza Strip, while at the same time upbraiding Palestinian supporters for "anti-Jewish tendencies."

Derrida's work will continue to affect Jewish studies and Jewish philosophy, even when the name of "deconstruction" is transformed from the hot academic item it once was to an object of historical study. May his remembrance be a source of blessing.

Rabbi David Seidenberg, who studied with Jacques Derrida in the summer of 1986, has a doctorate in ecology and Kabbalah. He teaches in California and elsewhere in North America.

Remembering and keeping

A friend once told me that he became an observant Jew when he moved from Exodus to Deuteronomy. The Exodus version of the Ten Commandments bids us to "remember" the Sabbath day. Deuteronomy tells us to "keep" it. "For many years," he said, "I only remembered Shabbat. Now, I keep it."

Rabbi Dow Marmur in Toronto

Though tradition bids us to do both, many more Jews remember than keep. Though those who only remember may not be accepted by the observant, they are not assimilationists as long as they remain committed to the preservation of our Jewish heritage.

Think of the renewed interest in Yiddish. Few Ashkenazi Jews speak Yiddish nowadays, but many want to remember it. Because much of Jewish education is done in synagogues, where the stress is on keeping more than remembering, the cultural aspects of Judaism, such as Yiddish, are often neglected.

In the few cases where that is not so, the response is impressive. Thus the weekly Yiddish class that Rabbi Edward Goldfarb conducts at Holy Blossom Temple in Toronto has a large following. Though participants will not end up speaking Yiddish, and their children are not likely to learn it, their contact with Yiddish culture enriches their lives and strengthens their Jewish consciousness.

But it is the community at large, not individual synagogues, that has the resources to preserve secular Jewish culture – Yiddish and everything else. The huge public interest in the Ashkenaz Festival in Toronto this past September testifies to the need. The support of UJA Federation of Greater Toronto and individual donors should be applauded. It was money well spent.

I would like to think that I know many "involved" Jews in Toronto. Yet I recognized very few faces at the festival. I surmise that most of those who attended remember more than they keep, and so they are out of the shul loop.

This was even more evident at the marvellous exhibition of photographs from pre-World War II Poland, sponsored by the Polish-Jewish Heritage Foundation of Canada and also held in Toronto this past September. Jews and non-Jews came in considerable numbers to pay homage and to remember. With better publicity (through more funding), even more visitors would have come.

The Toronto Jewish Film Festival also appeals to Jews who normally don't identify with synagogues, thus fulfilling an important function.

The organized Jewish community must provide for these and other events in an effort to preserve memory. It would be cultural suicide to divorce ourselves from the rich heritage of the Diaspora – Ashkenazi and Sephardi – that is no more.

When people remember, they are more likely to keep. The journey that my friend made from Exodus to Deuteronomy has been made by many others.

Getting the right tools for a tough job

Simon Fraser University has become known to many in the Jewish community as a hot spot of anti-Israel sentiment and activity.

During my first two years here, I often felt overwhelmed and isolated because of the consistent and multi-faceted campaign against the legitimacy and rights of the Jewish state.

Jessica Apter in Vancouver

In 2003, the Simon Fraser Student Society passed a resolution calling for "the immediate end to the illegal U.S.-backed Israeli occupation of the West Bank and Gaza Strip, the right of return for all Palestinians to their homes, and an end to Israeli apartheid." The student newspaper, *The Peak*, was full of letters to the editor, opinions columns and special features attacking Israel and its policies. History classrooms were used as a forum for pro-Palestinian teaching assistants. Student clubs held events such as film festivals, lectures equating Zionism with apartheid, and the annual Week Against War and Occupation.

I was constantly frustrated – with the anti-Israel activists for spreading hateful propaganda, with other pro-Israel Jewish students and staff who would not speak up, and with myself for not knowing how to make people see the other side of the story.

During Israel Week, I was personally confronted by students and faculty members who were angry at me for celebrating Israel's accomplishments. Their accusations showed clear misunderstandings of the issues and misrepresentations of the truth, and their refusals to consider any of my arguments left me helpless. I knew that Israel was the only democracy in the Middle East and that my fellow students were wrong in denying it the right to exist and defend itself, but simply making these assertions didn't get me anywhere.

My trip to Israel this past summer changed that.

I participated in Hasbara Fellowships, a two-week Israel activism and leadership training program based in Jerusalem and run by Aish HaTorah in partnership with National Jewish Campus Life and Canada Israel Experience.

My experiences in Israel, both in the program and out on my own, demonstrated to me the truth of the assertions I had been making.

As I danced with 10,000 people to the music of Infected Mushroom, a world-famous Israeli trance duo, at the beer festival on the beach in Tel Aviv – with all fears of terrorism put aside for a night – I lived the Israeli commitment to freedom.

I also witnessed the impact of terrorism when our bus drove past the disco where I celebrated my bat mitzvah nine years ago that was since hit by a fatal suicide bombing.

More immediately, I felt the fear of daily life in Israel when I travelled from Tel Aviv to Eilat by bus for some post-Hasbara relaxation.

The maps I've distributed on campus comparing Israel's size to that of Vancouver Island could never be as eye-opening as the view of Tel Aviv from a lookout on the edge of the West Bank, or the image in my binoculars as I looked across the border in the north at an outpost marked by a yellow Hezbollah flag and saw a man looking back at me. No map can give a true understanding of Israel's proximity to its enemies.

Meetings organized by the Hasbara Fellowships with famous figures from across the political spectrum – including former prime minister Shimon Peres, Ra'anan Gissin (advisor to Prime Minister Ariel Sharon,) Ya'al Dayan (Moshe Dayan's daughter) – and journalists such as Khaled Abu Toameh, an Arab Israeli, and Caroline Glick, both of the *Jerusalem Post*, gave us firsthand interactions with Israel's diverse and open media and political systems.

Similarly, anecdotes from my long conversation with the Arab owner of an Internet café in Jerusalem about rock music and his experiences as a student at the University of Western Ontario are a perfect way to show my Canadian friends that Arab Israelis live and work among Jews, and that Arabs and Jews even tend to get along in most cases, causing them to think twice about their assumptions about apartheid in Israel.

Make no mistake – I did not see a utopian Israel or one whose problems have a simple solution – and that's not the Israel I want to portray to other students. But I was given the opportunity to feel the intense spirit of our country, see its diversity and experience its challenges, and those are the most valuable memories I can keep and share.

For more information or to apply for a Hasbara Fellowship, visit www.israelactivism.com.

Great city, shame about the bagels

Montreal bagels are inferior – more like a pretzel than a bagel. While an institution to Montrealers, they have yet to win over many of us who come from farther west along the 401.

The city of Montreal, on the other hand, has definitely left me enchanted.

Joanna Grossman in Halifax

I spent a recent weekend in Montreal checking out McGill University, and the whirlwind visit allowed me to get a glimpse of what the city has to offer.

There is something cool about being surrounded by French, even if it is of the Québécois variety. As well, it's amazing to see the strength of the Jewish community in Montreal, particularly after four years in Halifax. You're just as likely to see people with kippot in the trendy bars along St. Laurent as you are at Chez Benny, which has the best falafel and shwarma on this side of the Atlantic. Compared to Toronto, where Jews are not quite as visible, it's nice to see the diversity and visible presence of Montreal's young Jewish community.

At shul in Dollard-des-Ormeaux, Shabbat services were infused with a powerful sense of the strength and continuity of Montreal's Jewish community, as four people celebrated the anniversary of their bar mitzvahs. Whether it was four years later or 40, the men stood on the bimah to mark this significant milestone of their Jewish lives.

Ultimately, for me, the real reason Montreal comes out on top in a comparison with Toronto has nothing to do with kippot or shul and everything to do with shopping.

I lived in Toronto for 18 years, but it only took one weekend in Montreal to realize that it's far superior when it comes to consumer indulgences. I have fallen in love with Simons, and while my weekend visit did not enable me to explore all of Montreal's shopping potential, what I saw was more than enough to tip the scales in the city's favour.

The stated purpose for my weekend jaunt to Montreal was to check out McGill's law school, one of a number that I am applying to. Like my general Montreal experience, my time on McGill's campus was wonderful. The law school library is beautiful, and after sitting in on a class, I am even more nervous about my application, as McGill seems like the ideal place to pursue my legal education.

Boston, New York, Washington, Toronto and Montreal – I may end up in any one of these great North American cities. So why does Montreal in particular hold more sway than, say, Toronto?

It is often said that Montreal's "international flavour" distinguishes it from other cities on this continent, and while this is undoubtedly true, there is so much more about Montreal that makes it such an enticing city.

My time in Halifax has definitely shown me that I am a big city girl at heart. Just walking around Montreal, where everyone is dressed to the nines, you can feel a different aura. While a small city like Halifax offers a friendly environment, I am still the type of person who craves access to ethnic foods at all hours of the day and night.

Perhaps it is simply that Montreal has the requisite mystery and mystique to attract any new visitor. But native Montrealers – both those who live in the city and those who have moved away – say that Montreal is unparalleled as far as cities go, and most wouldn't trade it for all the Torontos and Vancouvers in the world.

For me, a thriving Jewish community and a law school with a challenging program and an international reputation offer a promising combination. I don't think I will ever get used to the bagels, but perhaps the endless supply of kosher shwarma will more than make up for it.

The Kirshner File

Bush and Kerry vie for Jewish vote

George W. Bush or John Kerry? Next week, millions of Americans will decide whether they want Bush, the Republican incumbent, or Kerry, the Democratic challenger, as their president. Some voters, of course, will vote for neither of the above and cast their ballots for Ralph Nader, the independent candidate of Arab origin who siphoned away votes from Al Gore in the tightly contested 2000 election.

Sheldon Kirshner in Toronto

American Jews have traditionally voted for Democrats, but they have also cast their lot with Republicans. Bush won 19 per cent of the Jewish vote four years ago, and in 1980 and 1984, Ronald Reagan's share was 39 per cent and 31 per cent, respectively.

A study released by the National Jewish Democratic Council in August concluded that Kerry will win 75 per cent of the Jewish vote come Nov. 2, while Bush will pick up 22 per cent and Nader the rest. Republican strategists claim that these findings are false and that, as a result of the United States' war against terrorism, the ongoing war in Iraq, the breakdown of the Oslo peace process and the eruption of the Palestinian uprising, a much greater proportion of Jews will vote for Bush.

Although Jewish Americans are a small minority, constituting only about two per cent of the population, they are an important group. In the main, they live in the so-called battleground states – New York, California, Florida, Pennsylvania, Ohio, Illinois, Michigan, Massachusetts, New Jersey – that could easily tip the election. And by virtue of the fact that they turn out in big numbers on election day, they wield an undeniable influence.

The typical Jewish voter is concerned about many issues, from Israel and Iraq to the economy and abortion rights. But it is probably fair to say that Israel is among their key concerns, something that Bush and Kerry understand and have catered to in their campaigns. Both candidates are unequivocally pro-Israel, so much so that their positions are virtually identical. "There is no difference between George Bush and John Kerry when it comes to a strong U.S.-Israel alliance," commented Ann Lewis, a communications director in former president Bill Clinton's administration and now an advisor to Kerry.

An examination of their records and pronouncements confirms her appraisal.

Bush – a born-again Christian who made his first and only visit to Israel in the late 1990s when he was governor of Texas – has been remarkably supportive of Israel, though, like his predecessors, he has been critical of Israel's settlement policy and of its incursions into the Palestinian autonomous areas in the West Bank and the Gaza Strip.

In a major address to the American Israel Public Affairs Committee in Washington, D.C. this past May, Bush said Israel has a right to self-defence. "The Israeli people have always had enemies at their borders and terrorists close at hand. Again and again, Israel has defended itself with skill and heroism."

Bush, who has described Israeli Prime Minister Ariel Sharon as "a man of peace," has drawn parallels between Israel's battle against terrorism and the wars the United States is currently waging in Afghanistan and Iraq. Bush is strongly committed to the security of Israel as a Jewish and democratic state and Israel's qualitative military edge over the Arabs. Last month, amid the backdrop of implicit Israeli threats to bomb Iran's nuclear facilities, the United States agreed to sell Israel 5,000 bunker-busting smart bombs.

On June 24, 2002, in a landmark speech, Bush unveiled a plan to settle Israel's conflict with the Palestinians. He called for a Palestinian state and a new Palestinian leadership untainted by terrorism and corruption. In this spirit, he has boycotted the president of the Palestinian Authority, Yasser Arafat, and has never invited him to Washington. Bush has said that an Israeli withdrawal from the territories should be preceded by a Palestinian crackdown on terrorism. He has also urged Israel to halt all new settlement activity in the West Bank and Gaza.

Bush supports the road map to peace, which was officially unveiled on April 30, 2003. Co-sponsored by the United Nations, the European Union and Russia, it envisages a two-state solution by 2005.

Bush regards Sharon's proposal to pull out of Gaza unilaterally as the best hope of reviving the moribund road map.

Last April, Bush tacitly recognized Israel's claim to several settlement blocs in the West Bank, populated by the vast majority of Jewish settlers. As he put it: "In light of new realities on the ground, including already existing major Israeli population centres, it is unrealistic to expect that the outcome of final status negotiations will be a full and complete return to the armistice lines of 1949."

In contradictory statements since then, Bush has dropped his insistence on a total Israeli settlement freeze while reiterating his preference for a freeze and the dismantlement of "unauthorized outposts."

Bush initially opposed Israel's separation fence snaking through the West Bank on the grounds that its intrusive route would disrupt the lives of Palestinians. But in a letter to Sharon, Bush wrote: "The barrier… should be a security rather than a political barrier, should be temporary rather than permanent, and therefore not prejudice any final status issues including final borders, and its route should take into account, consistent with security needs, its impact on Palestinians…"

George W. Bush

During the 2000 campaign, Bush promised to move the U.S. Embassy in Tel Aviv to Jerusalem, but he has failed to do so.

Having won accolades by denouncing anti-Semitism, Bush has pleased Israel by pressuring Iran to stop its nuclear program and by imposing economic sanctions on Syria.

Several months ago, in a direct appeal to the Jewish community, the Republicans issued a glossy 26-page booklet in which Bush highlighted his good relations with Jews and Israel. Titled *President George W. Bush – A Friend of the American Jewish Community*, the booklet stated, "Today, Jews in America know they have a steadfast friend and defender in the Oval Office."

John Kerry

Some Jews, however, maintain that Bush may not be good for Israel in the long run. In a reference to Bush's support of settlement blocs in the West Bank, Americans for Peace Now observed: "Bush has given a green light for settlement growth to an Israeli leader with a reputation for never stopping on red. [By] providing official American sanction of Sharon's expansionist dreams, the president is destroying the prospects for realizing his own vision of a two-state solution to the Israeli-Palestinian conflict…" And Dennis Ross, the former U.S. envoy to the Mideast, has accused the Bush administration of having effectively abandoned efforts to defuse the Arab-Israeli dispute.

Kerry – whose paternal grandparents from the Austrian empire were Jewish converts to Christianity – has made a point of supporting Israel. In a paper, *John Kerry: Strengthening Israel's Security and Bolstering the U.S. Israel Special Relationship*, he backed Sharon's Gaza disengagement scheme, recognized Israel's hold on certain West Bank settlement blocs and, like Bush, called for the resettlement of Palestinian refugees in a Palestinian state. He does not believe that Israel should return to the pre-1967 borders and thinks Israel has a right to attack terrorist organizations such as Hamas and Islamic Jihad.

Kerry, who supported Israel's 2002 reoccupation of Palestinian autonomous areas in Operation Defensive Shield, wants to preserve Israel's military superiority. He has also called on the United Nations to adopt a more balanced approach, and has dismissed Arafat as "a failed leader and unfit partner for peace."

Last autumn, he criticized the route of the separation fence as counter-productive, but lately, he has thrown his support behind it. Speaking to the Anti-Defamation League, he promised he would never force Israel to make concessions that "cost or compromise" its security. This July, he phoned Sharon to assure him of his unalterable commitment to Israel's security.

Kerry regards the road map as an acceptable mechanism to reinvigorate the peace process. But in a jab at Bush, he believes that the United States should remain actively engaged in promoting it.

As a U.S. senator, he has long advocated moving the American Embassy to Jerusalem. He co-sponsored a bill imposing sanctions on Syria and declared that "a nuclear-armed Iran is unacceptable."

Last December, he came under fire for suggesting that he might appoint former U.S. president Jimmy Carter, viewed by right-wing Jews as anti-Israel, as a special envoy to the Mideast. Kerry subsequently recanted.

Sharon has made no secret of his preference for Bush, and during one of his last visits to Washington, he snubbed Kerry, declining to meet him.

The snub did not go unnoticed, but it is unlikely to affect Kerry's relations with Israel should he defeat Bush.

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Greater Toronto Area

Exhibition highlights Jewish life in Berlin

By SHELDON KIRSHNER
Staff Reporter

Berlin, the hub of German Jewry before the Adolf Hitler interregnum, has regained its status in post-Nazi Germany.

As well as having the largest concentration of Jews in reunited Germany, Berlin has historic synagogues and houses important Jewish organizations and the country's newest Jewish museum.

The capital of Germany, Berlin is the subject of an interesting photographic-and-text exhibition currently being held at the Koffler Centre and scheduled to be moved to the Miles Nadal JCC shortly.

Presented by the Goethe-Institut, "Contemporary Jewish Life in Berlin" ends its run at the Koffler Centre on Nov. 4. On Nov. 7, the venue will shift to the JCC, and there it will run until Dec. 6.

The story of modern Jewish Berlin is told through pictures and words on 11 separate panels.

It begins with the New Synagogue, an imposing Moorish-style structure that was vandalized and used as a storage shed by the Nazis, bombed by Allied aircraft in 1943 and refurbished in the late 1980s and '90s by the German government.

Reopened in 1995 as the Centrum Judaicum, the New Synagogue, in eastern Berlin, is now a cultural, educational and administrative centre.

The Rykerstrasse shul, finished in 1904, was confiscated by the Nazis in 1940 and renovated in the '50s to serve the needs of East Berlin's small Jewish community. Today it is said to be Germany's largest synagogue.

The Jewish Community Centre on Fasanenstrasse, built on the site of a synagogue razed by the Nazis on Kristallnacht in November 1938, is a hive of activity yet again. It is known for its adult education programs and its kosher restaurant, one of the few in the city.

The community has 12,000 affiliated members, 65 per cent of whom were born in the former Soviet Union and 23 per cent of whom are of German origin. Some of them read *Jewish Berlin*, a magazine that was founded in 1998 and supposedly reflects the community's diversity.

Established in 1950 as an umbrella body, the Central Council of Jews in Germany is based in Berlin. There are photographs of such past presidents as Heinz Galinski and Ignatz Bubis, as well as a photograph of the current president, Paul Spiegel.

Conspicuously missing is a photo of Werner Nachman, who resigned under the weight of a financial scandal.

The Jewish Cultural Association, which was founded in the eastern half of Berlin after the fall of the Berlin Wall in 1989, is described as a forum for the discussion of the "new" German-Jewish identity, whatever that means.

There are references to two fairly new schools – the Jewish Secondary School, which was originally founded by the philosopher Moses Mendelssohn, and the Heinz Galinski elementary school, which was dedicated ion 1995.

There is also a passing reference to the former Jewish orphanage in Berlin-Pankow, which was closed in 1940, subsequently requisitioned by the Red Army and then converted into an embassy. The building has since been restored.

Part of one panel is devoted to the famous 1943 Rosenstrasse incident, during which a group of loyal and courageous German women saved their Jewish husbands from the certainty of deportation to death camps in Poland.

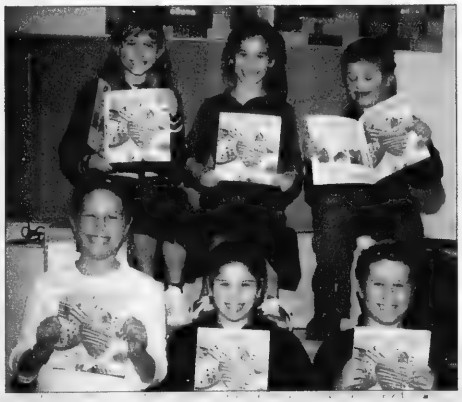
The rest of the panels deal with the Weisensee cemetery, perhaps the biggest Jewish cemetery in Germany; the memorial plaque in honour of Rabbi Regina Jonas, who was ordained in 1935 and killed in Auschwitz in 1944; the much-talked about Memorial to Murdered Jews, which is due to open soon; and the Jewish Museum, which was designed by Daniel Libeskind and inaugurated in September 2001.

"Contemporary Jewish Life in Berlin," though rather selective and cursory, is a relatively good introduction to a topic that Hitler and his cohorts tried but failed to erase from the face of the earth.

KOSHER COOKBOOK:

Five thousand copies of Gatherings recently arrived at Netivot HaTorah Day School. The widely acclaimed creative kosher cookbook, now in its second printing, has already raised over $120,000 for the school. Pictured, from left, front, Arielle Brenman, Yona Magence, Shimmy Jesin; (Back) Serena Kay, Debra Vatenmakher, Yaakov Green.

[Rebecca Ansel photo]



Seen at a planning meeting of the 50th anniversary reunion of the 1954 Harbord Collegiate Institute graduating class are, back row from left, Gloria (Pagurek) Pollock, Shirley (Eisen) Glazier, Anita (Greenwood) Tyber, Pearlie (Friedberg) Hermant and Alan Green. Front row from left, Joseph Flicht, Bernard Crystal, Norman Grill and Fred Gold.

Harbord class to hold 50th anniversary reunion

By CYNTHIA GASNER
Special to The CJN

The 1954 graduating class of Harbord Collegiate Institute – once the the jumping-off point for many Jewish students in Toronto – will hold a 50th anniversary reunion dinner on Nov. 4 at the Richmond Hill Country Club.

Charlotte (Chucky Berger) Haber, who heads the event's organizing committee, told *The CJN* that "the best part" has been the planning.

"We spent so much time laughing and recalling old times that it was like pulling teeth to get them to concentrate on what had to be done. Luckily, three of the people on our committee [Al Green, Bernie Crystal and Joe Flicht] are dentists, so pulling teeth was right up their alley."

Haber said more than 80 people have confirmed they will be attending, "and we expect some others will join us in the next short while."

Using the Internet and other tools, the organizing committee has located most of the class of '54.

"Most still reside in the Toronto area, but many are in other parts of Ontario, some in the United States and some in Israel," Haber said.

"We located Norman Austin, who is a retired professor of classics who lives in Fort Lauderdale [Fla.]. Walter Yewchuk [of nearby Margate, Fla.] and Norman were unaware that they were living around the corner from each other, and they have arranged a meeting over coffee to discuss old times."

The camaraderie of the class of '54 has also extended as far as Israel.

"We provided Suri [Edell] Greenberg in Eilat with the addresses of three other Israelis from our class – Ruth [Eisenberg] Penciner of Ramat Hasharon, Charles Bergson of Jerusalem and Stanley Goldstein, who lives on Kibbutz Kissufim. They and Betty [Jacober] Kruger, who is wintering in Jerusalem, have planned their own mini-reunion in Jerusalem."

Camaraderie extends as far as Israel

Along with exchanging memories, the Nov. 4 evening will feature a slide presentation and humorous short addresses about the graduates' years at Harbord.

Pearlie (Friedberg) Hermant, a member of the organizing committee, told *The CJN* about some memorable moments when she was at Harbord, such as a student strike that erupted after the principal decided the speeches for student council elections one year were offensive, and he cancelled the campaign.

After the newspapers were called, he reversed his decision.

Also memorable, she said, was a bookie operation that bet on races at Woodbine Racetrack. When the newspapers picked up the story, the gambling was brought to a halt.

Other members of the 50th reunion organizing committee are Norman Grill, Gloria (Pagurek) Pollock, Anita (Greenwood) Tyber, Shirley (Eisen) Glazier, Fred Gold, and Judy (Jacubovich) Schacter.

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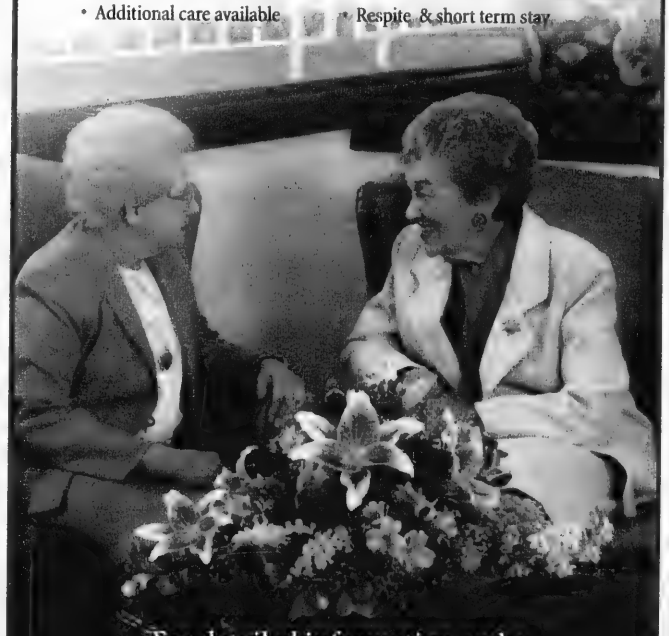

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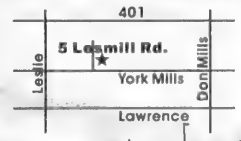

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Future bright at both CHAT campuses: Shaviv

Continued from page 3

Although the BJE did not release a school-by-school breakdown of enrolment for 2004-05, in the previous year, the largest day schools showed a decrease in their numbers. The second largest elementary day school, United Synagogue Day School (USDS), saw its numbers drop in 2003-04 to 957 from 1,043 the year before. Among the next largest schools, Bialik Hebrew Day School and Leo Baeck Day School, the fall-off in enrolment was seven and four students, respectively, while Eitz Chaim Day School lost 39 students, bringing its elementary enrolment to 676.

Smaller schools such as the Toronto Heschel School – which saw its numbers increase to 252 from 234 – as well as Yeshiva Yesodei Hatorah, Zareinu Educational Centre, the Montessori Jewish Day School, Bais Brucha and Beth Jacob High School, all experienced growth.

Landa noted that in the last several years, Toronto has seen a proliferation of day school options for parents, from nine 16 years ago to 17 or 18 today.

"If Associated is the General Motors of the Jewish day schools, there's been a loss of market share," he said.

Computer consultant Dov Goldberg also has three kids at Associated and, like Levin, pays $27,000 per year in tuition. Goldberg acknowledges that he has considered removing his kids, "especially with high school coming and fees continuing to increase.

"I know people changing schools and I know some people removing kids from the system," he said.

When he first enrolled his children, who are now in grades 2, 5 and 6, his expectation was that they would graduate and go on to CHAT.

"Now we're questioning whether it's feasible or not."

Goldberg said that's something he and his friends often discuss, and some who believe the level of Jewish observance in the middle grades "is not strong enough" are even considering removing their children for two or three years and then enrolling them in CHAT.

Lawyer Joseph Adler, who has three children at Eitz Chaim, pays $28,500 per year and sees his bill "creeping upward."

"It's going up disproportionately to people's incomes, I would say by $600 to $900 per year per child," he said.

"For families with a number of children, it's becoming prohibitive."

Some of his friends have switched their kids to other Jewish schools and a few are making the decision to go to the public system, among them "Orthodox people," he said.

"I see Orthodox [parents] who are seriously thinking of taking their children out. They just can't afford it. They're at the breaking point."

Among educators, the Orthodox are considered the least likely to move their children from day schools despite the rise in fees.

Landa said the phenomenon of increasing fees is likely to continue, "to a certain point."

Associated has implemented various cost-cutting measures, going from four buildings to three (reducing overhead) and developing "synergies" with other educational institutions.

The school has also hired a director of education to work on new teaching methodologies and it has received two grants totalling $500,000 for pre-school enhancement.

Paul Shaviv

But to reduce tuition fees by even $2,000, Landa estimates the school would have to boost enrolment by 1,000 children. And if the school loses students, costs would have to be apportioned among the remaining students, meaning higher fees, he said.

As for money from UJA Federation, prior to 2003-04, there hadn't been an increased allocation to Jewish education in close to 16 years. With a $900,000 increase last year, the total support is now $7 million, he said.

One person close to the community believes the federation boosted its allocation only out of embarrassment over its plans to spend $250 million on capital projects as part of its Jewish Toronto Tomorrow initiative after having capped education expenditures.

Meanwhile at CHAT's two campuses, the school is full and the future looks bright, said Paul Shaviv, the school's director of education. This year's Grade 9 intake of new students set a record with 401, he said.

A key indicator pointing to a bright future is the number of children moving to CHAT from its four largest feeder schools, Associated, Leo Baeck, Bialik and USDS. About 74 per cent of their Grade 8 students continued on to CHAT this year, he said.

"Our overall retention rate [returning students] is extremely high – over 90 per cent," he said. For children in Grades 9 and 10, it's well over 90 per cent. "That is extremely good, much better than it used to be."

Shaviv said parents and students are happy with the quality of the school and feel it offers an inclusive and welcoming educational experience.

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Jewish Life

A charming novel of immigrant life

By ZE'EV GLICENSTEIN

It has been nearly half a century since American literary critics Irving Howe and Leslie Fiedler each cited a remarkable forgotten novel, Henry Roth's *Call It Sleep*, during a symposium on "The Most Neglected Books of the Past 25 Years."

Initially published in 1934, *Call It Sleep* initially sold a few thousand copies before sinking into obscurity. But thanks to the belated attentions of enthusiasts like Howe and Fiedler, it was reissued in paperback in 1962 and sold more than one million copies. In *The Modern Jewish Canon*, Ruth Wisse called it a "classic of disinheritance" and a "shattering epic of immigrant adjustment to the land of opportunity."

Like a score of other Jewish authors, Roth casts a pessimistic eye on the Jewish immigrant experience in America. Not so for Yuri Suhl, whose winningly optimistic 1947 novel, *One Foot In America*, was hailed by the National Jewish Post as "one of the best books ever written about Jewish life in America."

Suhl's now-forgotten book enjoyed a brief afterlife in the late 1960s after a new paperback edition proclaimed it "a joyous novel for everyone who read and loved *The Chosen*." Then it fell off literary radar screens once again, and remains there to this day.

That's really too bad. I happened upon a copy in a used bookstore recently and found it full of old-fashioned Yiddish warmth and redolent of the sights, sounds and smells of life in the thriving Jewish ghettos of Brooklyn and the Lower East Side of the early 1920s.

Written in the lighthearted, humorous voice of 14-year-old Shloimele Kenner, *One Foot in America* tells the story of the boy's arrival in the strange new land with his stern, observant father from the impoverished town of Pedayetz, only a few years after the loss of their mother and wife.

It begins with the third-class crossing from Antwerp to Ellis Island, which Shloimele experiences alone after his father is temporarily detained at the dock for medical reasons. Met by his Uncle Feivish at Ellis Island, Shloimele is soon amazed at the bounty of his relatives' dinner table: he presumes they are rich. "With each new course, America grew more wonderful in my eyes," he says.

Reunited with his father, he describes their greenhorn confusion with comical precision: their dealings with their fellows, their strolls down streets thick with pedestrians and pushcarts, their meals at a local boarding house, their respective searches for gainful employment. He initially works as a butcher-boy, his father as a peddler, but both go on to higher things.

From his Aunt Molly's somewhat rude husband Philip, Shloimele learns an essential creed of modern American life: "Minejerumbizness." Although an efficiency craze and money-mania has gripped America, the boy avoids being corrupted by the material values his talmudist father so reviles. But predictably, he ultimately loses his mantle of religious observance in this glittering new land of 1,000 distractions.

With at least one of his feet planted firmly in America – Jews always have one foot ready for flight, Shloimele knows – he puts away his boyish intrigues to pursue romance, but with a young lady who seems more devoted to moving pictures than to him. He also becomes enmeshed in a humorous plot to arrange a meeting between his father and a suitable middle-aged widow. The match proves a success and the boy gains a loving stepmother.

If you should happen upon *One Foot in America* in a library or bookstore, grab it with both hands. This sweet tale about the making of an American is definitely worth reading.

Roth's 'what if' novel is compulsive reading

***The Plot Against America* by Philip Roth, Houghton Mifflin, $36.95.**

Suppose history had taken a different turn. What if Charles Lindbergh, the lean, handsome, universal hero who made the first solo transatlantic flight in 1927, was chosen by the Republican Party in 1940 as their presidential nominee?

Here's how it happened. He arrived at the deadlocked convention "in his flying attire, having landed his own plane at the Philadelphia airport only minutes earlier, and at the sight of him, a surge of redemptive excitement brought the wilted conventioneers up onto their feet to cry, 'Lindy! Lindy! Lindy!' for 30 glorious minutes, and without interruption from the chair."

Campaigning against America's entry into World War II, he singles out the Jews as an easy target. "No person of honesty and vision," Lindbergh said, "can look on their pro-war policy here today without seeing the dangers involved in such a policy both for us and for them... we cannot allow the natural passion and prejudices of other peoples to lead our country to destruction."

Winning a landslide victory over U.S. president Franklin D. Roosevelt, Lindbergh signs non-aggression treaties with Germany and Japan, entertains German foreign minister Joachim Von Ribbentrop at the White House, suspends civil liberties, appoints automotive pioneer Henry Ford as secretary of the interior, and initiates programs to disperse Jews around the country, diluting their political clout and exposing them to widespread hostility and violence.

Anti-Lindbergh forces rally around the unlikely figure of Walter Winchell, the outspoken popular gossip columnist and broadcaster. When he is assassinated two years into Lindbergh's presidency, riots break out in American cities. In Detroit, "several hundred of the city's 30,000 Jews had fled and taken refuge across the Detroit River in Windsor, Ont., and American history had recorded its first large-scale pogrom, one clearly modelled on the 'spontaneous demonstrations' against Germany's Jew known as Kristallnacht, 'the Night of Broken Glass,' whose atrocities had been planned and perpetrated by the Nazis four years earlier."

In an astonishing development, Lindbergh, on a solo flight across the United States, disappears and cannot be found. Among the wild conspiracy theories advanced is one that the British have kidnapped the American president. War between the United States and Canada appears imminent. The madness ends with the re-election of Roosevelt and the bombing of Pearl Harbor. The 22-month nightmare is over.

The narrator of these unsettling events is Philip Roth, aged seven, with recollections out of the rich soil of his own childhood. He is imaginative, impressionable and fearful – forced into playing many roles. He and his Newark, N.J., middle-class family – father Herman, mother Bess and brother Sandy – are at the book's centre.

They are a close knit family, proud of their country and secure in their friendly, largely Jewish neighbourhood. Overcoming a series of domestic and political challenges, the Roth family survives and young Philip learns the meaning of compassion and loyalty as he is forced to care for others whose lives have been damaged by the climate of fear.

Speaking of the Roth family as Jews, the author writes, "Neither was their being Jews a mishap or a misfortune or an achievement to be 'proud' of. What they were was what they couldn't get rid of – what they couldn't even begin to want to get rid of. Their being Jews issued from their being themselves, as did their being American. It was as it was, in the nature of things, as fundamental as having arteries and veins, and they never manifested the slightest desire to change it or deny it, regardless of the consequences."

Like Roth's other recent novels, *The Plot Against America* is splendidly written, with attention to detail and the creation of credible characters. Some critics have interpreted the novel as a critique of the Bush administration. Roth, however, in a recent essay in the *New York Times* wrote that he had no such intention. "Some readers are going to want to take this book as a roman à clef to the present moment in America. That would be a mistake. I set out to do exactly what I've done: reconstruct the years 1940-42 as they might have been if Lindbergh, instead of Roosevelt, had been elected president in the 1940 election."

This "what if?" novel is compulsively readable, but also a warning: there are dark forces that always threaten democracy and all it takes for a fascist victory is one misguided charismatic leader in a time of peril and a thoughtless and emotional populace.

Jewish Life

By MARK MIETKIEWICZ

Carlebach yahrzeit – Part 2

Last week, we began our look at the life of Rabbi Shlomo Carlebach in light of his 10th yahrzeit, which is being commemorated Sunday night. This week, Reb Shlomo in song and story.

The best way to get a high-quality Shlomo Carlebach song is to buy it. However, you can sample some marvelous tunes online, and in some cases, listen to entire songs. Start your search at Rabbeinu Shlomo's Music for short excerpts from wedding tunes, including *Od Yishama* and *Asher Boro*, and his final musical composition, *Unvenei*. **[www.rebshlomo.org/audio/]**

If you want to liven up your Friday night Kabalat Shabbat service, take a listen to Reb Shlomo's lively *Lo Sayvoshee* from the the *Lecha Dodi* prayer. **[http://tinyurl.com/4dsnu]** And if you're tired of those same old candle-lighting tunes at Chanukah, now's the time to brush up on some different ones. **[http://jnul.huji.ac.il/dl/music/hanukkah/]**

Rabbi Carlebach's most famous tune is probably *Am Yisroel Chai* (*The Nation of Israel Lives*), which became synonymous with the anti-Soviet movement in the 1960s. Jacob Birnbaum retells the events leading up to the creation of the song and the exhilarating day it gained the world's attention. **[http://tinyurl.com/6ouas]**

JewishMusic.com sells 14 Carlebach albums that sample two or three songs on each one. **[http://tinyurl.com/6fbsw]** You can hear excerpts from classics such as *Eso Einai* (*I Lift up My Eyes*) and *V'shovu Vonim* (*They Will Return*). And be sure to click on *The Very Best of Carlebach, Volume 2*, where you can listen to all 22 of the album's tunes in their entirety. **[http://tinyurl.com/ 6xug8]** Music can be purchased at many online retailers, including Zionbooks **[www.zionbooks.com/carlbach.htm]** and through the Rabbi Shlomo Carlebach Foundation. **[www.rebshlomo.org/music.html]**

Carrying on in her father's footsteps is the rabbi's daughter, Neshama. Neshama Carlebach. She has a thriving career performing both original tunes and ones penned by her father. **[www.neshamacarlebach.com/]**

Once you are done listening to the rabbi, you can watch him sing online, too. In 1989, Rabbi Carlebach performed a concert in Russia. That concert is online and can be viewed at any time. As well, there's another video of him leading the davening on Hoshanah Rabah, the final day of Sukkot. **[www.613.org/music/niggun.html]**

And then there are the stories. Close your eyes, sit back and allow yourself to be swept up in the rabbi's tales. When Reb Shlomo recites *Moishele the Ganev*, *Oceans of Tears* or the *Soldier and the Zayde*, you are enveloped in his unique mix of word, song and inspiration. The JewishMusic website is particularly generous and offers 17 stories in their entirety. To hear them, click on the Shlomo's Greatest Stories album covers. **[http://tinyurl.com/6fbsw]**

Or perhaps you would like to retell one of his tales. You can read many of Rabbi Carlebach's wondrous stories **[http://ww.rebshlomo.org/story/]** as well as stories that focus on the lives of our rabbis and sages. **[www.rebshlomo.org/story/rebbes/]**

If you want to learn to play some of Rabbi Carlebach's music yourself, go to YUTOPIA: Jewish Guitar Chords. You can find the guitar chords to some of his biggest hits, including *Achas Sha'alti*, *Eliyahu HaNavi* and *Dovid Melech*. **[http://yutopia.yucs.org/archives/000384.html]**

Just how good a composer was Rabbi Carlebach? Velvel Pasternak takes a critical look at the creative output of Rabbi Carlebach and comes up with a fascinating analysis. **[www.flatbush.org/music/new/hist_2.htm]**

"As a composer, Shlomo was certainly not in the company of great folk composers such as Stephen Foster. As a singer, he never entered the ranks of the vocally cultured Jan Peerce or Richard Tucker. And as a guitarist, Shlomo was the first to admit that he had not perfected the instrument. And yet!... and yet!... and yet! his singing, his melodies, along with his performances and personal involvement with *amcha* (the people), exerted a major musical as well as Judaic influence on several generations of Jews worldwide. The entire Jewish community owes Shlomo a great and sincere debt of gratitude."

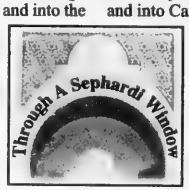
Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

By RABBI YEHIEL BEN AYON

Remembering Pier 21 on Halloween

My family and I, along with almost one million other immigrants, came to Canada through the famous Pier 21.

It was early in the morning of Oct. 30, 1966, when our ship sliced through a misty blanket of grey fog and into the port of Halifax. From the relative luxury of an ocean liner, my mother, father, my little sister and I found ourselves inside a cavernous hall. People were everywhere and everyone seemed lost. Some huddled in groups, others walked around, heading nowhere in particular. A child at the time, I recall the mountainous heaps of trunks and suitcases. Mostly, I recall the wire cages at the far end of the building – ominous cages whose wires stretched from the floor to the very high ceilings. These wires separated us, the immigrants, from Canada.



Long lines formed in front of those cages. One could hear all sorts of languages being spoken, with hands gesturing wildly. Agitated people spoke their particular language loudly and slowly, thinking that would somehow help the good Canadian immigration officers to better understand them.

When it was our turn, my father was able to speak to them in proper English. The officials seemed to pass us on with more courtesy than the others.

Finally, we had crossed the threshold and into Canada.

Awaiting us on the other side was a representative of JIAS, the Jewish Immigrant Aid Society. It was her job to welcome us and lead us across the ramp that connected Pier 21 to the Canadian National Railways station. From there, we were to board a train to Montreal (where we eventually headed on to Toronto).

The JIAS lady was a rather stern woman who quickly warmed to our family when my father began conversing with her in German, a language she accepted as close enough to Yiddish. Because of this, she seemed to consider us as kin.

In those days, the trains for newcomers were primitive and very uncomfortable, with wooden benches along the walls and luggage stored at your feet – one more hardship to be endured on this long voyage.

For some reason, the JIAS lady didn't put us on the "newcomer express" with all the other southern Europeans, but on a regular train with picture windows and upholstered recliners.

While waiting for that train, she took us to a cafeteria. The smell of that cafeteria and its freshly brewed coffee was the first aroma we had of Canada.

As she sat with my parents, my sister and I investigated a display on a round table in the centre of the room.

A gigantic pumpkin sat on the table. I had never seen a pumpkin in my life, nor for that matter did I know that any vegetable could grow to be so huge. Certainly, I had never seen a carved jack-o'-lantern. But this wasn't a regular jack-o'-lantern, for inside it was a whole scene with figurines, all lit up.

While my parents sipped their coffee and confronted their emotions – the memory of their happy former lives and families left behind, and the fears of adjusting to a new and unknown life – my sister and I rested our chins on the table in amazement.

In the innocence of our childhood, we couldn't contain our excitement about this fantastic and fanciful pumpkin. It was a year later that we realized that this was an annual holiday called Halloween. On this date, we would celebrate our arrival.

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Jewish Toronto

Bergen-Belsen exhibit celebrates post-war Jewish revival

By REBECCA GLUCK SOBERMAN
UJA Federation

Rebirth After the Holocaust: The Bergen-Belsen Displaced Persons Camp, 1945-1950— a special exhibit brought to Toronto by UJA Federation's Holocaust Centre and Toronto's Beth Radom Congregation – offers a fresh portrayal of the Holocaust, focusing on the rebuilding of shattered lives as opposed to the pervading devastation.

The exhibit, on display at Beth Radom until November 4, "testifies to [the Jewish] people's unbreakable will to live and to survive," said Edward Sonshine, keynote speaker at the recent exhibit opening. Sonshine, president of RioCan Real Estate and Investment Trust, is the son of Holocaust survivors and was born in the Bergen-Belsen DP camp. Sonshine's mother, Helen, was also present at the opening.

"This exhibit is different because it is about the courage to live. I am living testimony to that desire to live," said Sonshine. The display, which was officially opened by Sam and Rosa Weisberg, who were married at the Bergen-Belsen DP camp, consists of over 40 door-sized panels with photographs of the revived life of Holocaust survivors. It includes photographs and testimonials depicting aspects of camp life, including education, publications, Zionism, and health care.

Although Displaced Persons camps were initially established to provide a short-term solution for survivors following the devastation of European Jewry in the Holocaust, many of the camps became long-term settlements for those refusing to return to their native lands because of rampant antisemitism. Many DP camp residents were also unable to emigrate to Palestine or North America because of stringent immigration restrictions.

Bergen-Belsen was originally the site of a German concentration camp where 70,000 people perished during the Holocaust. Among them were Anne Frank and her sister Margot.

The Bergen-Belsen exhibit moves from Beth Radom to the Samuel J. Zacks Gallery in Stong College at York University on November 9. Admission and tours are free of charge.

Ed Sonshine, guest speaker at "Rebirth After the Holocaust: The Bergen-Belsen Displaced Persons Camp 1945-1950," with his mother, Helen.

Time is running out to nurture Jewish identity

There is a sense of urgency today when it comes to committing Jewish youngsters around the world to a strong sense of Jewish identity, says a well-known community leader.

Julia Koschitzky

"We have a limited time to get those youngsters," says Toronto's Julia Koschitzky, co-chair of the Jewish Agency for Israel's (JAFI) Jewish Education Committee, of the Board of Governors, along with Israel's Amos Hermon. "If we don't do something dramatic we've lost; we must realize what's at stake, what's adrift," explains Koschitzky.

Koschitzky - who has been very active in Keren Hayesod – the central fundraising organization for Israel operating in 45 countries throughout the world - and boasts a long history of Jewish communal leadership, stresses the urgency of targeting over 4.5 million Jewish youth who are under the age of 24. "It's up to the Israeli government and JAFI to invest in securing the young Jewish generation who will be a strategic asset to the State of Israel," she adds.

Short-term programs include *birthright israel* and other Israel experience programs, kibbutz or ulpan experiences, and one-year university studies in Israel, while long-term programming includes a balance of learning at an academic institution and time spent volunteering or studying in Israel.

"It's a known fact that those who study in Israel are more likely to marry a Jewish spouse and are more likely to send their children to [Jewish] day school," adds Koschitzky. "It is more likely that they will become leaders in the community."

"Evidence shows us that forty per cent of participants in long-term programs make aliyah within five years of participating, and family and close friends tend to follow. For those who do not make Israel their permanent home, short- and long-term programming has also proven to have a very strong influence on the prominence of Jewish values in their lives," says Hermon, who is full of praise for Koschitzky.

"Working with her is a fantastic experience. She brings to the executive of JAFI's education department a different way of thinking and a lot of experience. Her dedication to the future of the Jewish people is unbelievable – we all benefit from her contribution," he adds.

Cleveland GA tackles global issues

By DAN HOROWITZ
UJA Federation

More than 100 members of Toronto's Jewish community will be tackling tough new global realities such as the resurgence of global antisemitism and national security at the upcoming General Assembly (GA) in Cleveland, November 14 -17.

The Toronto delegation is chaired by Les Aaron, Josh Cooper, David Peltz and Dodi Weill. Not only will the Torontonians be taking part in the GA, but they will also be acting as ambassadors for Toronto which is hosting next year's GA, chaired by Peter Ekstein and Debbie Kimel.

The GA is the largest international gathering of Jewish leaders, with over 4,000 participants representing North American Jewish federations.

This year, participants will hear from an impressive list of expert international speakers, including Israeli Prime Minister Ariel Sharon, political consultant and former aide to President Bill Clinton, James Carville, Gal Fridman, Israel's gold medal winner at the Athens Olympics, and Sallai Meridor, Chairman of the Jewish Agency for Israel (JAFI), UJA Federation's overseas partner.

"It's rare that you are given such an incredible opportunity to be in one place with so many high-level speakers," says Aaron, who will accompany the other chairs on the bus ride from Toronto to Cleveland. "This also comes at an important time when Jews from around the world can come together as one to show our solidarity."

For Dodi Weill, whose first foray into volunteering took place 20 years ago when the GA was held in Toronto, the exhilaration of joining the GA is addictive.

"Ever since I first volunteered, I've tried to be part of every GA possible," says Weill. "The speakers are always first-rate and the feeling of camaraderie you get by meeting fellow Jews who all care passionately about their own communities is wonderful."

Fifty Hillel of Greater Toronto students will also be attending the GA when they arrive in time for a pre-GA Shabbaton with other North American Hillel students.

For more information about participating in the Cleveland GA Mission, please call the GA Hotline at 416. 849.1000 or mmaierovitz@ujafed.org

At last year's GA in Israel, Toronto was well represented with a large contingent of participants. Pictured (L-R) are: Stephen Goldhar, Michael Buckstein, Jeff Springer, Yossi Tanuri, Barry Zagdanski and Peter Ekstein.

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Worldwide cooperation needed to thwart terrorism

By DANIEL HOROWITZ
UJA Federation

An international alliance dedicated to combating terrorism is absolutely vital today according to an Israeli counter-terrorism expert.

"We must fight the worldwide web of radical Islamic terrorism with international courts that will properly judge these terrorists, as well as international police and army units," said Boaz Ganor, executive director of Israel's International Policy Institute for Counter-Terrorism, and a former member of the IDF Air Force.

Ganor made his comments to a group of UJA Federation donors as part of an ongoing international speaker series, which will run throughout Campaign 2005, an action plan for a safe Jewish future. To date, the campaign has raised $36 million.

"We are talking about fighting a worldwide web of terrorism, made up of full-time, professional terrorists who train and manufacture explosives seven days a week, 24 hours a day," said Ganor. "The level of terrorism posed to the world today is higher than anything we've experienced in the past. We must acknowledge that threat and not turn a blind eye to it."

What makes today's Islamic terrorists even harder to combat, according to Ganor, is their religious ideology.

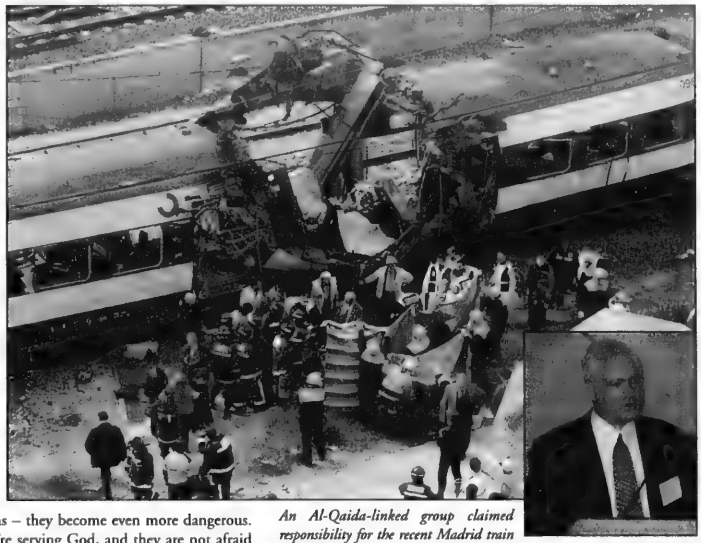
"When you are motivated, as many of these terrorists are, by a sense of religion, of divine commitment - they believe that God is sending them to their missions – they become even more dangerous. When they feel that they're serving God, and they are not afraid to die, how can they not go all the way?"

Another problem with combating terrorism is that in many ways, he says, it's a Catch-22 situation.

"In counter-terrorism, we try to limit their capabilities; unfortunately, when that happens, it increases their motivation," said Ganor.

Ganor says that the recent attack on the Hilton Hotel in Taba, Egypt, minutes away from Eilat, served many purposes.

"They knew what they were doing," he said. "They killed many birds with one stone; they killed Jews, Israelis, and Westerners while shaking the stability of Egypt. Still, it is not the task of Israel, the United States, or the Western world to educate radical Islamists; it is the responsibility of moderate Moslems to educate their own, and they must do everything they can to do so now."



An Al-Qaida-linked group claimed responsibility for the recent Madrid train bombings which killed more than 170 rush-hour commuters and wounded more than 500 in Spain's worst terrorist attack ever. Counter-terrorism expert, Boaz Ganor (inset), recently addressed the topic of Islamic terrorism with UJA donors. *(AP Photo/Paul White)*

Campaign 2005 hits $36 million

UJA Federation Campaign 2005, an action plan for a safe Jewish future, launched on August 30, recently hit the "double-chai" mark, and currently stands at $36 million thanks to the generosity of close to 14,000 donors.

Part of that success is due to ongoing UJA Federation telethons. The next set of telethons takes place on Sunday, November 14 to Wednesday, November 17. To volunteer for a shift on the telephones at the Lipa Green Building, please contact Brenda at 416. 635.2883 extension 135.

New dollars from Campaign 2005, chaired by Robert Harlang and Chuck Winograd, will be invested in four essential areas:

- Community Security: UJA Federation has initiated a special community task force to review local security needs, especially at schools and community centres. New dollars will fund the implementation of security measures recommended by the task force.
- A Strong Jewish Voice: UJA Federation is supporting the Canadian Council for Israel and Jewish Advocacy (CIJA) and other partner organizations that stand up for Israel and against antisemitism.
- Building a Stronger Israel: Campaign 2005 will invest in several programs in Israel with special focus on young people, to help the country recover from years of terror attacks and a weak, but recovering economy.
- Empowering a New Jewish Generation: Campaign 2005 will invest in training programs for young adults to help them counter antisemitism, and initiatives such as *birthright israel* and March of the Living, to help them connect more closely with Jewish life.

David Markowitz volunteers at a recent telethon.

To make a donation to the campaign, please call the UJA Federation Campaign Hotline at 416.631.5705, or visit www.jewishtoronto.com

UJA-Temple Sinai mission returns home

Fifty participants on the recent joint UJA Federation-Temple Sinai Solidarity Mission to Israel returned home last week from what was one of the largest Reform movement missions from Toronto.

The trip brings the total number of Torontonians who have participated in UJA Federation missions to 2,600 in the last four years.

Temple Sinai's Rabbi Michael Dolgin shares a smile with UJA Federation mission chair, Sandra Montague, at the Inbal Hotel in Jerusalem.

The joint UJA-Temple Sinai Mission, held from October 11 to 18, and chaired by Sandra Montague, included meetings with Israeli military officials, media personalities, political figures in addition to visits to an Ethiopian Absorption Centre and a visit to Jerusalem's Hazon Yeshaya Soup Kitchens.

The mission was intended, in part, to celebrate Temple Sinai's fiftieth anniversary.

"There was no better way to celebrate Temple Sinai's birthday than by being in Israel," said Montague. "By teaming up with UJA Federation, we thought we'd have access to tremendous speakers and programs in Israel, and we were not disappointed at all. This mission was the perfect way to bring together people from Temple Sinai and UJA Federation, two important community institutions, that wanted to show their love and support for Israel and its citizens."

"This mission was special for a number of reasons," explained Rabbi Michael Dolgin, Temple Sinai's Senior Rabbi for the past seven years, and a mission participant. "It heightens our sense of connection with our congregation and its sense of history. It also strengthens our connection to the larger Jewish community through our connection with UJA. And, of course, it provides that essential link between us and the people and the land of Israel."

For Carole Sterling, a long-time UJA volunteer and mission veteran, the Temple Sinai trip held special significance. Sterling, like Temple Sinai, celebrated her 50th birthday during the mission, and her choice of birthday destinations was never in doubt.

"We could have gone anywhere to celebrate my birthday," said Sterling, who is also a board member of the Union of American Hebrew Congregations and of UJA Federation. "We could have gone to Hawaii, Florida, pretty much any place, but when you have the chance to celebrate in the land of Israel, there's really no other choice. Being in Israel with my rabbi on a UJA mission is especially significant because it combines my passions: the love of Israel and the work of UJA Federation."

CORRECTION

Page 18 of the September 29th issue of *Jewish Toronto* featured a photo of Betty Cooper (Trachter) and Al Cooper in front of Trachter's Creamery at 71 Kensington Ave. The names should have read Becky Cooper (Trachter) and Art Cooper. The Ontario Jewish Archives apologizes for the error.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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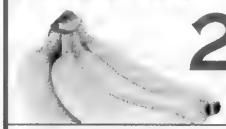

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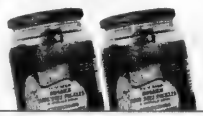

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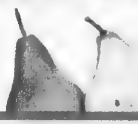

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Modigliani is showcased at the AGO

Continued from page 1

Showcasing 87 of his paintings, drawings and sculptures, the majority from his now-legendary 14-year sojourn in Paris, the exhibition is the first of its kind in Canada, a beaming Matthew Teitelbaum, the director and chief executive officer of the AGO, said at a crowded press preview recently.

"Modigliani: Beyond the Myth" makes the important point that his volatility obscured his singular style and eclipsed his body of work, suggested Mason Klein, the associate curator of The Jewish Museum.

A Sephardi Jew born in the cosmopolitan Tuscan port of Livorno, Modigliani was steeped in the liberal humanistic ideals of the European Enlightenment.

Conscious of his dual identity as an Italian and a Jew, he experienced open anti-Semitism for the first time in Paris. In response, he flaunted his Jewishness. Often, when introducing himself, he would theatrically declare, "I am Modigliani, Jew."

"He reclaimed his Jewishness by announcing it," observed Klein in an interview. "He identified with Baruch Spinoza – the heretical Dutch philosopher – who believed that Judaism was a secular and cultural tradition from which one could not escape."

Now considered one of the greatest artists of the 20th century, he was a stubborn loner who refused to align himself with any movement, though he moved in avant-garde Parisian circles frequented by such up-and-coming artists as Pablo Picasso, Chaim Soutine, Moise Kisling, Maurice Utrillo, Diego Rivera, Jacob Epstein and Jacques Lipchitz.

Eschewing still-lifes and virtually staying clear of landscapes, he all but limited himself to the practice of portraiture.

The French master Paul Cezanne exerted a profound influence on him. But Modigliani – a classically trained artist who had studied in Italy and France and who had immersed himself in Greek and Roman sculpture – was also influenced by African and Cambodian art and by Italian primitive, Renaissance and Mannerist paintings.

Today, long after critics have recognized his originality as a path-breaking modernist, Modigliani is inextricably associated with strong, elegantly elongated portraits and brazen, erotically charged nudes in repose.

His oil-on-canvas portraits, which are at once expressive and lustrous, are a veritable who's who of early 20th century Paris.

Portrait of Anna (Hanka) Zborowska (1916) portrays a regal Polish aristocrat who was the wife of his supportive and loyal dealer, Leopold Zborowski. The subject of a 1919 painting, Zborowski was a poet by temperament, and died penniless at 43.

Modigliani's ethereal *Lunia Czechowska (Woman with a Fan)*, which he dashed off a year before his death, was doubtless a labour of love. She is described as his model and soulmate.

Max Jacob (1916 or 1917) is an arresting portrait of a fellow painter who shared Modigliani's appreciation of literature and his dependency on drugs. He was murdered by the Nazis in 1944.

The person closest to his heart, his doomed girlfriend and the mother of his child, is depicted in *Jeanne Hebuterne*, a pensive work he also produced in 1919.

Modigliani, who worked at a furious pace, whipped up *Leon Indebaum* in 1916. It's a bright, animated likeness of a Russian Jewish friend who co-founded *Macmadim*, a Yiddish magazine published in Paris.

Jean Cocteau (1916-17) portrays a dapper *boulevardier*. *Young Woman of the People* (1918) is positively hip and modern, while *Portrait of a Girl (Victoria)*, the prototype of a self-confident, youthful flapper with a pouting mouth and bobbed hair, was painted around 1917.

Pierrot (1915), a pastiche of blue, gray and red shades, bristles with sharp angles. *Joseph Levi* (1909) brims with bluster. *Portrait of Jacques Lipchitz*, a pencil drawing, conveys a spirit of remoteness. *Head of an Astonished Clown* (1906-07), however, is vibrant and kinetic. It seems as if he has just swallowed a flapping butterfly

Woman, Heads and Jewish Symbols, a simple pencil drawing with two Stars of David in the background, is Modigliani's only overtly Jewish-themed work at the exhibition.

Modigliani's portrait of *Jean Cocteau*

His nudes, *Nude with a Coral Necklace* and *Reclining Nude*, both finished in 1917, attest to his abiding interest in female sexuality and his unrivalled ability to achieve a balance between demure innocence and frank eroticism.

His five *Head* sculptures, hewn from 1911 to 1914, are rock-like in their laser intensity.

The sole landscape on display, an oil-on-cardboard piece titled *Small Tuscan Road* (1898), was painted before his arrival in Paris. It is static and really unimpressive.

A huge black and white photograph of Modigliani adorns a wall leading into the exhibition. He resembles an insouciant Italian peasant in casual garb.

Blown-up photographs inside place Modigliani with Picasso, whom he admired but envied, and at a bar wearing a broad-brimmed hat and with a glass in his hand.

These are evocative and nostalgic images of a great painter who lived briefly but who burned brightly, and whose works – once misunderstood, underestimated and underappreciated – are the shining epitome of beauty and grace.

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Kehillat Shaarei Torah is honoring Margaret Klompas for her numerous acts of kindness within our community and for her exemplary commitment to Jewish education and to Torah learning.

For years Margaret has visited the elderly, planned holiday events for them, and has opened her home to those visiting the patients at the North York General Hospital.

Margaret was a dedicated teacher in her native South Africa and is now both a teacher and a guidance counsellor at CHAT. She has initiated numerous learning opportunities for our members, including our monthly women's Rosh Chodesh service, and has been an active member of the Board of Directors of our synagogue.

For our tribute evening, Margaret has agreed to be honored by having others join her in sharing the wisdom of Rabbi Nathan Lopes Cardozo.

Rabbi Cardozo, dean of the David Cardozo Academy for Jewish Studies in Jerusalem is originally from Holland. He received his rabbinical degree from Gateshead Talmudical College, England, and holds a Doctorate of Philosophy. He has lectured at many institutions of Jewish and secular learning, including Cambridge, Oxford and Harvard universities and is the author of 11 books. He is known for his unique insight into Judaism, emphasizing the relevance of Judaism in our complicated times. British Chief Rabbi Jonathan Sacks said, "Rabbi Lopes Cardozo has emerged as one of the most thoughtful voices in contemporary Orthodoxy."

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Turkienicz remembered as larger than life

By LEILA SPEISMAN
Staff Reporter

Obituary

Businessman Milton Turkienicz died last week from complications following heart surgery. He was 76.

At his funeral and during shivah, he was described as a man who lived life in extremes, who dominated a room when he came into it, who had a soul bursting with energy, who was in many ways larger than life.

Rabbi Yossi Sapirman, spiritual leader of Beth Torah Congregation, described him as caring and supportive and generous. "He was my friend as he was yours," the rabbi said at his funeral.

Turkienicz was born in the village of Sarnik, in Ukraine. His father, a respected tanner, was very pious and gave him a good cheder education. Turkienicz was very proud that all his life he remembered what he had learned there.

Everything changed when the Nazis invaded. Most of the 900 Jews in Sarnik were murdered by the Nazis on a single day in 1942. Turkienicz and his two sisters escaped into the forest and fought with the partisans.

While he spoke proudly of his experiences with the partisans, it was not until he testified at an Australian war crimes trial in 1942 that he told his children about what he saw the day he left.

Turkienicz and his two sisters, Mina and Itka, came to Canada in 1948. For many years, he ran furniture and upholstery businesses, later becoming a real estate developer.

He was very active in the Beth Torah Congregation, serving as shul president and brotherhood president. In fact, he was scheduled to have his heart surgery before Yom Kippur, but postponed it because he was scheduled to read the Haftorah that day.

In 1967, after the Six Day War, Yorkdale Lodge of B'nai Brith Canada sent Turkienicz and Mel Lastman on a fact-finding tour to see what help the state needed. He went on several missions after that, and was active in fundraising.

The family he created in Toronto was a very close one. His oldest son, Mark, called him a "tough businessman, but someone who wouldn't take advantage of another person."

He saw his father as a protector, he said. But not just his protector – a protector of all those who needed protection. When his youngest sister Itka was abandoned by the partisans because she could not keep up with them, he went back, found her and carried her to safety.

Daughter Rachael added that to him, protecting was part of what surviving is. "He believed that you don't survive just for the purpose of surviving."

She said he had a strong commitment to the continuing of Yiddishkeit. "He used to say that it isn't found in tuition, the school or in books; it has to be in the heart. If we don't instil it there, we have failed, [he believed]."

While he was a serious, intense person, the playful child in him came out when he played with his grandchildren, the family said.

Turkienicz is survived by children Mark, Anna Morgan, Rachael Turkienicz and Eli, their mother Galila, his sister Mina and 12 grandchildren.

Lest We Forget...

Join the community in remembering these historical events during Holocaust Education Week

COMMUNITY COMMEMORATION OF KRISTALLNACHT

"Preserving Jewish Memory in Poland"

Tuesday, November 9 – 7:30 pm

Holy Blossom Temple, 1950 Bathurst Street, Toronto

Tomasz Kuncewicz

TOMASZ KUNCEWICZ, Director of the Auschwitz Jewish Centre in Oswiecim, Poland, will join the community in commemorating the 66th anniversary of *Kristallnacht,* when on November 9-10, 1938 a massive, coordinated attack was carried out against Jews throughout Germany and Austria. Mr. Kuncewicz, an internationally recognized speaker, oversees the creation and implementation of all programs sponsored by the Jewish Centre, located within walking distance of the death camp of Auschwitz-Birkenau. The **LACHAN JEWISH CHAMBER CHOIR,** recognized for its musical virtuosity, and a solemn candle lighting ceremony complete the program.

Admission Free

For more information call 416–789–3291

This program is generously co-sponsored by Judy and Eric Breuer.

"The Resurgence of Anti-Semitism: Alarming Echo of the Past"

Thursday, November 11 – 7:30 pm

Beth Tzedec Congregation
1700 Bathurst Street, Toronto

Dr. William Korey

A Remembrance Day event featuring **DR. WILLIAM KOREY,** human rights advocate and writer who served as the Director of the Anti-Defamation League in Washington, D.C.

In commemoration of Remembrance Day, **MARTIN MAXWELL,** who escaped Nazi Germany on the Kindertransport to England, and later served as a glider pilot during the invasion of Normandy, will share his memories on the 60th anniversary of that decisive battle.

This program, with special participation by **CANTOR MEIR FINKELSTEIN,** the **BETH TZEDEC CHOIR** and the **JEWISH WAR VETERANS,** will also include a candle lighting ceremony for the victims of the Shoah.

Admission Free ■ For more information call 416-781-3514 ext. 34

This program is generously co-sponsored by Martin and Eleanor Maxwell and family, and the Sam and Sarah Kerzner Holocaust Studies Institute.

HOLOCAUST EDUCATION WEEK, OCTOBER 28-NOVEMBER 11
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For a brochure of all Holocaust Education Week events, call 416-631-5689 or visit www.holocausteducationweek.com

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REMEMBER TOO

On Campus

Arrest made in Ryerson hate graffiti case

By PAUL LUNGEN
Staff Reporter

Amy Greenfeld remembers Kevin Haas from an encounter that took place a couple of months ago, during frosh week at the Wolfond Centre for Jewish Campus Life in downtown Toronto.

Haas, she recalled, was wearing a Star of David necklace and kind of withdrawn, sitting by himself and not interacting with the students present.

Greenfeld, program co-ordinator for Hillel at Ryerson University, walked over to Haas, introduced herself and engaged him in conversation. She found him "very passionate. He spoke enthusiastically. He was concerned about Jews on campus and in Jewish causes." Later, she was told by a student that Haas attended a Jewish camp when he was 11 years old.

At the frosh week event, he was also quite interested in hearing about the incidents of anti-Muslim and anti-Jewish vandalism that had struck Ryerson University over the summer, Greenfeld said. Knowing it was a sensitive area, she steered the conversation toward the improved relations between Jewish and Muslim students.

At the time, she said, "I didn't think anything of it."

Last week Haas, 21, was charged with seven counts of mischief under $5,000 and two counts of threatening death.

The charges relate to an anti-Muslim and anti-Jewish leaflet and graffiti campaign that hit Ryerson over the summer. On June 23, the school's multifaith room was spray painted with the words, "Die Muslims Die," as well as Stars of David. Later, a poster signed by a group calling itself the FBC Ridaz took responsibility for the incident and said it was in retaliation for anti-Jewish vandalism and graffiti.

Later in the summer, a flyer purporting to be from Jewish groups called on Toronto Jews to fight back against Muslim and Arabs and to "kill these Islamic infidels." That poster was signed by a group calling itself the Full Blooded Israeli Brigades. About two weeks ago, an anti-Islamic flyer was slid under the door of the Muslim and Arab student associations. It said, "those who follow Islam need to be killed in the worst possible way imaginable" and was signed "Notorious Motionz."

In all, police recorded 15 separate occurrences over the summer, said Det. Matt Moyer of Toronto Police Service's 51 Division.

Police said Haas was spotted by plainclothes Ryerson security personnel on Monday, Oct. 18, at around 7:40 in the evening posting flyers on the third floor of Ryerson's Podium building, near the offices of the Arab Student Association (ASA).

He was apprehended at the time with a large cache of flyers that resembled materials distributed earlier in the summer, and "was fairly forthcoming" in interrogations, said Supt. Randal Munroe of 51 Division.

Moyer said that prior to his arrest, Haas was "a person of interest" to police because of his relationship to people on campus. "We wanted to speak to him, and lo and behold, this guy, who originally was a person of interest, was caught… where he was actually posting posters."

Representatives of Ryerson University universally condemned the graffiti and applauded police and the school's security force for arresting Haas.

School president Claude Lajeunesse stressed that Haas was not a student at the downtown university and that the racist incidents, "rather than divide our campus, [have] united our campus."

Bernie Farber, executive director of Canadian Jewish Congress' Ontario region, said Congress and the Canadian Arab Federation came together on "this one large area of concern." The organizations issued a joint communique condemning the incidents, he said.

"Hate propaganda is reprehensible. It doesn't matter who carries it on," Farber said. He urged law enforcement officials to charge Haas with promoting hate and to ask for enhanced sentencing, if he's convicted, because of the racist nature of the other charges.

Munroe said police can't lay hate promotion charges independently, but require the consent of the provincial attorney general to do so.

Greenfeld, meanwhile, said the racist incidents, which included anti-Jewish graffiti, prompted Jewish students to open a dialogue with Arab and Muslim student groups. "We are definitely in better contact. Last year, there was virtually no contact," she said.

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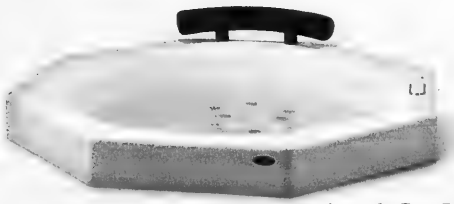

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Health care should be a right, Cotler says

By JANICE ARNOLD
Staff Reporter

MONTREAL — Justice Minister Irwin Cotler said health care should be a constitutional right in an address at a recent international conference on how to meet the challenges of an aging population.

Cotler said he finds it inconsistent that the Canadian Charter of Rights and Freedoms contains almost no mention of health, yet health is recognized as a human right in the International Covenant on Economic and Social Rights, to which Canada is a party.

"All other rights, as compelling as they are, pale if health is not the underpinning of all other rights," he said.

The three-day conference titled "Toward a New Perspective: From Aging to Aging Well" was organized by CLSC Rene-Cassin's Institute of Social Gerontology of Quebec and the Foundation for Vital Aging, with the International Foundation on Aging. More than 600 participants from 25 countries attended.

Cotler promised to relieve the burden on unpaid caregivers, whom he called the "unsung heroes" of the health-care system.

Cotler said one in five Canadians is currently caring for a family member or friend, often an elderly person, saving the system $5 billion a year.

He said caregivers must get their share of the extra $18 billion in federal money going into health care over the next six years, through improved home and community care.

Cotler said prevention of illness and the promotion of wellness should be fundamental goals of Canada's health care system. In the long run, he said that is more cost-effective than "more puffers and respirators."

Seniors should also get the level of health care they need, he indicated. "There's a misconception that you can't improve health later in life, but all the evidence challenges that," said Cotler, who noted his 65th birthday is on the horizon.

Irwin Cotler

But improving health care is not a matter of dollars and cents alone, Cotler said. It also requires a societal change in attitude.

"Seniors should not be seen as a burden, but as our fastest-growing national resource. We have to alter our perceptions. A profound change in values is required."

He also stressed the necessity of treating patients with dignity and addressing the emotional and psychological impact of illness. "People are not statistics," he said.

He related how his mother, in her 90s, was referred to as "number 21" in the emergency room of a Montreal hospital.

"I said to the doctors, 'She has a name. Not only might the wrong medicine be administered when people become numbers, but you are not treating them as a person.'"

Cotler believes that "the litmus test" of a society's worth is how its elderly are treated and how compassionate its health care system is.

Quebec Health Minister Philippe Couillard said the province needs more home care and admitted the government had failed to properly prepare for an aging population, even though the demographic forecasts were there.

"An aging population is good news basically... But society has no future if its young are exhausted when they are starting out in life or the 'sandwich generation' is crushed by responsibilities."

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- Efforts to have European countries like Germany and Austria ban neo-Nazi and Muslim conferences from taking place.
- Efforts in France to have the legal system provide stiffer sentences for hate crimes and the introduction of educational programs for offenders.
- Global issues related to Sudan and human rights abuses in North Korea.

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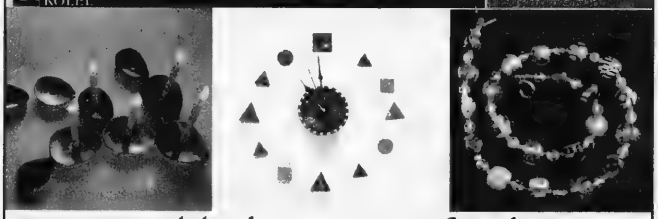

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Saturday, November 7

7:00 pm **DAVID BEZMOZGIS**, author of *Natasha and Other Stories* speaks on **The Russian Jewish Immigrant Experience in Canada** and **AVNER MANDELMAN**, author of *Cuckoo*, speaks on **Living in Israel - Not as Easy as You Think.**

Sponsored by The Canadian Jewish News **$10**

Sunday, November 7

11:00 am **ELANA WOLFF**, author of *Mask*, speaks on **The Art and Life of Artist Charlotte Salamon.** **FREE**

12 NOON Shmooze with authors **HY BURSHTEIN**, author of *Ride 'Em, Jewish Cowboy* and **JUDY GORDON**, author of *Four Hundred Brothers and Sisters, Part Two.*

1:30 pm **NATHAN GARNICK** presents *A Wedding in Shtetl - The World of Isaac Bashevis Singer*, commemorating the centenary of the Nobel Laureate's Birth. A Literary - Musical Revue in Yiddish and English. With Jeannette Stein, Faye Zeidman, Cantor Ronald Graner, Avra Fainer, Nathan Garnick, Nathan Rosen and other artists.

Sponsored by the Lipa Green Endowment Fund **$5**

2:00 pm **ANNE DUBLIN**, author of *Bobbie Rosenfeld, The Olympian Who Could Do Everything* speaks on **One of Canada's all-round Great Athletes.** Slide show. **FREE**

3:30 pm **Facing Life's Crises: Three Perspectives**
LAINIE COHEN, author of *Crooked Smile: One Family's Journey Toward Healing*; **TILDA SHALOF**, author of *A Nurse's Story: Life, Death and In-Between in an Intensive Care Unit*; **MARA KOVEN** and **LIZ PEARL**, co-authors of *Mourning Has Broken: A Collection of Creative Writing About Grief and Healing.*

Sponsored by Reena, supporting people with developmental difficulties. **FREE**

4:00 pm **SIMCHA SIMCHOVITCH** reads from his new book *Nokh Dem Blut-Mabul; Reviews and Essays about Writers and Historical Events (After the Blood Inundation).* **GERRY KANE** will review the book. Lenka Lichtenberg sings from **SIMCHA SIMCHOVITCH'S** books of poems. Introduced by Sholem Hershkop.

Program funded by The Toronto Arts Council through The League of Canadian Poets. Sponsored by LZA Seniors Yiddish Club. **$5**

7:30 pm **DR. DAVID GREENBERG**, author of *Sanity and Sanctity: Mental Health Work Among the Ultra-Orthodox in Jerusalem* speaks on **Mysticism and Madness: The Impact of Mysticism on Mental Stability.**

Sponsored by The Jewish Health Alliance: A Social and Professional Network for Health-Care Providers and Canadian Friends of Herzog Hospital - Ezrath Nashim. **$10**

8:00 pm **LAURIE GRAFF**, author of *You Have to Kiss a Lot of Frogs: Tales from the Dating Pond* speaks on **A Remarkable Dating Career: Fix-Ups, Chance Encounters and Missed Opportunities.**

Sponsored by Kolel: The Adult Centre for Liberal Jewish Learning Reviving Eden **$10**

Monday, November 8

1:30 pm **MIRIAM BASSIN CHINSKY**, reads from her book *The Tailor's Daughter - Growing Up in North Toronto* and **EVELYN WOLFE**, reads from *Stray Cats and Other Loves: Growing Up Jewish in Toronto.*

Sponsored by Canadian Seaway Branch, Women's League for Conservative Judaism **Free**

8:00 pm **STEPHANIE WELLEN LEVINE** speaks on her book *Mystics, Mavericks and Merrymakers: An Intimate Journey Among Hasidic Girls.* **$10**

Tuesday, November 9

10:30 am Play performed by the Dr. Abraham Shore Shearim Hebrew Day School, Sara and Sam Hennick Education Centre. Play based on book, *Onions and Garlic* by **ERIC KIMMEL.**
Ages 7+ **Students $1** **Adults $3**

1:30 pm **EVA WISEMAN**, speaks on her latest book, *No One Must Know.* **Ages 10-14. Adults welcome.** **Students $1/Adults $3**

8:00 pm **MICHAEL POSNER**, arts and feature writer for the National Post, and author of *The Last Honest Man: Mordecai Richler An Oral Biography* speaks on **Mordecai Richler's Cultural and Political Views.**

Sponsored by Canadian Friends of Peace Now **$10**

Wednesday, November 10

10:30 am Shearim School play based on book, *Onions and Garlic* by **ERIC KIMMEL** [See Tuesday, Nov. 9, 10:30 am]

1:30 pm **KATHY KACER** speaks on her latest book, *The Underground Reporters: A True Story.* This is the fourth book in the series *The Holocaust Remembrance Series for Young Readers.*

For ages 8-11. Adults welcome. **Students $1** **Adults $3**

8:00 pm Movie producer/director **NORMAN JEWISON** speaks on his autobiography, *This Terrible Business Has Been Good to Me.*

Sponsored by Canadian Friends of Hebrew University. **$10**

Thursday, November 11

10:30 am & 1:30 pm **KATHY KACER** speaks on her latest book, *The Underground Reporters: A True Story* [see Wednesday, November 10 at 1:30].

8:00 pm **PETER C. NEWMAN**, author of *Here be Dragons* speaks on **Tales of People, Passion and Power.**

Sponsored by Na'amat Canada **$10**

Saturday, November 13

8:00 pm **STEWART BELL**, author of *Cold Terror: How Canada Nurtures and Exports Terrorism Around the World* speaks on **Our National Security and the Terrorists Who Live Among Us.**

Sponsored by B'nai Brith Canada **$10**

Sunday, November 14

10:30 am **KATHY KACER** speaks on her latest book, *The Underground Reporters: A True Story.*

For ages 8-11. Adults welcome. **Children $1** **Adults $3**

11:00 am **ANDREW SANDERS** speaks on his latest historical novel, *My Husband Bar Kokhba.*

Sponsored by Kehillat Shaare Torah **FREE**

11:00 am **LAUNCH OF PARCHMENT AT THE MILES S. NADAL JEWISH COMMUNITY CENTRE.**

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3:00 pm **JOSEPH E. TENENBAUM**, author of *Legacy and Redemption* speaks on **A Life Renewed.**

Sponsored by The Holocaust Centre of Toronto. **FREE**

3:30 pm **JILL CULINER**, author of *Finding Home: In the Footsteps of the Jewish Fusgeyers* speaks on **Fleeing Persecution: The Romanian Jews Who Walked Across Europe to Find Freedom.**

Sponsored by Sumach Press. **FREE**

4:30 pm **BENNETT MURASKIN** speak on his new book, *Let Justice Well Up Like Water: Progressive Jews from Hillel to Helen Suzman*

Sponsored by Oraynu Congregation for Humanistic Judaism **FREE**

7:00 pm Writing the Jewish Mystery with **SYLVIA MAULTASH WARSH,** author of *Find Me Again*; **ALVIN ABRAM**, author of *An Eye for an Eye* and **ROBERT MAJZELS**, author of *Apikoros Sleuth.*

Sponsored by The Miriam Alkin Memorial Fund in support of Jewish Education **$10**

8:00 pm **NESSA RAPOPORT** speaks on her newest book, *A House on the River*, with **TOBI KAHN**, artist/author of *Objects of the Spirit: Ritual Art of Tobi Kahn* [accompanying meditations by Nessa Rapoport]. An exciting literary and artistic presentation by a creative couple. **$10**

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Monday 6 December at 8:00 pm

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Coast to Coast

U.S. Jews in Toronto appear to favour Kerry

By SHELDON KIRSHNER
Staff Reporter

With the U.S. presidential election less than a week away, it appears that most Jewish Americans in Toronto are voting for Democrat John Kerry, not his Republican opponent, President George W. Bush.

An unscientific sampling of Americans Jews living here found that three out of five voted for Kerry by absentee ballot. A sixth – who would not reveal his vote – said that American Jews, who have historically cast their ballots for Democrats by a margin of about four to one, are "conflicted."

Richard Rotman, a 52-year-old permanent resident who moved to Toronto from Chicago 18 years ago, voted for Kerry.

"Bush is an accidental president," said Rotman, a partner in What If What Next, a public relations and business development company. "I don't respect him. I don't think he's up to the job."

A Democrat who has voted for liberal Republicans in the past, Rotman supported Bush's decision to invade Iraq and appreciates his pro-Israel sympathies. But he is wary of the president's close ideological affinity with Christian fundamentalists and believes Bush has mishandled domestic issues such as the economy.

"His tax cuts to the wealthy are horrendous and appalling. Kerry is closer to the needs of ordinary Americans. He is also smarter and more insightful and articulate."

And in a reference to Kerry's days as a soldier in the Vietnam War, Rotman observed, "Kerry served his country and didn't get out of it like Bush."

He added, "A fresh start is needed."

Rabbi Wayne Allen of Beth Tikvah, a Conservative synagogue, also voted for Kerry.

Born and raised in Manhattan and a resident of Toronto since 1987, the rabbi said that Kerry "is more in touch with the complexity of world issues and offers a more hopeful and inclusive message. I'm profoundly grateful to Bush for his pro-Israel stance, but it's not sufficient to earn my vote."

Rabbi Allen, 53, a landed immigrant who voted for Democrat Al Gore in 2000, criticized the Bush administration for committing major mistakes of judgment in Iraq."The pre-war intelligence was faulty and the decision-making process was poor."

Rabbi Allen said Bush is a divisive figure. "He was elected on a platform that was supposed to unite Americans, but the country is more divided, and the economy is weaker."

Although many of his friends and relatives in the United States gravitate toward Kerry, the rabbi said they plan to vote for Bush because of his positions on Israel and the war against terrorism.

Richard Rotman

Adam Sol, a 34-year-old writer and former literature professor from Danbury, Conn., voted for Kerry, too.

"I've been a Democratic my whole life," noted Sol, who moved to Toronto six years ago so that his wife, Rabbi Yael Splansky, could accept a job at Holy Blossom Temple.

A landed immigrant, Sol is definitely anti-Bush. "I don't like where the current administration is taking the U.S., or its notions of empire."

In his view, the key campaign issues are competence and integrity. On this score, he believes Kerry outpaces Bush by a wide margin.

Michael Stavsky, a 29-year-old modern Orthodox Jew and a dual citizen of Canada and the United States, is a Bush supporter.

Four years ago, he voted for Gore, and in 1996, he leaned toward Republican Bob Dole. "I haven't voted for a winner yet," he quipped.

He explained his thinking.

"In 2000, Bush was somewhat unknown and I thought Gore would be better for the country. But now, given his record on terrorism, his leadership after 9/11 and his pro-Israel stance, I'm voting for Bush."

Iraq is also of concern to Stavsky, a graphic artist from Los Angeles.

"Bush did a very good job leading the country to war in Iraq, which was warranted. Saddam Hussein posed a great threat to Israel."

Asked about her preference, a 71-year-old local real estate agent who voted for Bush in 2000 and Bill Clinton in 1996 agreed to an interview only if promised anonymity. "My husband told me, 'You keep a low profile and keep your mouth shut.'"

Having been assured that her name will not be revealed, she said she intended to vote for Bush again. "He's pro-Israel and that's important."

But she said Iraq is also crucial to her decision.

"Bush is trying to finish up in Iraq and Kerry has no plans to do so. Kerry is a dreamer when he talks about a national health care plan. And he vacillates on the issues. Bush is doing the best he can to protect America."

A landed immigrant from New York who has lived here since 1958, she seemed annoyed when she noted that all her American friends are pro-Kerry. "It's extraordinary," she fumed.

Rabbi Baruch Frydman-Kohl of Beth Tzedec, a Conservative congregation and Canada's largest synagogue, confessed that he has "a deep, deep problem" with both Bush and Kerry.

"Voting was agonizing," said the rabbi, who was born in Wisconsin, raised in Illinois, arrived here 12 years ago and is now a Canadian citizen. "American Jews are really conflicted about this election."

Rabbi Frydman-Kohl, whose cousin Herb Kohl represents the state of Wisconsin in the U.S. Senate, declined to say which candidate he chose.

But he was perfectly willing to discuss the issues.

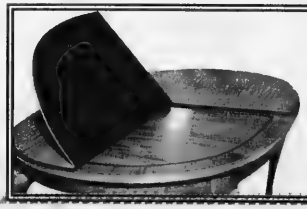
"I find Bush is a strong supporter of Israel, and his concern for strong family values is very compelling. But at the same time, I'm deeply opposed to his positions on abortion, the selection of Supreme Court judges, the environment and taxation policies.

"I supported the decision to go into Iraq, but in retrospect, the rationale for the war was based on incorrect information, and I was disturbed that there was not any post-war planning."

As for Kerry, the rabbi expressed doubt whether he can fulfill his pledges to bring home the troops, foster Iraqi democracy and balance the U.S. budget without tax increases.

The rabbi values Kerry – a U.S. senator – as an astute and nuanced thinker. "But ultimately, nuance has to give way to clear and decisive decisions. I was having problems whether he could make such decisions."

In addition, he is worried that Kerry has never occupied an administrative post in which he was personally held accountable for his actions.



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–June Walker, National President of Hadassah

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Deceptive talk from a prominent Palestinian

According to Reports

By PAUL MICHAELS

Recently, Michael Tarazi, legal advisor to the PLO, wrote in the *New York Times* ("Two peoples, one state," Oct. 4) that Israel should disappear as a Jewish state.

At least, that's what his argument amounted to. On the surface he insisted that Israel's policies in the territories are pushing Palestinians away from a two-state solution in favour of one bi-national state, "in which citizens of all faiths and ethnicities live together as equals." Sounds idyllic. Except that "[a]s Christians and Muslims, the millions of Palestinians under occupation are not welcome in the Jewish state," he said.

Tarazi enlisted familiar anti-Israel propaganda – Israelis are greedy, they want Palestinian land but not the Palestinian people; Israel, like the formerly white-ruled South Africa, is creating an apartheid state in the territories; and so on – in order to delegitimize Israel.

Not surprisingly, Tarazi ignored Israel's attempts, just a few years ago at Camp David and Taba, to extricate itself from the territories and to give the Palestinians a full state, only to have this rejected by Palestinian Authority President Yasser Arafat. Nor is there any mention of the widespread Palestinian violence that forced Israeli troops back into the territories and compelled Israel to build a security fence.

Tarazi does discuss the fence (a "barrier wall"), but only in the context of a further Israeli "land grab." Israeli Prime Minister Ariel Sharon's plan for a unilateral withdrawal from Gaza is described as a deception to further entrench Israel's hold on the West Bank.

The seductiveness of Tarazi's argument is as clever as it is sinister. Appealing to the naiveté of his Western liberal audience by playing on their belief in the principle of "equality," Tarazi wrote that the one-state solution would not lead to the elimination of Israel as a Jewish state, it would only "destroy the superior status of Jews in that state."

Tarazi refrained from mentioning that Jews, who would quickly become a minority in yet another Arab state, would hardly be equal, let alone safe. His vision is a lie. In fact, it's a throwback to the PLO's former, and long-held, position against a two-state solution for Israelis and Palestinians.

Today, many Israeli analysts fear that the PLO never gave up its original vision calling for the destruction of Israel. Indeed, it has not met its commitment to rewrite its rejectionist charter.

Tarazi wrote that the bi-national or one-state solution is "not officially" advocated by "any senior Palestinian leader." Yet here is a senior legal advisor to the PLO urging just that. This alone is proof of Tarazi's mendacity and almost certainly signals an approval in official channels.

He repeated much the same argument in the Israeli liberal daily *Ha'aretz* ("Kicking the beehive," Oct. 20). That it is easy for Tarazi to find a platform for his deception is a sad testament to the appeal that someone like him – an official Palestinian spokesperson – can now achieve in the mainstream media. Let the reader beware.

* * *

Appearing on the *Michael Coren Show* in a discussion about terrorism, (Oct. 19 on CTS) Mohammed Elmasry, president of the Canadian Islamic Congress, said it's OK to kill any Israeli over the age of 18.

Here he is in his own words.

Elmasry: "From 18 on, [all Israelis] are part of the soldiers, even if they have civilian clothes…"

Coren: "So everyone in Israel and anyone and everyone in Israel, irrespective of gender, over the age of 18 is a valid target?"

Elmasry: "Yes, I would say."

Paul Michaels is communications director for the Canada-Israel Committee.

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'The Jews of Toronto The Development of a Shteti'
Sunday Lecture Series with renowned historians Frank Bialystok & Hesh Troper

FRI. & SAT. October 29 & 30
Scholar in Residence Weekend:
Rabbi Richard Hirsh on 'Reviewing and Renewing the Roots of Reconstructionism'

WEDNESDAY November 10
'Who, Me? How Israeli Technology Affects Your Everyday Life'
With technology entrepreneur Al Gordon

SUNDAY November 14 & 21 & 28
'The Jews of Toronto The Development of a Shteti'
Sunday Lecture Series with renowned historians Frank Bialystok & Hesh Troper

SUNDAY November 21
'Learn Hebrew Reading in a Day'
($50 registration fee, lunch provided)

TUESDAY November 30
'Fidelity, Idolatry and Sexuality – How Our Haftarot Speak to Women'
with Rabbi Elyse Goldstein

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For more information: www.darcheinoam.on.ca or 416.638.4783
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Eugene Sandorfy ז"ל

His commitment to Jewish education
And his warmth and strength
Will be sorely missed by all of us.

Coast to Coast

Charges withdrawn against one suspect in UTT firebombing case

By JANICE ARNOLD
Staff Reporter

MONTREAL – Jewish officials expressed their continuing confidence in the justice system last week after charges were withdrawn against one of the suspects in the United Talmud Torahs (UTT) firebombing case because of insufficient evidence.

Canadian Jewish Congress' Quebec region chair Jeffrey Boro expressed sympathy for Simon Zogheib for having been accused of a crime that the Crown now says it can't prove he committed.

"I would feel bad for anyone forced to go through this ordeal, only to be told, 'Sorry we arrested you, but we can't make a case against you,'" said Boro, who is a criminal lawyer.

"[Zogheib] has no criminal record, he spent five days in jail and has had this hanging over his head for six months… The Crown is saying that it is not fair to make him suffer any more by continually bringing him before the courts."

B'nai Brith Canada legal counsel Steven Slimovitch, also a criminal lawyer, said it's important that the Jewish community not give the impression that it's on a "witchhunt," or that it fears the Crown is slackening its efforts.

> ***CJC, B'nai Brith pleased Crown taking case very seriously***

"This is not a witchhunt or a lynching. We never sought to tar and feather anyone. It would not benefit the Jewish community in any way to prosecute someone who is not responsible."

Both expressed satisfaction that the Crown is taking the case very seriously and understands the Jewish community's concern. Boro said the prosecution has been in close contact with members of the community, and if anyone is found guilty, a victims' impact statement may be entered before sentencing.

Prosecutor Anne Aube last week dropped charges of arson and conspiracy against Zogheib, 19, who was arrested in May. He had been free on bail under strict conditions. The only evidence that has been presented in court was at their bail hearings, and it remains under a publication ban.

Sleiman Elmerhabi, 18 at the time of the April 5 incident, remains in custody and is scheduled to next appear in court Dec. 1, at which time a date may be set for a preliminary hearing. His mother, Rouba Fahd-Elmerhabi, charged with being an accessory after the fact, is out on bail. Both have pleaded not guilty and elected for trial by judge and jury.

Zogheib is the third suspect in the April 5 incident at UTT's St. Laurent campus to be let go. The other two, also young men, were released shortly after they were arrested at the same time as the other three in May. Police said then that other arrests might be made.

A note left at the scene of the arson, which virtually destroyed the school's library, was signed by a group that police said was unknown to them. The note claimed the firebombing was revenge for Israel's assassination of Hamas spiritual leader Sheik Ahmed Yassin.

Zogheib's lawyer, Serge Segal, said his client looks forward to the time when he will be able to tell his story. In the meantime, Segal has advised him not to speak to the media. "One day the whole story will be told," Segal said.

He said he was convinced from the outset that his client was not involved. "I'm Jewish, and if I had any personal suspicion, it would have been very hard for me to take on this case."

Segal described his client as a Maronite Christian of Lebanese origin who lived in St. Laurent and had been attending CEGEP. "He has nothing against the Jewish people," Segal said.

"This was a tremendously hard experience for him and his family… he went through hell," he said, and suggested the teen will continue to suffer until everything is in the open.

Segal said he placed no obstacles in the way of police in their investigation, and had no criticism of their work. "They just needed time to do their job," he said.

He said he appreciated the position taken by the Jewish community officials. "We note with pride the remarks of representatives of the Jewish community that their wish has always been that justice be done, and that an innocent individual not be convicted."

Slimovitch said that if it turns out the firebombing was not organized by some kind of ring, it would alleviate a lot of worry in the community.

He said he is satisfied that the Crown views this as a "hate-motivated" crime, which will enable it to seek a stiffer sentence.

Dropping the charges against Zogheib will enable the prosecution to put all its resources into building a case against the other two, against which the evidence is strong, he said.

UTT spokesperson Shelley Paris said the school would not comment on developments in the case.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Happy 95th birthday to Adeline Borins from the Borins, Fine, Borinsky, Sutton, Angel, Berris, Middleton families and friends. Greetings from Min Fingerhut, Dorothy Kohen and M. Lee.

Mazel tov to Fara & Michael Forman and sisters Jordyn and Samantha on the birth of Joshua Ethan. Grandparents Elaine & Alan Rubinoff, Wendy & Don Forman.

Mazel tov to Lana Goldrich, Eny Kadosh and Shira Green on graduating Grade 12 from Ulpanat Orot. Best wishes in Jerusalem. Love, parents Michael & Francine, Marc & Judy, Moshe & Faigy.

Mazel tov to Connie & Ben Kachuck on your 50th wedding anniversary. All our love, your children and grandchildren.

Fern & Joel Pinsk and sister Hannah welcome Sarah Talia. Grandparents Trudi & Bill Mondrow, Denny & Zol Pinsk and extended family share in their joy.

Mazel tov to Sheri & Larry Spear of Chicago on the birth of Mikayla Cameron. Grandparents are Shirley & Marvin Harris of Toronto, Susan & Robert Spear of New York and great-grandmother Anne Harris.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New

By REBECCA NADLER

YAD VASHEM
GALA DINNER
NOV 14, 2004
Guest Speaker: MOSHE SAFDIE Architect of the New Museum
416-785-1333

What's New Deadlines: Monday, Nov. 1, is the deadline for the Nov. 11 issue and Monday, Nov. 8, is the deadline for the Nov. 18 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

HOLOCAUST EDUCATION WEEK. For information, contact 416-631-5689 or visit www.holocausteducationweek.com.

THURSDAY, OCT. 28

Opening night of Holocaust Education Week features **Charles Ramsey**, chief of police in Washington, D.C., on "To Better Serve and Protect: Preserving the Peace and Protecting Human Rights Through the Lessons of the Holocaust." 8 p.m. Adath Israel Congregation.

SATURDAY, OCT. 30

Irena Kohn on "The Legend of the Lodz Ghetto Children." 8 p.m. at the Winchevsky Centre.

SUNDAY, OCT. 31

The Jewish Genealogical Society of Canada presents "Ukrainians, Jews and Poles in Eastern Galicia: June-July 1941" with **Marco Carynnyk**, 3:30 p.m. at Shaarei Shomayim Congregation.

TUESDAY, NOV. 2

Rabbi Erwin Schild on "Dachau and Beyond." 8 p.m. Adath Israel Congregation. 416-635-5340.

WEDNESDAY, NOV. 3

"My Personal Testimony" with **Yael Spier Cohen**. 1:30 p.m. at the Bernard Betel Centre.

THURSDAY, NOV. 4

"Love, Loss and Memory: Ripples of the Holocaust." **Merle Nudelman** reading from her book *Borrowed Light* and examining her role as the child of a survivor. Temple Har Zion. 8 p.m.

Friday, Oct. 29

SOLEL GUEST SPEAKER

Avrum Rosensweig, executive director of Ve'ahavta, speaks at Solel Synagogue. 8 p.m. For information, call 905-820-5915.

Sunday, Oct. 31

JEWS OF INDIA

Anne Samson speaks about "Jews of India" at Adath Sholom Sisterhood's opening breakfast meeting. 9:30 a.m. $3. Bring a food-bank contribution. 864 Sheppard Ave. W. 416-635-0131.

PRE-LOVED FUR SALE

National Council of Jewish Women will hold its second annual pre-loved fur sale. 10 a.m.-2 p.m. 4700 Bathurst St. 416-633-5100.

FASHION SHOW

Beth David Sisterhood hosts its annual fashion show at 2 p.m. Come at noon and shop at unique boutiques. $20. Call **Sonia Slobodsky**, 416-226-1831.

HADAG NACHASH CONCERT

Israel's popular hip-hop band, Hadag Nachash, plays at the Capitol Event Theatre, 2492 Yonge St. Doors open at 7:30 p.m. Show starts 8 p.m. Advance tickets $25, students $20. At the door $30, students $25. For tickets, call 416-913-2424.

ZAIDE & BUBBE MAYSES

"The Lies Your Grandparents Told You." Leave your little ghosts and goblins behind and join Kolel for an evening of fun, laughter and learning about Judaism and its superstitions with **Rabbi Elyse Goldstein**. 7:30-9:30 p.m. 416-7007.

Monday, Nov. 1

OUT OF THE COLD

The Out of the Cold program provides homeless and needy individuals with food, clothing, nursing attention and a warm bed during the winter months. Learn how you can help this winter by attending a volunteer information night at Beth Emeth Synagogue. 7 p.m.

VIEWS ON SEXUALITY

Rabbi Roy and **Loretta Tanenbaum** lead text studies and discussion on fundamental Jewish views toward human sexuality. Mondays, starting tonight through Nov. 29 at 7:15 p.m. at Beth Tzedec. 416-781-3514 ext. 34.

Continued on page 33

NORTH YORK GENERAL HOSPITAL
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Strategy for the Future

North York General Hospital is currently involved in a comprehensive strategic planning process to identify our future role in the healthcare system for the next three years.

We invite you to participate in this dynamic process and to share your thoughts about North York General Hospital's role in the community.

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Auditorium, Academic Centre, Ground Level
North York General Hospital, 4001 Leslie St. (Leslie & Sheppard)

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Thursday, November 4, 2004, 2:30-4:30 p.m.
Auditorium, Basement Level
North York General Hospital, 555 Finch Ave. W. (Finch & Bathurst)

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at 416-944-3359

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What's New

Continued from page 32

READING OF *BIRTHRIGHT*

Medina Theatre Ensemble presents a staged reading of *Birthright* by **Richard Maibaum**, the story of a family, set in 1930s Germany. 8 p.m. 15 Hove St. Free. 416-485-1967.

CANDLES AND MIKVAH

"Commandments for Women" with **Ilana Sober**. Candles and mikvah will be explored, beginning tonight through Dec. 13, at Garnet Williams Community Centre, 501 Clarke Ave. W. from 8-10 p.m. To register, call 416-398-1510 or www.mekorot.ca.

Tuesday, Nov. 2

DAY SCHOOL OPEN HOUSE

Paul Penna Downtown Jewish Day School is having an open house at the Miles Nadal JCC, 250 Spadina Ave., 7:30-9 p.m. RSVP to 416-928-3537 or doris@djds.ca.

ADULT EDUCATION SERIES

Rabbi Moshe Stern presents a series of lectures Tuesday nights on various subjects. Tonight, "Was There Ever a Jewish Pope." 8 p.m. Shaarei Tefillah Congregation.

Wednesday, Nov. 3

A HEALING SERVICE

The Toronto Healing Project begins a 4-week spiritual support group for coping with physical illness and emotional distress today at Holy Blossom Temple with **Michelle Katz** and **Cantor Ben Maissner**. 11:15 a.m.-12:20 p.m. $30. To register, call **Etta** 416-944-3359.

THE DAVID STORY

Join Beth Tikvah Synagogue Sisterhood in its study of King David with **Rabbi Wayne Allen** using **Robert Alter**'s 1999 translation and commentary, *The David Story*. 9:30-11 a.m. 416-221-3433, ext 0.

USDS INFO EVENING

Join United Synagogue Day School for an information and registration evening at Beth Tikvah Synagogue, 3080 Bayview Ave. This evening is for families interested in any of the three USDS campuses. 7:30-9 p.m., 416-224-8737, ext. 137.

Other news

READ AND LEARN HEBREW

Pride of Israel Synagogue offers a crash course in Hebrew Reading that will teach you how to follow synagogue services or help your child with their Jewish studies. Five Sundays beginning Oct. 31, 11 a.m.-12:30 p.m. Call 416-226-0111, ext. 10.

Mekorot offers "Hebrew by Way of Dialogue: Book of Genesis" with Hilda Weil. Mondays evenings through Dec. 6, 8-9:30 p.m. at Shaarei Shomayim. 416-398-1510.

Beth Emeth Synagogue will be running a crash course in Hebrew reading, beginner's level, starting Wednesday, Nov. 3, at 8 p.m., and continuing for 6 weeks. To register for this free course, call 416-633-3838.

AISH PROGRAMS

"Wednesday Night Learning Café." Choose from 4 classes, 8 p.m., through to Dec. 1. Fee. "Coffee with Adrienne Gold" every Tuesday at 8 p.m. until Dec. 14. For women only – learn tools for living life to the fullest. $5. "The Ten Questions Everyone Asks About Judaism," every Tuesday at 8 p.m. until Nov. 30. 949 Clark Ave. W. For information and registration, call 905-764-1818 or visit www.aishtoronto.com.

YOUNG JUDAEA PROGRAM

Canadian Young Judaea offers Mifgash Fall Reunion, Oct. 29-31. For information, e-mail young judaea@bellnet.ca.

RELIGIOUS LEADERS' FORUM

The Interfaith Social Assistance Reform Coalition invite the public to their Fall Religious Leaders' Forum, "Taxes: What We Owe Each Other," 9:30 a.m.-3:30 p.m. on Thursday, Nov. 4, at Queen's Park Legislative Building, rooms 228-230. This informative event offers an opportunity to meet members of provincial parliament. For information, visit www.isarc.ca.

CRAFT AND GIFT SALE

Community Hebrew Academy of Toronto's upcoming Chanukah craft and gift sale, "CHATchkes," takes place on Sunday, Nov. 21, at the Tanenbaum Campus, 200 Wilmington Ave., 10 a.m.-4 p.m. Free.

RENEWING OUR SPIRIT

Join Torah in Motion for its third annual conference, "Renewing Our Spirit," with **Rabbi Michael Broyde, Rabbi Pini Dunner, Rabbi Dr. Norman Lamm, Rabbi Dr. Nathan Lopes-Cardozo, Rabbi Yaakov Yosef Reinman, Ms. Bracha Rutner** and **Rabbi Michael Skobac**. Sunday, Nov. 7. For information, call 416-633-5770 or visit www.torahinmotion.org.

SANITY AND SANCTITY

Dr. David Greenberg, author of *Sanity and Santity: Mental Health Work Among the Ultra-Orthodox in Jerusalem*, will present a clinical workshop entitled "Building Bridges: Clinical Outreach and Therapeutic Intervention with the Orthodox Jewish Community," from 9 a.m. to noon, Monday, Nov. 8, at Jewish Family and Child Services. $45. He delivers a lecture at 8 p.m. at Mount Sinai Hospital on "Bridging the Gap Between Psychology and Religion." $10. For information, call 416-208-0610 or visit www.jewishhealthalliance.com.

LONDON FILM FESTIVAL

The London Jewish Film Festival screens films November 13-14, including *No. 17, Prisoner of Paradise* and *Bonjour Monsieur Shlomi*. For information, call 519-858-4400.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. 416-630-6481.

Information sessions for new immigrants are held every Tuesday mornings 9 a.m. Registration required.

Conversation Café. Newcomers to Toronto are invited to Second Cup at the Bathurst Jewish Community Centre for an hour of English conversation. Every Thursday at 7 p.m. For information, call **Suzie** at ext. 30.

JF&CS GROUPS

Jewish Family & Child Service information/registration. Call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

Creating Fulfilling Relationships: A 6-session group for single adults interested in learning more about relationships. Begins Wednesday, Nov. 3 at the Promenade Mall, #313, from 7-8:30 p.m.

When You Are About to Separate – What to Tell the Kids: A workshop for parents about to separate or in the early stages of separation. Tuesday, Nov. 9 at the Promenade Mall, #313. 6:30-8:30 p.m.

Adult Children Losing a Parent: A 6-session group for adult children who have recently lost a parent. Begins Wednesday, Nov. 10, at the Promenade Mall, #313. 7-8:30 p.m.

Helping Families Cope With a Mood Disorder: What loved ones can do, the impact on family relationships, setting limits and the importance of taking care of yourself. Thursday, Nov. 11. 7-9 p.m. Registration required.

The Challenge of Anger for Women: A 6-session group for women to learn how to express their anger in an assertive, non-aggressive way. Begins Thursday, Nov. 11. 7:30-9 p.m. at 4600 Bathurst St.

Successful Parenting of Children with Attention Deficit Hyperactivity Disorder (ADHD). A 6-session group for parents of children who have been diagnosed with ADHD. Parents will gain an in-depth understanding of their child and learn effective strategies. Thursday, Nov. 4, at Lipa Green Bldg. 7-9:30 p.m. Call ext. 246 to register.

FOR SENIORS

Beth Tzedec Congregation Senior Haverim Program, Monday, Nov. 1, 1:30 p.m. *The Golden Age of Spadina Avenue*, a film and commentary with **Bill Stern**. $2. 416-781-3511.

Earl Bales Seniors' Club: Bridge players needed Monday afternoon 12-3 p.m.; Saturday dance, Oct. 30, Nov. 13; Monday, Nov. 1, Dixie Outlet Mall. Call 416-395-7881 Mondays to Thursdays, 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Young at Heart Seniors winter trips to Miami. Stay at the Saxony Hotel, efficiency or with food. Call **Helen** Sunday-Friday, 416-635-6343.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Trip to the McMichael Gallery, Kleinberg, Sunday, Oct. 31, 11 a.m.-4 p.m. Members $12, guests $17. To reserve, call ext. 2267.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Bible Study with **Kolya Shimrat**, Mondays, 9:30-11:30 a.m., until Dec. 20.

Fun With Yiddish with **Evelyn Rabkin Yuditsky**, Thursdays, Oct. 28, Nov. 18 and Dec. 16. 1 p.m.

Current Issues and Events with **Doug Haddow**. Tuesdays, Nov. 2-30. 10-11:30 a.m.

Israeli Club Etrog for Hebrew-speaking seniors meets Tuesdays at 7 p.m. Nov. 2, memorial for **Yitzhak Rabin**. Call ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

The Jewish Discovery Museum offers drop-in programs Tuesdays and Thursdays at 11 a.m. Music singalong class begins Monday, Nov. 1. Call ext. 390.

Department of Jewish Life and Learning offers adult learning classes, adult cooking classes and children's cooking classes. Call ext. 390.

"lay of the land" by **Steven Cruise** at The Koffler Gallery until Dec.12.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Book Launch, *The Underground Reporters* by **Kathy Kacer**. Sunday, Oct. 31, 5 p.m.

Yiddish for Beginners begins Thursday, Oct. 28, 7:30-9:30 p.m.

Jewish Storytelling, Tuesday, Nov. 2, 7:30-9 p.m. $5.

SINGLES EVENTS CAN BE FOUND ON PAGE 36

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Werb, Henia	Oct 13/04	150 Neptune Dr
Rotstein, Mania	Oct 14/04	7440 Bathurst St
Ben-Shmuel, Matilda	Oct 10/04	Private
Naymark, Nathan	Oct 15/04	1 North Western
Landgarten, Beatrice	Oct 16/04	101 Governor's Rd
Getmansky, Avraham	Oct 15/04	Private
Wiesblattt, Nolan	Oct 16/04	Private
Ackerman, Louis	Oct 17/04	370 Ridelle Av

HEDREW BASIC CHAPEL

Pearl (Cutler) Melman	Oct 13/04	429 Walmer Rd

BENJAMIN'S PARK MEMORIAL CHAPEL

Harry Rettig	Oct 11/04	39 Hinda Lane
Stacey Baer	Oct 11/04	103 Dewbourne Av
Gertrude Weinberg	Oct 11/04	25 Canyon Av
Mordukh Katsman	Oct 13/04	306 Finch Av E
Henry Davis	Oct 14/04	133 Torresdale Av
Paula Behan	Oct 14/04	3560 Bathurst St
Lisa Brown	Oct 14/04	341 Bloor St W
Nathan Siegel	Oct 15/04	44 Charles St W
Milton Turkienicz	Oct 16/04	333 Clark Av W
Julius Caplan	Oct 15/04	11 Heathdale Rd
Jean Rubenstein	Oct 14/04	141 Roehampton Av
Mark Pekerman	Oct 15/04	283 Fern Av
Saunders Valensky	Oct 16/04	1555 Finch Av E
Molly Teperman	Oct 17/04	333 Clark Av W
Josef Frydman	Oct 17/04	645 Castlefield Av

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The unveiling of a monument to the memory of the late
SYLVIA SIMONOFF ז"ל
will take place
Sunday, Nov. 7th, 12:00 noon
Mount Sinai Memorial Park
986 Wilson Avenue
Farband Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MORTON MYERS ז"ל
will take place
Sunday, Nov. 7th, 11:00 a.m.
Mount Sinai Memorial Park
Kiever Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MOLLYE NISKER ז"ל
will take place
Sunday, Oct. 31st, 12:00 noon
Beth Tzedec Memorial Park
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SALLY JUSTEIN ז"ל
Wife of Morris Justein
will take place
Sunday, Nov. 7th, 11:00 a.m.
Beth Tzedec Memorial Park
Relatives and friends are invited to attend

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The unveiling of a monument to the memory of the late
SALLY SHERMAN ז"ל
will take place
Sunday, November 7th at 10:00 a.m.
Pardes Shalom Cemetery
Dufferin St. N. of Major Mackenzie
Beth Emeth Section
Relatives and friends are invited to attend

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

Watch this space each week for monument dealers & shiva caterers

Coast to Coast

Exhibit honours Wallenberg

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — A travelling exhibit dedicated to Raoul Wallenberg, the Swedish diplomat who saved 100,000 Jews in Budapest during the Nazi occupation of Hungary, was unveiled here earlier this month.

The travelling exhibit, "Raoul Wallenberg: Symbol of Justice and Humanity," is being jointly sponsored by the Raoul Wallenberg International Movement for Humanity (RWIMH) – which is dedicated to keeping his memory alive and promoting his humanitarian vision – and the Norshield Financial Group. A ceremony and reception for the exhibit took place Oct. 17 at Ben Franklin Place.

Former deputy prime minister Herb Gray, former senator Sheila Finestone, Ottawa-area Liberal MP Marlene Catterall and members of the diplomatic corps attended the event, as did Rev. James Christie of Southminster United Church, where the exhibit will be shown until Oct. 29. The audience also included a number of Holocaust survivors and their families.

Delivering the keynote address, Justice Minister Irwin Cotler spoke about the magnitude of Wallenberg's deeds and noted that he is still considered to be missing some 60 years after being captured by the Soviets, since there is no conclusive evidence to prove whether he is dead or alive.

"The 100,000 [people he saved] are not just abstract statistics," Cotler said. "We are speaking of 100,000 individuals, each with a name, a family."

Wallenberg issued Swedish travel passes to Jews, established safe houses, provided food to starving people and repeatedly risked his life to save foreigners he didn't know and whose religion he did not share, Cotler said.

"To the Jews, Wallenberg was rightly the guardian angel."

Cotler compared the actions of this one man to the lack of action by the United Nations today in such places as the Balkans and Darfur.

He implored Canadians to learn from Wallenberg's example.

"It is our responsibility to send out an unequivocal message that there will be no sanctuary for hate."

Citing the Balkans, Rwanda and Sudan, Cotler warned of "crimes of indifference," adding, "We cannot say that we do not know. We have to act to avert the humanitarian catastrophe."

He reminded the audience that "each person has to realize that he or she can make a difference, [and] is an indispensable part of the struggle for human rights and human dignity… Each time we do something, somewhere on behalf of someone who is disadvantaged, then we better the world."

Other speakers included RWIMH executive director Peter Rona; RWIMH founder and president Vera Parnes; the Hungarian and Swedish ambassadors to Canada; Ronen Gil-Or, deputy head of mission at the Israeli Embassy; and Erwin Koranyi, whose life was saved by Wallenberg.

One of the exhibit organizers was Vera Gara, a Holocaust survivor and the RWIMH representative in Ottawa, who was recently named a member of the Royal Order of the Polar Star by Sweden's King Carl XVI Gustaf for working to keep Wallenberg's memory alive. She was also instrumental in having a park in suburban Ottawa named for Wallenberg and a statue of him placed there.

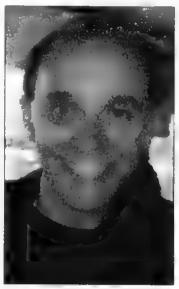
Edmonton elects first Jewish mayor

By NEIL LOOMER
Special to The CJN

EDMONTON — With a victory described as a "stunning upset" by Edmonton's media, Stephen Mandel has been elected Edmonton's first Jewish mayor.

The 59-year-old Mandel was serving a single three-year term on city council when he entered the race for mayor, and he becomes the second Jewish mayor elected in Western Canada this year, following Sam Katz in Winnipeg.

Throughout the campaign, opinion polls showed Mandel trailing three-term mayor Bill Smith and former city councilor Robert Noce. But by the time the last poll was released just days before the Oct. 18 vote, Mandel had caught up to the frontrunners, and on election day he surprised even his supporters by taking 40 per cent of the votes, 17,000 more than Smith.



Stephen Mandel

Mandel promised voters that he would work to "make Edmonton a capital city again," referring to the feeling of many Edmontonians that Calgary has been receiving the major share of the benefits from Alberta's booming economy. He has also said he would try to build consensus on city council, unlike the former mayor, who was often accused of forging ahead with his own agenda.

Mandel moved to Edmonton in 1972 from his native Windsor, Ont. He earned undergraduate degrees in arts and business from universities in the United States and a master's in political science from the University of Windsor.

He moved to Edmonton to work with his father and has been involved in land development, trailer parks, small shopping centres and other commercial properties. His father David died of cancer in 1982.

Mandel has been an active volunteer in both the Jewish and general communities. In 1997 and 1998, he was president of the Jewish Federation of Edmonton, and, until his election to council, he was a board member of the Beit Horim Society, a group dedicated to establishing a Jewish seniors residence in Edmonton.

Up to a few years ago, he could also be seen on the ice or the ball diamond as part of the Jewish hockey and baseball leagues, but a heart by-pass operation two years ago put a halt to those activities. His love of sports was put to the test in 1998, when he invested in the Tucson Gila Monsters of the West Coast Hockey League. This turned out to be one of his few bad business decisions, but he maintains the experience was a lot of fun.

He is a member of Temple Beth Ora, Edmonton's Reform congregation.

Rabbi Lindsey bat Joseph describes Mandel as a long-time supporter who is "quietly generous without a lot of fanfare." Her congregation is thrilled with his victory and believes that his straightforward approach and sense of humour will be appreciated by all Edmontonians.

The day after his election, Mandel celebrated his 31st wedding anniversary with his wife Lynn. Their children, Rachel, 27, and Adam, 24, are attending university in Florida.

Also prominent in the post-election coverage was his 91-year-old mother Bessie, who lives in an Edmonton retirement home. Newspaper reports commented on how Mandel would often have to leave council meetings early to drive his mother to an appointment.

Mandel's religion was referred to a few times during the campaign, mostly with references to the Yiddish words and sayings he often uses in conversation.

The other Jewish member of Edmonton's city council, Karen Leibovici, easily won re-election in her west end ward, 10,000 votes ahead of the second place finisher.

Correction

The recipe for Beef and Vegetable Stew Soup in the article "There are many soups that will go over beautifully" (*CJN*, Oct. 21) contained an error. It should have called for 7 cups of stock or water, not of olive oil as printed. We regret the error.

שישאר ב'נינו

גידי קורן וחברים

כוכב נולד וקיבל נובל

בישראל כמו בכל העולם-עיני כולם נשואות למסך הקטן לראות את תוחרות הכשרונות שמוכר את הזוכה בתוחה לתקליט'ולפרס כספי גדול. פה קוראים לזה Canadian/American Idol ובישראל קוראים לזה "כוכב נולד". זה שמילותי אנשים מצביעים ישידות-חופך את תוחכנית ללחיט גדול בישראל וחתקליט של חמופע "כוכב נולד 2" חפך ללחיט ענק, ואפשר לקרוא על חכוכבים החדשים בכל מדור רכילות, אבל גם בכותרות חראשיות.

אז על רקע זה-חיח מרענן, אך מאוד מקבדי לקרוא בעיתונות את חתגובה לידיעה הבאמת מרעישה ששני פרופסורים ישראלים מחטכנין-חדשקו וצ'חנובר, זכו בפרס נובל בכימיה. ווחי חפעם חראשונה שישראלים זוכים בפרס נובל "מן חמנין". כמובן, רבין ופרס זכו בפרס נובל לשלום, אך זו חיתה החלטה פוליטית לגמרי (ולראיה-אין אפילו שלום). ש"י ענגון זכה בפרס נובל לספרות, אך גם פרס זה חוא פוליטי ונדד כל שנה למדינה אחרת, לתת כבוד לסופרים של מדינות קטנות לעומת זאת, בכימיה, רפואה, פיזיקה-אין קונצים-חפרס ניתן למי שקידם בצורה הכי בסיסית ורצינית את חמדע, גם אם חוא ישב במעבדה חשוכה וישנה בטכניון בחיפה.

חיה מלבב, כמעט מצחיק, לקרוא על שני האנשים חצנועים חאלה, חרשקו וצ'חנובר, ששומרים בגן ילדים על חצכדים, לעומת חבומבסטיות של "כוכב נולד", או חראיונות האוילים וחבלתי נגמרים עם פניחה רחובלום, זוחבה בן, רביבו ושאר חכמי ציון חנחצים. יש משוחו כל כך לא נחצי בחתנהלות של שני האנשים חצנועים חאלה-ממש תענוג! וחי ישראל חישנה כפי שחיתה צריכה לחיות-עובדת, חשבת, מתעבת אמונת טפלות, מתאפקת, מצטנעת. אבל ישראל חזאת, שכולנו מתגעגעים אליה, נחבאת כיום וצריך לחפש אותה בנרות.

חדבר קיבל משנה תוקף בדברים שאמרו חתני חפרס. במצבים דומים נוחגים מדענים להודות למוסדות שתומכו בחם-חדשקו וצ'חנובר מיחדו לחדגיש כי זכו בפרס *למרות* חמערכת ולא בעזרתה, ושחאוניברסיטאות בישראל נמצאות על פי פחת. למי שלא עוקב כל כך אחרי אירועים אלה כדאי לחוכיר ששרת חחינוך לימור לבנת חפרח לאחרונה מסורת רבת שנים רבות, שלפיח חשליטה במועצה להשכלה גבוחה חיתנה בידי האוניברסיטאות, על ידי כך שחגדילה את כוח חחצבעה של חמכללות, שרמתן נמוכה בחרבה, ושאינן מעוניינת במחקר ופיתוח. גישה זו מייצגת את חלך חרוח חפופוליסטי חמוביל חיים בישראל לפי חפילוסופיח של מרכז חליכוד-לעזור לביטחות ולחזניח את חמצויינות. זו עלולה לחיות טעות פאטאלית למדינה כשלנו במצב מלחמה, כי חיתרון של ישראל כיום חוא רק בתחום חמצויינות.

נו, וכמו שאתם יכולים לנחש-שרת החינוך לימור לבנת שמיהרה לטוס לאתונה לחצטלם עם גל פרידמן מקבל מדלית זחב-עדיין לא מצאה שעתיים בלוח שלה לעלות לכרמל לברך את זוכי חפרס. שרון, שמצלצל ישידות בשידור חי בטלביזיה לברך את כדורסלני מכבי תל אביב-עוד לא חיינ לחיפה. פשוט חוא חושב שזה לא מעניין את מצביעי חליכוד, ומושך את העם למכנה חמשותף חכי נמוך בתחום חבאבא סאלי ומרכז חליכוד.

אבל שישאר בינינו.

צ"ח גברה ומסע האופנע

בשנת 1954 יצא סטודנט לרפואה ארגנטינאי, בן למשפחה טובה, למסע אופנע עם חברו חטוב במטרה לחכיר את אמריקה חדרומית. במסע מדחים שנמשך יותר משנה גילה חסטודנט, צ"ח גברה, את חסבל וחמצוקה שבחם חיים רוב תושבי חקיישת. את תיעוד המסע חוא סיכם בספר שחפך עכשיו לסרט מדחים.

מעבר לחרפתקאות ולנופים עוצרי חנשימה של דרום אמריקה-וחו מסמך חיסטורי נדיר, על טרנספורמציה שעוברת על נער עירוני ממשפחה בורגנית שחופך למחפכן ושותף לחפיכה בקובה ואחר כך חופך לאייכ ח- סי אייי שגם דאג לרצוח אותו בשנת 1967.

למי שגדל כמותו במדינה שעבורה תגידסה תאמריקאית לחיסטוריה חיא כמו תורה מסיני- מצפה בסרט חזה חפתעה גדולה. צ"ח מתואר כאיש מקסים, רגיש, חכם וחם, שנותן את כל מה שיש ואין לו לעניי, לנצרך למדוכא, וחותר לשינוי פני החברת. סרט חובה. עשר בסולם קורן. אבל שישאר בינינו

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Dr. Efron is the Chairman of the Graduate Program for History & Philosophy of Science at Bar-Ilan U. He is the recipient of the 1999 $100,000 Philadelphia Center for Religion and Science/John Templeton Foundation Grant for Research and Writing on the Constructive Interaction of the Sciences and Religion, for his book-in-progress, "Golem, God and Man: Divine and Human in an Age of Biotechnology". He is a former fellow at M.I.T and Harvard University. He lives in Tel Aviv with his wife, daughter, son, and two rabbits.

Friday November 12th
Oneg Shabbat
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Israel's Other War
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Sermon
Old Jews & New Jews, Shylocks & Dayans
Lunch and Learn
Who Isn't a Jew? The Battle over Jewish Identity in Israel and Beyond
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Liberal MPs work to change our UN voting pattern on Israel

Continued from page 1

We want a more balanced approach at the UN," said Winnipeg Liberal MP Anita Neville, who returns as caucus co-chair, along with new co-chair Senator David Smith.

Neville was original co-chair of the group with former MP and cabinet member Art Eggleton. The caucus is not to be confused with the Canada-Israel Parliamentary Friendship Group, an all-party entity designed to bring together MPs from across the political spectrum to demonstrate non-partisan support for Israel.

Liberal Parliamentarians for Israel has not fully gelled yet, but Neville told *The CJN* it will comprise from 15 to 18 members, including at least five cabinet ministers.

They are Justice Minister Irwin Cotler; Joe Volpe, minister of human resources and skills development; Stephen Owen, minister of western economic diversification; Public Health Minister Carolyn Bennett; and Jim Peterson, minister of international trade. All have significant Jewish constituencies.

Presumably, the list will include two other Jewish members of cabinet, as well as Senator Jack Austin, leader of the government in the Senate, and Jacques Saada, minister responsible for the Francophonie, an association of French-speaking countries.

Lucienne Robillard, minister of intergovernmental affairs, was a member in the last Parliament. It's not known whether she will return.

While the presence of a half-dozen or so cabinet ministers with strong support for Israel might seem like a victory, it's been pointed out that cabinet ministers are, by tradition, forbidden from speaking out against government policy or even advocating change outside of the secrecy of cabinet meetings, and are bound by cabinet solidarity.

An official caucus committee, Liberal Parliamentarians for Israel was founded in early 2003 to sway what some lawmakers and many Jewish Canadians felt was Canada's increasingly cold relations with Israel, especially when it came to this country's voting record at the UN.

Neville said she and other member MPs are gathering data on Canada's votes at the UN. "We're preparing information, doing analyses and sending them to individuals who make decisions."

The issue has long been a sore point in the Jewish community. Many still angrily recall Canada's support in 2000 for UN Resolution 1322, which condemned Israel for using excessive force in putting down Palestinian violence.

Also bedevilling many in the community is the number of Canadian abstentions at the UN on Arab-sponsored anti-Israel measures. This summer, Canada opted for neutrality on a vote that called on Israel to comply with demands to dismantle its security fence.

Canada has traditionally defended its abstentions as a reflection of its role as a neutral broker in the Middle East dispute.

In a *CJN* interview before last summer's federal election, Prime Minister Paul Martin said he believed that Canada "should judge each [UN] resolution on its merit."

Neville, who is Jewish, said her group is not out to make Canada's Middle East policy one-sided, but to ensure fairness.

"We want Israel to be treated fairly, equitably and with justice. There's certainly no justice at the moment."

Neville was one of 15 MPs and senators to submit a report to the Department of Foreign Affairs last year, imploring Canada to "improve and refresh" its Mideast policy, in effect shifting to a more pro-Israel stance.

Among the key recommendations of the 25-page report was that Canada should sign a comprehensive "friendship agreement" with Israel that would strengthen Canadian-Israeli links "in virtually all aspects of society and government."

The report is still being studied by the foreign affairs department, she said.

Neville rejected recent allegations by *Globe and Mail* columnist John Ibbitson that a "storm" is brewing in the government's upper echelons over the concern of MPs with large and growing Arab and Muslim constituencies that Ottawa is shifting its Mideast policy toward Israel.

She also brushed aside the view that any correction of Canada's Mideast policy resulting from the caucus's work will be perceived as favouring Israel.

"I don't accept that. Nobody wants to create deficits in other communities. Everybody wants balance [and] we remain hopeful for a more balanced approach."

As to the possibility of a shift on the Middle East, Foreign Affairs Minister Pierre Pettigrew said last week in the House of Commons, "Canada has been a staunch friend and ally of Israel since 1948. We take Israel's security concerns very seriously. Our policy in the Middle East reflects our support and concerns, and remains unchanged. Canada's policy remains anchored in our support for international law and our desire to play a constructive role toward peace in the region."

In the past, Liberal Parliamentarians for Israel has tackled such issues as Israeli soldiers missing in action, the international recognition of Magen David Adom, the licensing in Canada of Al-Jazeera, and whether Canadian tax dollars fund Palestinian school materials that incite hatred and violence.

Neville said the caucus will look into the recent revelation by the head of a UN committee that works on behalf of Palestinian refugees that some of his employees may be members of Hamas, a group Canada has outlawed as a terrorist organization.

Another priority for the caucus is to enhance bilateral relations between Israel and Canada.

Neville pointed out that Israel is the only country outside North America to have a free trade deal with Canada, one that generates just under $1 billion in two-way trade a year.

She said she's "almost reluctant" to identify other bilateral issues, other than the ongoing exchange of judges between the two countries in order to study each other's legal systems.

A third priority for the caucus is to explore ways in which government efforts at combatting racism could be strengthened.

Neville said the group hopes to build on the wide-ranging anti-racism education initiative unveiled by Cotler earlier this year.

As well, the caucus will examine high costs of security in the Jewish community, especially at public rallies and communal buildings.

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OR
- Rabbi Pini Dunner
Freeing Women in Chains: How One Rabbi Fought for Change within Judaism

10:45am

- Dr. Nathan Lopes-Cardozo
Can we Learn from Heretics? Spinoza, Halacha and the Renewal of Judaism
OR
- Rabbi Yosef Reinman
Is There One Jewish People? Reflections on Torah and Pluralism

12:00pm - Keynote Address

- Rabbi Norman Lamm
Torah Umadda: Seeking Knowledge in all of God's World

12:50pm - 1:45pm Lunch & Minchah

1:45pm

Panel Discussion: The Future of Judaism
- Rabbi Norman Lamm
- Rabbi Yosef Reinman
- Rabbi Nathan Lopes-Cardozo
OR
Symposium: Women and Jewish Law
- Rabbi Michael Broyde
Modesty Inside and Out: Another Look at Tzniut.
- Ms. Bracha Rutner
What Women don't Know about the Laws of Family Purity: A Frank Discussion

3:15pm

- Rabbi Pini Dunner
Torah Observance and Religious Zionism: Compatibility or Conflict?
OR
- Rabbi Michael Broyde
Is Persuading Jews to become more Observant a Mandate of Halacha? Observations on Inreach and Outreach

4:30pm

- Ms. Bracha Rutner
Lending Dignity to Intimacy: The Role of the Female Halachic Adviser
OR
- Rabbi Michael Skobac
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Sharon plan to withdraw from Gaza faces opposition

By DAN BARON
Jewish Telegraphic Agency

JERUSALEM — The battles over Israeli Prime Minister Ariel Sharon's plan to withdraw Israel from the Gaza Strip and parts of the West Bank next year appear to be far from over.

Some 67 out of 120 legislators were expected to support the plan in a Knesset vote Tuesday, with opposition lawmakers as likely to back Sharon as his fellow right-wingers.

Sharon has already faced substantial opposition to the plan and indications are it may intensify.

On Saturday, the Shas Party made clear that its 11 lawmakers would oppose the slated evacuation of more than 8,000 settlers from Gaza.

"This plan is absolutely illegitimate. It is forbidden to vote for it," Shas spiritual mentor Rabbi Ovadia Yosef said in a sermon. "If, God forbid, they uproot Jewish communities, who will come to take their place? The terrorists."

Several leading Israeli rabbis have said recently that the plan contravenes Jewish law, raising fears of a mutiny in military ranks.

Sharon faces dissent even within his own ruling Likud Party by those who have called on the former army general not to turn his back on the "Greater Israel" ideal he long championed.

Earlier this year, Sharon lost a plebiscite on the plan from his own Likud Party, and while the cabinet on Sunday approved a bill on compensating settlers who agree to relocation and punishing those who resist evacuation, five of the six "no" votes belonged the Likud ministers.

One of the naysayers, cabinet minister Tzachi Hanegbi, said this was a matter of conscience, and asked Sharon not to punish Likud members who vote against withdrawal in the Knesset.

But the prime minister may eventually consider a cabinet reshuffle.

Ariel Sharon in Knesset [Israel Sun photo]

The center-left Labor Party and liberal bloc Yahad have agreed to extend Sharon a "safety net" by voting for his plan. Even the two-member United Arab List has joined in, calling the Gaza withdrawal a step in the direction of Palestinian statehood.

But the idea that the withdrawal constitutes such a step is uncertain.

According to a Foreign Ministry legal advisory that surfaced Sunday, by planning to continue controlling Gaza's border crossings, coastline and airspace after the withdrawal, Israel will remain responsible for the territory.

"The more active control is given to other parties, the more difficult it will be to claim Israel is still responsible," the 47-page report said.

According to the Associated Press, the Foreign Ministry's legal advisers proposed that Israel allow international peacekeepers into Gaza. But Jerusalem has consistently stated that a foreign presence in Gaza would limit its options for any military action.

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Economic initiative hopes to help Jerusalem

By DINA KRAFT
Jewish Telegraphic Agency

JERUSALEM — Although Jerusalem boasts some of the world's greatest religious and historical treasures, it remains the poorest major city in Israel.

But now, a group of investors, academics and high-tech entrepreneurs is working on a plan to jump-start the capital's economy.

For StartUp Jerusalem, the name of the game is creating "clusters" of industry – local concentrations of interconnected businesses and institutions that can stimulate job creation and growth.

Modelled after economically thriving cities that have focused on particular sectors to boost their economies – such as biotech in Boston and aerospace in Houston – StartUp Jerusalem hopes to attract investment and prosperity by honing in on the city's strategic assets and concentrating them into clusters.

"This can be successful," said a professor at Harvard Business School, Michael Porter, whose ideas serve as the basis for the organization's work.

"When people come together with a clear strategic framework," added Porter, an internationally renowned expert on strategic competition, "I've seen transformations."

The group's organizers are planning to focus on creating three major clusters: a health and life-science cluster, including biotech and pharmaceutical companies; a collection of outsourcing businesses focusing on call centres; and a tourism and culture cluster that would capitalize on Jerusalem's unique assets as a religious centre for Judaism, Christianity and Islam.

It could take years to lift the struggling city out of poverty. About half its residents do not work, average salaries are low and more than a third of Jerusalemites live below the poverty line.

On top of that, there is a mass flight of educated young people from Jerusalem. Some 7,000 Jerusalem residents leave the city every year, more than half of them with university degrees.

Jerusalem has also been the city hardest hit in the intifadah, a target of repeated bombings of city buses and cafés. The violence has kept tourism, once one of Jerusalem's main sources of income, down.

As long as the security situation remains unstable, some question the city's ability to attract investment, no matter how many economic initiatives are launched.

Furthermore, some experts ask whether Jerusalem – a city where many of the employed work in government or university jobs – can supply an adequate private sector workforce.

"There are attempts to push industry and high-tech, but it is just not clicking," said Rafi Melnick, a professor of economics at the Interdisciplinary Center in Herzliyah. "It is possible to help Jerusalem," he said, citing new high-tech parks in the city. "But this is all on a small scale; it is not something that can change the personality of the city."

The bulk of Jerusalem's unemployed are fervently Orthodox Jews and Arab women – two sectors that traditionally have not joined the workforce.

Maya Choshen, a researcher at the Jerusalem Institute for Israel Studies, a think-tank that deals with issues concerning Israel's capital, said efforts by those at StartUp Jerusalem are welcome, but much of its success will depend on how much co-operation it can secure from city hall, the government and others.

Referring to reports of tension between Jerusalem Mayor Uri Lupolianski and Nir Barkat, StartUp Jerusalem's founder and opposition leader of Jerusalem's city council, she said all parties in Jerusalem "need to find a way to co-operate and work together."

A Jerusalem city spokesman, Gidi Smerling, said the mayor's office has yet to be approached about the StartUp Jerusalem initiative but would be interested in hearing more about it.

Barkat, a former high-tech powerhouse who once chaired the hugely successful security software company Checkpoint, ran for mayor against Lupolianski and lost.

"There is only one Jerusalem in the world," Barkat told a packed audience at a conference Oct. 18 launching the non-profit organization. "But the question is, are we really using the full potential we have?"

He said he and other concerned Jerusalem residents in the business world started the group because "we wanted to think out of the box – what could we do as entrepreneurs to make Jerusalem successful?"

Finance Minister Benjamin Netanyahu supports the group's approach.

"This is real and can produce real results," Netanyahu said. "If you do not compete, your poverty grows."

Supporters of the initative pinpointed several assets working in Jerusalem's favour, including the large amount of research money that comes into Hebrew University; the city's top-notch hospitals, leaders in fields such as cardiology and genetics; the diverse language skills of the city's residents, many of whom are immigrants; and the city's unique religious sites.

"Right now, Jerusalem has no image when it comes to economy. We need to build a business case for Jerusalem," said Porter.

CIVIL CASE 7192/03
District Court Jerusalem
State of Israel

NOTICE
The Plaintiffs: Shmuel Cohen I.I.D 73991135 & Zion Levi I.I.D 74633967
AGAINST
The defendant:
Refael (and/or Rafi) Inbinder I.I.D 051902914
To the defendant, if you wish to defend yourself, you are invited to do so in writing within 30 days from the date on which this notice is published.
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On behalf of the plaintiffs

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Deadline for applications: December 15, 2004

12 Palestinians killed, two IDF soldiers hurt in Khan Yunis raid

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — At least 12 Palestinians were killed in clashes with Israel Defence Forces soldiers in the southern Gaza town of Khan Yunis, witnesses said Monday.

The dead include an 11-year-old boy and 10 armed men, two of whom were said to be Palestinian police officers.

Two IDF soldiers, one an officer, were seriously wounded Monday morning when an anti-tank missile was fired at their tank in the town.

IDF troops, accompanied by tanks and backed by helicopters, entered Khan Yunis and its refugee camp on Sunday night, in an operation launched in response to repeated mortar shelling of the nearby Gush Katif settlement bloc over the weekend.

Also Monday, two Qassam rockets were fired at the Negev town of Sderot, close to the border with Gaza. The two rockets fell in an open area, causing no injuries.

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Better Health Care for Canadians: A 10-year plan
De meilleurs soins de santé pour les Canadiens : plan d'action sur 10 ans

Working together, the Prime Minister, Premiers and Territorial leaders have signed a 10-year plan, supported by $41 billion in new federal funding, that will lead to better health care for Canadians.

Better Health Care

☑ **Reduce waiting times**
- Improve access so that Canadians don't wait as long for key tests, treatments and surgeries

☑ **More Doctors, Nurses and other Health Professionals**
- Plans to train and hire more health professionals while also developing faster accreditation for foreign-trained health professionals

☑ **Expand home care**
- Provide better support for people being cared for or recovering at home

☑ **Improve access to family and community care**
- Increase 24/7 access to doctors, nurses and other health professionals

☑ **Better Access to Needed Medicines**
- A commitment to manage drug costs and ensure that no family is forced to choose between needed medicines and financial ruin

☑ **Improved Aboriginal Health**
- New investments and better planning to close the gap between Aboriginals and other Canadians in terms of health

Shorter Waiting Times

The federal, provincial and territorial governments have committed to report clearly on the progress we are making in health care and, for the first time will report on progress in reducing waiting times.

☑ **Comparable indicators ... so we can measure**
- Federal, provincial and territorial governments will use comparable information to report their progress in improving access to doctors, and to diagnostic and treatment procedures

☑ **Benchmarks ... so we know what we are striving for**
- Federal, provincial and territorial governments will set medically acceptable waiting times – based on advice from medical experts – starting with cancer, heart disease, diagnostic imaging, joint replacement, and sight restoration

☑ **Targets ... to drive change**
- Provincial and territorial governments will set their own targets and report annually to citizens on progress in reducing waiting times

Canadians will see for themselves where their health care money is going and how it is making a difference.

Le premier ministre du Canada et les premiers ministres provinciaux et territoriaux ont de concert adopté un plan d'action décennal qui, grâce notamment à un nouvel investissement fédéral de 41 millards de dollars, consolidera les soins de santé pour tous les Canadiens.

De meilleurs soins de santé :

☑ **réduction des temps d'attente**
- améliorer l'accès pour que les Canadiens obtiennent plus vite les tests cruciaux, les traitements et les chirurgies essentiels

☑ **davantage de médecins, d'infirmières et d'autres professionnels de la santé**
- élaborer des plans plus former et recruter davantage de professionnels de la santé, et accréditer plus rapidement ceux formés à l'étranger

☑ **élargissement des soins à domicile**
- améliorer le soutien aux personnes soignées ou en convalescence à domicile

☑ **meilleur accès aux services de santé à la famille et communautaires**
- augmenter l'accès en tout temps à des médecins, infirmières et autres professionnels de la santé

☑ **meilleur accès aux médicaments essentiels**
- gérer les coûts des médicaments afin qu'aucune famille n'ait à choisir entre les médicaments et la déchéance financière

☑ **amélioration de la santé des Autochtones**
- investir de nouveaux fonds et mieux planifier pour combler l'écart entre les soins de santé offerts aux Autochtones et aux autres Canadiens

Réduction des temps d'attente :

Les gouvernements fédéral, provinciaux et territoriaux ont convenu de rendre compte des progrès accomplis dans le domaine de la santé et, pour la première fois, dans la réduction des temps d'attente.

☑ **des indicateurs comparables... pour mesurer les progrès**
- les gouvernements fédéral, provinciaux et territoriaux utiliseront des indicateurs comparables pour rendre compte de l'amélioration de l'accès aux médecins, aux services de diagnostic et aux traitements

☑ **des jalons... pour préciser le but visé**
- les gouvernements fédéral, provinciaux et territoriaux établiront des temps d'attente médicalement acceptables – fondés sur l'avis d'experts – d'abord dans les domaines du cancer, des maladies du cœur, de l'imagerie diagnostique, des remplacements articulaires et de la restauration de la vue

☑ **des objectifs... pour susciter le changement**
- chaque gouvernement provincial et territorial établira ses propres objectifs pour les temps d'attente et rendra compte annuellement aux citoyens des progrès réalisés

Les Canadiens pourront constater à quoi sert leur argent affecté aux soins de santé et les résultats déterminants qu'il produit.

To obtain a copy of "The 2004 Health Care 10-Year Action Plan at a Glance", call **1 800 O-Canada** (1 800 622-6232) or, to see it on the web, click **www.canada.gc.ca/healthplan**.

Pour obtenir un exemplaire du document « Aperçu du plan d'action décennal sur les soins de santé 2004 », composez le **1 800 O-Canada** (1 800 622-6232). Vous pouvez aussi le consulter sur Internet à **www.canada.gc.ca/plansante**.

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Sunday, November 7, 2004

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Close call for Katsav?

Israel's president, on a visit to Vienna, got an air force escort due to a security threat. Two military jets were scrambled to accompany Moshe Katsav's helicopter last Thursday after Austrian radar operators spotted an unidentified plane on a collision course with it. But the plane's pilot turned out to be innocent of wrongdoing. No one was hurt.

Top Hamas leader killed

Adnan Al-Ghoul, the No. 2 leader of Hamas' military wing, and his deputy, Imad Abbas, were killed in an Israeli Air Force missile strike in Gaza City on Thursday night. The Israel Defence Forces issued a statement describing Al-Ghoul as a "leading Hamas figure" responsible for killing dozens of Israelis. It said he produced Qassam rockets – which have killed three people in recent months – planned at least two suicide bombings, and developed anti-tank and anti-aircraft weapons.

Two soldiers slain

Moshe Almaliach, 34, from Dimona, was killed by a remote-detonated mine Thursday in Gaza. Hamas claimed responsibility for the attack. Yair Nissim Turgemann, 22, from Kiryat Arba, was killed by Palestinian gunmen at Mevo Dotan in the West Bank. The Al Aqsa Brigade claimed responsibility.

Justice minister warns rabbis

Israel's justice minister said rabbis who call on religious soldiers to refuse to evacuate settlers could face legal action. "We are not indifferent to the pain and anguish of those who oppose disengagement," Yosef Lapid told Army Radio, referring to Prime Minister Ariel Sharon's plan to remove all settlements from the Gaza Strip and four from the West Bank next year. "But… there are limits to the justice system's patience with those who spread sedition among the religiously observant."

Threats to Sharon

There are constant death threats against Ariel Sharon, an Israeli official said. "There are threats all the time, mainly against the prime minister," Israel's deputy internal security minister, Ya'acov Edri, told Israel Radio. Extra bodyguards have been posted around Sharon in recent weeks amid fears of an assassination attempt by extremists.

Canadian mission record

Canadian Jewish groups are sending 12 missions to Israel in October, believed to be the most from Canada in a single month. The visits, with 330 people in total, are being organized by UIA Federations Canada. Jewish communities from across Canada are taking part. The visiting groups include provincial politicians, opinion-makers and prominent businesspeople.

Gaza call-up planned

The Israeli army plans to call up 10,000 reservists to help implement a planned withdrawal from the Gaza Strip, *Ha'aretz* reported. The decision was made during recent deliberations of Israel's top military brass in light of logistical difficulties anticipated in evacuating settlers next year, especially if Palestinian terror attacks escalate in parallel. Call-ups would run counter to a recent trend of reducing the service of Israeli reservists. The army will also deploy regiments in the West Bank for continued counter-terror operations as the withdrawal gets underway.

Palestinian population at 9.6 M

There are 9.6 million Palestinians around the world, the Palestinian Authority says. A report from the PA's Central Bureau of Statistics, released last week, found 4.8 million Palestinians live outside the West Bank and Gaza, 3.7 million live inside the West Bank and Gaza, and 1.1 million live in Israel.

Files from JTA and Ha'aretz

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Presbyterians' meeting with Hezbollah angers Jewish groups

By SHLOMO SHAMIR
Ha'aretz Daily Newspaper Ltd.

NEW YORK — An Oct. 17 meeting in Beirut between American Presbyterian church officials and Hezbollah leaders has aroused furious reactions from U.S. Jewish leaders.

Ronald Stone, who led the church-funded delegation, was quoted by Hezbollah's television station as praising Hezbollah for its "goodwill toward the American people" and saying that "relations and conversations with Islamic leaders are a lot easier than dealings and dialogue with Jewish leaders." The group represented the church's advisory committee on social witness policy.

The group was on a two-week Middle East fact finding trip to Syria, Lebanon, Jordan, Egypt and Israel, paid for by the church and the Palestinian Authority, shortly after the the national assembly of the Presbyterian Church (USA) voted in July to divest from U.S. firms active in Israel and to proselytize Jews.

Leaders of the Reform Movement, which has been holding a dialogue with Presbyterian leaders for the past several weeks, were particularly upset. Rabbi

Eric Yoffie, who heads the Reform Movement, called Stone's statements "unforgivable." Nevertheless, he did not intend to halt the dialogue, which is now "even more important," he said.

Yoffie added that he was disappointed by the response of Rev. Clifton Kirkpatrick, one of the church's two highest officials, to the visit. Kirkpatrick said the visit and Stone's comments "do not reflect the official position of the Presbyterian Church (U.S.A.) on peace in the Middle East" and should not be interpreted as lessening the church's "commitment to continued Jewish-Christian dialogue."

The Anti-Defamation League, the American Jewish Committee and the Conference of Presidents of Major Jewish Organizations also denounced the visit. The AJC charged the Presbyterians had "lent legitimacy to what American government officials call the 'A-Team' of global terrorists."

ADL director Abraham Foxman noted that Hezbollah is "directly responsible for attacks against both Americans and Israelis and... has repeatedly denounced America and Israel as enemies of Islam."

Gadi Golan, head of the Israeli Foreign Ministry's religious affairs bureau, said his ministry cancelled a meeting scheduled for this past Sunday with a delegation from the church because it met with Hezbollah.

With files from JTA

Egypt makes 'Sinai' arrests

Ha'aretz Daily Newspaper Ltd.

CAIRO — Five Egyptians have been arrested on suspicion of plotting three near-simultaneous car bombings of a hotel and resort in the Sinai that killed at least 34 people, including 12 Israelis, earlier this month.

In a statement Monday, the Egyptian Interior Ministry also said the mastermind of the attacks, identified as Palestinian Ayad Said Salah, died in the Oct. 7 explosion at the Taba Hilton hotel along with a fellow plotter, Egyptian Suleiman Ahmed Saleh Flayfil.

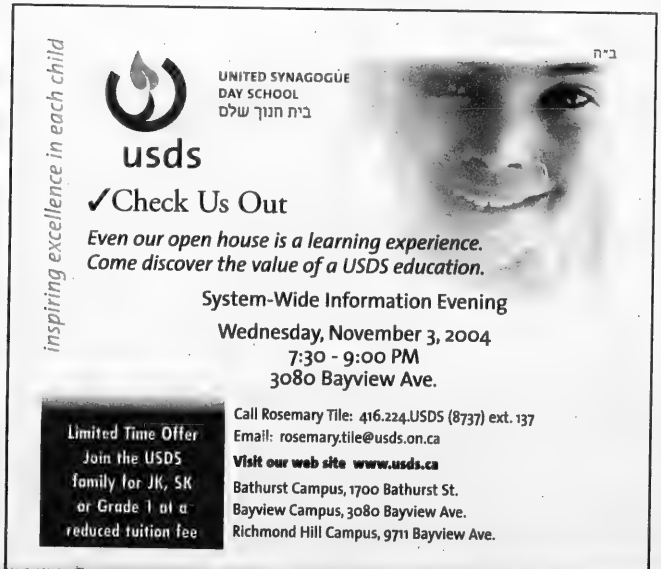
The statement said the two, identified through DNA testing, had been trying to leave the scene, but their timed explosives went off prematurely.

According to the statement, two other suspects are said to be at large: Mohamed Ahmed Saleh Flayfil, brother of Suleiman Flayfil, and Hammad Gaman Gomah. Mohamed Flayfil was accused of carrying out the attack on one of the campgrounds and Gomah was accused of carrying out the third bombing.

The statement said the Egyptian suspects were residents of the Sinai, and that Salah lived in the Sinai town of al-Arish.

The Interior Ministry said Salah acted "in reaction to the deteriorating situation in the occupied territories to carry out an act targeting Israelis."

The ministry accused Salah of turning "to religious fanaticism" after a criminal past that included a rape conviction.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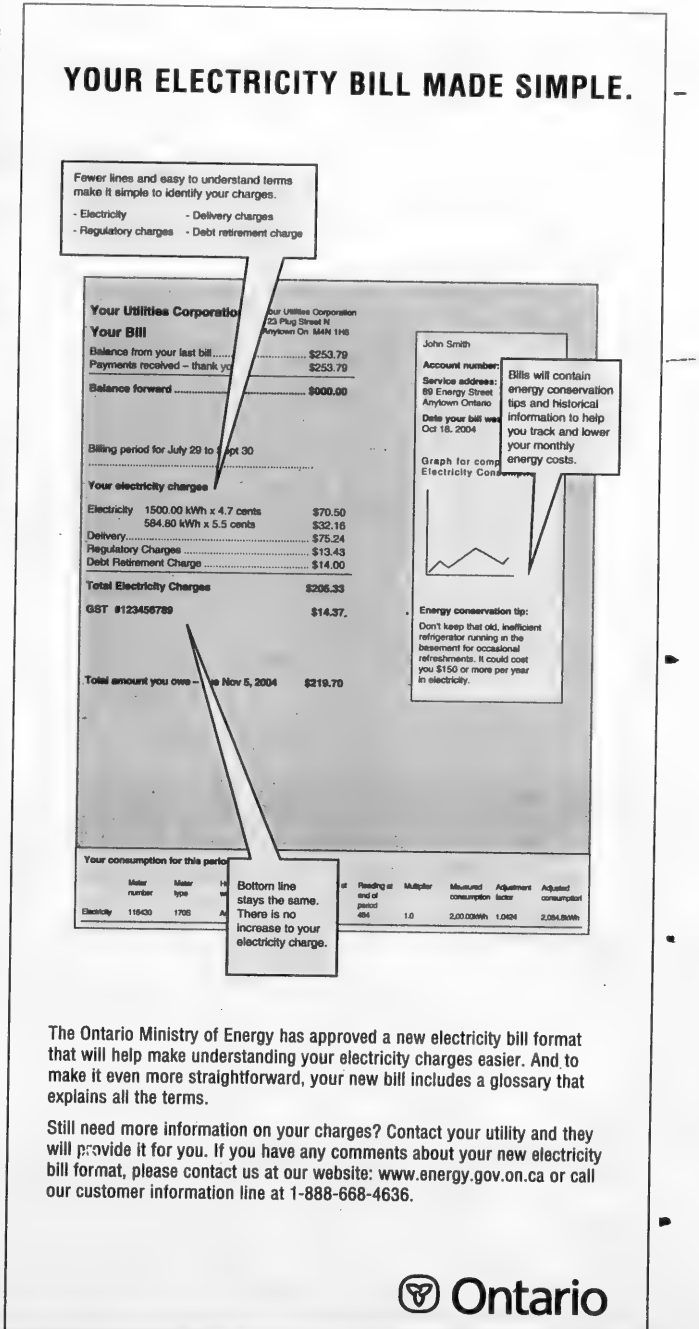
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Israeli Nobel Prize winner owes his life to chance

Continued from page 1

Hershko, the first Israeli, along with Ciechanover, to win a Nobel Prize in science, was not at his home on Mount Carmel on Sukkot when the Royal Swedish Academy of Sciences called to inform him that he was one of the winners.

"I was in a swimming pool on a kibbutz near Haifa with my granddaughters," said Hershko, a personable man with an easy smile who was here to deliver a scientific lecture at the invitation of The Gairdner Foundation at the University of Toronto.

"A cousin called me. She had heard the news on the radio. It was a very joyous occasion. The television broadcaster [in Israel] said, 'At last we have some good news.'"

Hershko, who likens his triumph to Gal Fridman's gold medal victory in last summer's Olympic Games in Greece, knew that he was a contender for the Nobel Prize. In 1999, he won the Gairdner International Award, considered a precursor to the Nobel Prize. "But I thought it would be in medicine," said Hershko, a medical doctor who graduated from the Hebrew University in Jerusalem and who served as a field doctor in the 1967 Six Day War and the 1973 Yom Kippur War.

Hershko, who has lived in Israel for more than 50 years, hopes that the Nobel Prize does not change his life drastically. "It can be disruptive," he observed.

In the past week, he has received a huge stack of mail and 1,500 e-mails, of which he has managed to answer 200. As well, he has submitted to numerous media interviews. "I realize I have more obligations now. But if I'm not careful and firm, I could stop doing science. A distinguished scientist can become an undistinguished scientist."

A winner of the Israel Prize and the Albert and Mary Lasker Award for Basic Medical Research, Hershko and his former student, Ciechanover, discovered a process that lets cells destroy unwanted proteins.

"Proteins are the machines that carry out and regulate all the processes in the cells. But once a protein has done its job, it has to be disposed of. We needed to understand this process of protein degradation.

"We found that a small protein, ubiquitin, marks the proteins to be degraded at the right time and the right place in the cell. If proteins are not degraded at the right time, the cell continues to divide unchecked. This is what happens in many cancer cells. Something has gone wrong in the ubiquitin system."

Velcade, which the U.S. Food and Drug Administration approved in 2003, is the first drug specifically targeted at the ubiquitin system. It was developed based on the research in Hershko's lab.

"The breakthrough in our research happened when we [he and Ciechanover] were working together in 1979 and 1980. We knew we had made a big discovery, but we didn't know how big."

It took so long for the Nobel committee to recognize their singular achievement because scientific discoveries must stand the test of time, he pointed out.

Velcade is not a "perfect drug," he said. But it inhibits cell growth and leads to remission in cancer patients.

"Better drugs are in the pipeline and yet to come," he added. "I am sure that many other new drugs will be discovered that are targeted against specific processes that go wrong in the ubiquitin system in different types of cancer of the colon, breast, prostate and melanomas."

Hershko, who will accept his prize in Stockholm on Dec. 10, three weeks before his 68th birthday, paid homage to the Israel Cancer Research Fund, which has funded his work. Established in 1975, the Israel Cancer Research Fund is the largest single source of funds for research of this kind in the Jewish state. In the past 29 years, it has awarded 1,466 grants, valued at $30 million (US), to Israeli scientists. On Nov. 24, the Toronto chapter will hold a fundraiser at the York Event Theatre in Toronto.

Saying that the calibre of basic science research in Israel is at a high level, Hershko noted, "A small country like Israel has to specialize and stick to projects not in the mainstream. That's Israel's only chance of contributing something important. Applied research requires much more funding and the support of big pharmaceutical companies. So Israel should continue to build up its basic research base."

Born in Karcag, Herskho immigrated to Israel in 1950. His father, Moshe, a forced labourer on the Russian front, was reunited with his family in the late 1940s. "He was liberated by the Russian army before the Nazis or Hungarian fascists could kill him."

Life in Israel was hard and the Hershkos were rather poor, like the majority of Israelis during that period of austerity. But Hershko's father, a teacher who wrote a standard math book for Israeli schools, was determined to give him and his brother, now also a doctor, a good education, and sent them to a private school in Jerusalem. "I owe him and my mother a lot."

Hershko, whose outside interests run the gamut from music and literature to his six grandchildren, has three sons, a general surgeon, a computer engineer and a medical student.

His wife, Judy, immigrated to Israel from Switzerland. Although he works 10-hour days, he is always home for dinner. "We have an agreement about that," he said, his face lighting up.

In Stockholm, he disclosed, he plans to pay tribute to the Israel Cancer Research Fund, his devoted team at the Technion and his late parents.

Asked if Israel can ever reach a peace agreement with the Palestinians, he laughed.

"That's the hardest question you asked. It'll take a miracle, a new Sadat," he said, referring to Anwar Sadat, the former president of Egypt. "But Israel is a land of miracles."

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Tempting collection will make you want to cook

By NORENE GILLETZ

When I first saw Crescent Dragonwagon's cookbook *The Passionate Vegetarian*, (Workman Publishing, $39.95 Cdn) I knew I had to own a copy!

Ten years in the making and more than 1,000 pages long, this bountiful book is beautifully written, packed with over 1,000 fabulous, meatless recipes that will intrigue you and tempt you, whether or not you are vegetarian. This is a cookbook that will make you want to stay home and cook! If you don't cook, then take it to bed with you.

For more than 18 years, Dragonwagon and her late husband Ned owned a country inn in the Ozarks of Arkansas. She fed fabulous food to famous celebrities, vegetarians, diabetics, people who were lactose intolerant and those with food allergies.

This tempting collection of recipes includes scrumptious soups and stews, luscious lasagnas, plump pierogies, bountiful burgers, beans and breads, glorious grain dishes and delectable desserts. There are recipes for every vegetable imaginable. Dragonwagon offers cooking techniques and flavours from all over the world, from old favourites to new, innovative dishes with a twist.

With each turn of the page, you'll be tempted by her tales, tips and tantalizing recipes such as Roasty-Toasty Potatoes, Carrots and Onions, Kasha Kreplach, The One, the Only, the Greatest Garlic Spaghetti, and Chocolate Bread Pudding Maurice. I know you will enjoy the small sampling I've selected and will be compelled to buy your very own copy of *The Passionate Vegetarian* so you can savour the outstanding recipes in this excellent cookbook! Enjoy…

COMFORTING CABBAGE APPLE KUGEL

There are both main-dish and dessert kugels, but given the notorious Jewish sweet tooth, even those intended as accompaniments to entrees, like this appealing cabbage kugel, are on the sweet side. The cabbage, slowly cooked, almost carmelizes. You can add ¼ tsp. cinnamon and/or ½ cup toasted chopped walnuts or almonds.

cooking spray
1 to 2 tbsp. butter (oil or margarine can be substituted)
5 cups finely shredded cabbage or half of a 1-pound bag shredded cabbage
1 apple, peeled and finely diced
3 tbsp. honey or brown sugar
1 tsp. salt
1½ cups cubed, toasted whole wheat bread (about 3 slices)
1½ cups water, preferably spring or filtered
¼ cup potato starch
3 large eggs, separated
¼ cup raisins

Preheat oven to 350. Spray a 2-quart casserole with cooking spray. Spray a large skillet (not nonstick) with cooking spray and heat the butter in it over medium heat. When the butter has melted, lower the heat slightly and add the cabbage. Cook, stirring often, over low-medium heat for about 20 minutes. Add the apple and cook for 5 minutes more. Sprinkle with 1 tbsp. of the sweetener and the salt, raise the heat very slightly, and cook for 10 minutes more, or until soft and slightly browned. Remove from the heat and let cool slightly.

As the cabbage cooks, place the bread cubes in a heatproof bowl. Bring the water to a boil and pour it over the bread. Let stand until cool enough to handle, then squeeze the bread dry, discarding the water.

Mash the soaked bread together with the potato starch, then mash in the egg yolks. Stir in the cooled cabbage, the remaining sweetener, and the raisins.

Beat the egg whites until stiff and fold them into the cabbage-bread mixture. Spoon into the prepared casserole and bake for 40 minutes, or until set. Serve immediately. Serves 4 to 6.

DAIRY HOLLOW HOUSE SKILLET-SIZZLED BUTTERMILK CORNBREAD

This recipe has appeared in many magazines and newspapers. You can cut the butter back to a tablespoon and it will still be very good.

1 cup stone-ground yellow cornmeal
1 cup unbleached white all-purpose flour
1 tbsp. baking powder
¼ tsp. salt
¼ tsp. baking soda
1 to 3 tbsp. sugar
1¼ cups buttermilk (or 1 cup plain yogurt mixed with 1/4 cup water)
1 large egg
¼ cup vegetable oil (corn, canola or peanut)
2 to 4 tbsp. butter

Preheat oven to 375. Make sure your oven is accurate. It really needs to be up to temperature for perfect results.

In a large bowl, combine the cornmeal, flour, baking powder, salt, baking soda and sugar. Stir to combine.

In a small bowl, whisk together the buttermilk, egg and oil.

Place a 9- to 10¼-inch skillet over medium heat, add the butter and heat until the butter melts and is sizzling seriously. Tilt the skillet to coat the sides. As the butter's melting, quickly pour the wet ingredients into the dry and, using a wooden spoon, stir the wet and dry together with as few strokes as possible – only as many as are needed to combine the two. Don't beat it, don't smooth it out. Scrape the batter into the hot, buttery skillet – if it's hot enough, it will sizzle as it goes in – and pop it in the oven immediately.

Bake until golden brown on top, 25 to 30 minutes. Cut into wedges and serve hot.

Norene Gilletz is a cookbook author, cooking teacher and food consultant. For information, call 416-226-2466 or visit her website at http://www.gourmania.com

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Whatever the style, band's sound is in mint condition

BY JESSICA HELLEN
Special to The CJN

Jason Goldlist describes his band, mint., as "modern alternative rock with a classic rock influence," while Josh Katz calls it "fun loving rock – whatever gets you going and makes you want to move."

Although they might not be able to agree on how to characterize their band's style, it is clear that their passion for music is unanimous.

"[mint.] started as a way to give back to music and to show our appreciation to music," said Goldlist, who plays drums for the band.

"We like to consider ourselves entertainers. We like to make a good show, make the people dance and I'd like them to sing along," he said.

mint. comprises four Toronto 19-year-olds – Goldlist, Katz, Adam Jesin and guitarist Jason Szames. The band got its name after two of its members were on a hockey team with Italian players.

"When the [Italians] wanted to say something was cool, they would say it was mint," Katz explained.

The band added its own style to the name by writing it in lowercase with a period at the end.

In its current form, mint. has been playing together for two years.

Katz, the last member to join the band, was a guitarist who learned how to play bass for mint. three days before their first show together.

He describes the performance as "nerve-wracking," and said "there were mostly friends in the audience and I didn't want to make a fool of myself.

"I'd known two of the guys from school," Katz said. "Over the years we've gotten a lot closer. They're three of my best friends now, which is a lot of fun."

Goldlist said Judaism "absolutely" affects the band.

"It's definitely evident in our song writing," Goldlist said. "And if we play a Friday night show, [Jesin, the lead singer,] will donate the money. He won't keep his Shabbas show money."

Goldlist said being Jewish has also helped the band get gigs.

He described an event last year where Ed the Sock, a sock puppet and MuchMusic VJ introduced mint. as a band who "likes to rock in between their advanced Talmud classes."

mint. is comprised of four Toronto-area young men.

mint. plays at many charity events, school functions and community gatherings. They have also performed for Israel Day at Mel Lastman Square, where they "try to play mostly Jewish music," Katz said.

"We play to the crowd," he added.

Although the band recently recorded their first single, Elvis' Headphones (Making the Cut), in the studio, Katz and Goldlist both said they prefer performing live.

"The energy is just overwhelming when you're on stage. It's a good feeling to know other people are enjoying it," Katz said.

Goldlist agreed.

"We had a lot of fun doing it. We all enjoyed our first time in the studio, but we're a live band. We like the crowd interaction in the performance. We want to play as many shows as we possibly can," he said.

This, however, has become more difficult as the members currently attend universities across Canada.

"We're all studying our own things. But it's nice to stay connected through this and keep playing while we pursue other interests," he said.

Goldlist said he hopes the band keeps "getting live concert experience" and eventually gets an opportunity to record a demo CD.

"We really want to keep playing live and keep getting our music out there."

For more information about the band, visit mint.'s website at http://mint.rocks.it

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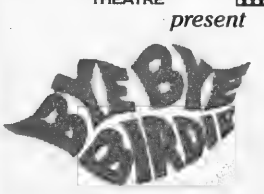

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Eye on Arts

By Bill Gladstone

UJA FEDERATION HANDS OUT $25,000 IN GRANTS TO ARTISTS

Toronto visual artists **Barbara Astman**, **Daniel Ehrenworth**, **Mayer Kirshenblatt**, **Natalie Schonfeld** and **Melanie Siegel** each received $5,000 grants recently courtesy of the cultural services planning and allocation committee of the UJA Federation of Greater Toronto.

The inaugural grants "are meant to support the work of artists who work in Jewish themes in the community," said committee chair Cyrel Troster, retired head of visual arts at Unionville High School in York Region.

Some 26 artists made submissions to the juried competition, which focused on the visual arts this time, but will focus on other artistic disciplines in future, Troster said.

Co-ordinated by Federation official **Sheryl Landy**, the awards were presented at a ceremony at the Nadal JCC hosted by federation chair **Leslie Gales**. Music of the **Fridge Magnets** was featured.

* * *

Orders of Canada: This week in Ottawa, two Canadians are being invested as companions, the highest rank of the Order of Canada.

The first is **Martin Friedland**, law professor emeritus at the University of Toronto, whose legal writings have been cited by the highest courts in Canada and abroad, and who penned the U of T's massive official history on the occasion of its 175th anniversary. The second? None other than pop singer-composer **Joni Mitchell**.

Among those being invested as officers of the Order of Canada are **Royden Rabinowitch** of Belgium and Toronto, and **William Weintraub** of Montreal, while **Arthur Drache** of Ottawa is among those becoming members of the Order.

* * *

Names in the News: Local newspapers that ran obituaries on **Pierre Salinger,** who died three weeks ago at age 79, missed a significant detail of local relevance. The former press secretary for then-president **John F. Kennedy**, who later worked as a television news correspondent, lived in Toronto for several years during the early '30s. His father, thrown out of work after the 1929 crash, found a job here and moved his family into a house on Lonsdale Avenue. Pierre, a child musical prodigy, studied at the Royal Conservatory of Music… **Julie Lennick**, daughter of **Sylvia** and the late **Ben Lennick** of **Wayne and Shuster** fame, takes on the bravura role of **Rose** in the Civic Light Opera Company production of *Gypsy* at Fairview Library Theatre until Oct. 30 (416-755-1717). The show-stopping number *You Gotta Get a Gimmick* is performed by **Sandi Horwitz, Louise Cascone** and **Susan Sanders**… **Richard Dreyfuss** is in rehearsals with the London production of **Mel Brooks'** musical comedy *The Producers*, which opens there Nov. 9. The Oscar-winning actor plays the role of high-flying theatrical producer **Max Bialystock**… For years, advertising creative director **Labe Kagan** and associate real estate broker **Mark Albert** have complemented their daytime careers with various after-hours theatrical involvements. Both appear in *A Thousand Clowns*, a comedy by **Herb Gardner**. The Encore Entertainment production is at the Toronto Centre for the Arts, 5040 Yonge St., Oct. 28 to Nov. 7. Adults $26. (416-733-0558)… Veteran crime writer **Howard Engel** recently won the inaugural Grant Allen Award for pioneering work in Canadian Crime Writing. The Toronto-based author of about a dozen Benny Cooperman detective mysteries and many other books received the prize at the Scene Of The Crime Festival on Wolfe Island, near Kingston, in mid-August.

* * *

Literary Happenings

• **David Bezmozgis**, author of *Natasha and Other Stories*, is interviewed by **Seamus O'Regan** on Wednesday, Oct. 27, 7 p.m., and reads on Thursday, Oct. 28, 8 p.m., at the International Festival of Authors, Harbourfront. 416-973-4000 or www.readings.org

• **The Fusgeyers** (wayfarers) were Jews who fled Romania a century ago in order to find refuge. **Jill Culiner** launches her book, *Finding Home: In the Footsteps of the Jewish Fusgeyers* (Sumach Press), which retraces this lost epic journey. Nadal JCC, 750 Spadina Ave. No charge, everyone welcome. Wednesday, Oct. 27, 7 p.m. 416-924-6211.

• Second Story Press launches **Kathy Kacer's** latest book T*he Underground Reporters*, a Holocaust-era tale about a group of Czech-Jewish youth who perform an act of quiet rebellion. Presented as part of Holocaust Education Week. No charge, everyone welcome. Nadal JCC. Sunday, Oct. 31, 5 p.m.

• **Vivian Felson**, translator of *Between the Wars: Canadian Jews in Transition* by **Israel Medres**, reads from and discusses the work as part of Holocaust Education Week. The book, which was written by the translator's grandfather, evokes major themes of Canadian Jewish life in the '20s, '30s and '40s. Israel's Judaica, 897 Eglinton Ave. W. Refreshments, no admission charge. Tuesday, Nov. 2, 8 p.m.

• **Simcha Simchovitch** reads from his new book, *After the Blood Inundation: Discourses on Writers, Artists and Historical Events*, with songs from **Lenka Lichtenberg** and a review by **Gerry Kane**. Presented as part of the Jewish Book Fair. $5 admission. Leah Posluns Theatre, Sunday, Nov. 7, 4 p.m.

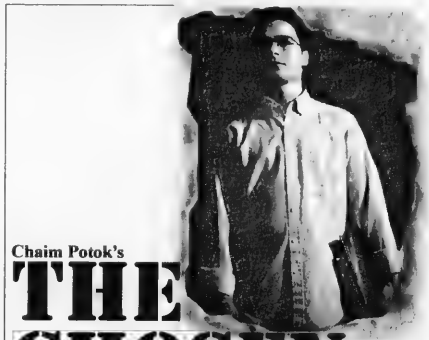
* * *

Arts in Brief

• **Beyond the Pale** launches its new CD *Consensus* with a CD release concert at Hugh's Room, 2261 Dundas St. W. Thursday, Oct. 28, 8:30 p.m. 416-531-6604 or www.hughsroom.com. To order the CD, call 1-877-530-4288.

• Jewish Storytelling is offered at the Nadal JCC the first Tuesday of each month. The next gathering is Tuesday, Nov. 2, 7:30 to 9 p.m. $5 at the door. 750 Spadina Ave. at Bloor. 416-924-6211.

• Medina Theatre Ensemble presents a staged reading of *Birthright* by **Richard Maibaum,** directed by **Morris Jacobs**. Set in 1930s Germany, the play focuses on a Jewish family, the Eisners, who are plunged into a whirlpool of hate by the ascension of Hitler. B'nai Brith Lodge, 15 Hove St. Free admission. Monday, Nov. 1, 8 p.m. Morris 416-785-0344.



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Back by popular demand, the stars of Judy & David's Boom Box are having another Chanukah party and you're invited! Join in the fun with Canada's sing-along superstars and special guests, the Characters Kids' Choir, Bagel the Dog, Boomy the Boom Box, The Magic Menorah, and more! A portion of every ticket sold will support Na'amat's Tree of Love, providing essential day-care for children of all denominations in Israel.

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Arts & Travel

Poetry slammers get their day at Wordlympics

By DAVID SILVERBERG
Special to The CJN

OTTAWA — I'm reading a poem about being Jewish and the entire audience – with barely a kippah in sight – is listening with rapt attention.

My lines echo from the loudspeakers and bounce from wall to wall in the auditorium of Library and Archives Canada.

"What we always have is our lineage. And some poets will tell you that lineage also spells line age, and that works. Because if you look at the age of creased lines on a Jew's face, you'll see he's old beyond his years. You'll see lines of camp survivors, lines from jokes that should have never hit air."

I've read this poem before in small cafés in Toronto, but never to a crowd so passionate about spoken word – the art form that takes poetry from page to stage. It was here that the first Canadian Spoken Wordlympics bridged the divide between ardent fans and the inquisitive masses who want creativity that is both entertaining and intellectually nourishing.

What made the Wordlympics worthy of the latter half of its name was its competitive format. Throughout the four-day festival in early October, I listened and took part in slams – poetry competitions that let five judges, chosen from the audience, score a piece from one to 10.

The best poets move on to the "playoffs," then the finals, much like in a sports match. In all, 64 poets competed for cash prizes, trophies and poetic pride.

I was captain of a Toronto team, one of two, that competed in the Canadian team slams. My teammates exemplified the range of this art form: Mike Smith is a journalist for *NOW Magazine* who writes cynically about our culture sliding from grace. Amanda Hiebert is an actor by day and a skilled wordsmith by night, letting her perspective on love and relationships infuse her work. Leviathan is a black slam poet trained in hip-hop, but who now delivers lightning-quick poems that double as public-service announcements on subjects such as aspartame, which he calls "poison in packets."

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And me? I'm a freelance journalist who runs a reading series in north Toronto called Suburban Spoken Word. I'm a slam novice, but I've been writing poetry for 10 years, and this chance was too tempting to miss.

On the first night, the talented poets reshaped my view of spoken word.

I marvelled at beatboxing mixed with lyricism from Vancouver, flowing alliteration from Winnipeg, flawless rapping from Halifax and gut-tickling humour from Ottawa.

Sometimes, my jaw hung open and other times I clapped so hard my palms turned red. Every poem was above and beyond what most people think of when they hear the word "poetry."

"This isn't what I've been taught in high school," I thought to myself. "And this is bigger than hip-hop."

What truly made the Wordlympics special were its daytime workshops and open mic sessions. I learned how to apply for a grant from the Canada Council for the Arts, and I heard students from Ottawa's Ridgemont High School read poetry in the youth showcase.

Vancouver slam poet C.R. Avery mixes beatboxing and poetry on stage.
[Kevin Jones photo]

One afternoon found 20 poets signed up for the open mic, where anyone could read whatever they wanted to for five minutes.

Another afternoon featured guerilla readings on Parliament Hill and around downtown Ottawa. That's where things got interesting.

Around 30 of us strolled to the Rideau Centre to share some words with shoppers, but before any metaphors could drop from our mouths, security guards told us to leave.

My teammate and friend Leviathan was adamant and continued his poem about the danger of plastics. The security guards got aggressive – they tackled Leviathan, handcuffed him and pressed his face into the floor while we cried out "Freedom of speech!" and asked repeatedly why they were being so violent.

(I know, we were on private property, but we were spreading knowledge and poetry, not hate.)

When the furor died down, Leviathan was released with a $70 ticket for trespassing and refusing to leave. The warmest moment of the festival occurred when one poet suggested we help pay for the ticket, and loonies and toonies and five dollar bills immediately piled up in front of Leviathan's teary eyes.

The last two nights featured the final slams, where the team competitions followed individual bouts.

I barely kept up with the inspiring and slick lines, but a few float long enough in my head to be scribbled in my notebook.

John Akpata from Ottawa wondered, "If vengeance belongs to God, and God is good, does that also make vengeance good?"

And in the best duet of the night – yes, poets can team up and read pieces together – Barbara Adler and Shane Koyczan from Vancouver said: "Together, we're two bottles of really good booze in a land where people choose not to drink, two bright ideas in a world that doesn't wanna think."

When the after-parties dwindled and the e-mails were exchanged, the poets at the Wordlympics kept saying the same thing, and I think it's become the festival's mantra.

"Hearing these poets has changed my writing. I'm not the same poet," we all said.

That's why I went – to re-energize my words and strengthen my faith in the spoken word art form.

City of Vaughan
The City Above Toronto

PROXY VOTING/VOTE PAR PROCURATION

N.B. Ce document est également disponible en français au Bureau du Secrétaire, à l'Hôtel de Ville de Vaughan au 905-832-8504.

WHAT IS A PROXY VOTE?
A Proxy Vote allows any person entitled to vote to appoint another qualified elector to vote for them.

HOW DO I ARRANGE FOR PROXY VOTING?
Call us and we will mail you the prescribed *Appointment of Voting Proxy* form. The person you appoint to act as your voting proxy must complete his/her portion of the *Appointment of Voting Proxy* form and present it **in person** to the Clerk's Department, 2141 Major Mackenzie Drive, Vaughan (Maple) Ontario.

The apppointment may only be made after Thursday, October 14, 2004 and must be made on the *Appointment of Voting Proxy* form available in the Clerk's Department. The form must be certified by the City Clerk and is to be taken to the voting place by the elector appointed. The Clerk's Department will be open Monday to Friday to receive and certify the Appointment of Voting Proxy forms during the following times:

Thursday, October 14, 2004 to Monday, November 25, 2004 (Voting Day) **- 8:30 a.m. to 4:30 p.m.**

and on Advance Voting Days:
Saturday, November 13, 2004 **- 12 noon to 5:00 p.m.**
Sunday, November 14, 2004 **- 12 noon to 5:00 p.m.**
Wednesday, November 17, 2004 **- 8:30 a.m. to 5:00 p.m.**

QUESTIONS?
To find out more about who can vote by proxy and who may be appointed a voting proxy, please call the Clerk's Department at 905-832-8504

First Published: October 28, 2004

John D. Leach
City Clerk & Returning Officer
City of Vaughan

City of Vaughan
The City Above Toronto

NOTICE OF ADVANCE VOTING/AVIS DE VOTE ANTICIPÉ

N.B. Ce document est également disponible en français au Bureau du Secrétaire, à l'Hôtel de Ville de Vaughan au 905-832-8504

WHO CAN VOTE AT THE ADVANCE VOTING?
If you are eligible to vote in the 2004 Municipal Election **and** expect to be unable to vote on Thursday, November 25, 2004 (Voting Day) at your designated location, you are encouraged to vote on the Advance Voting days.

SIGHT IMPAIRED VOTERS
All Advance Voting locations are accessible to persons who have a physical disability or a mobility impairment. In addition, sight impaired voters will be able to vote on the advance voting days at the Garnet A. Williams Community Centre location using the Ivotronic Voting system. Transportation will be provided for sight impaired voters who wish to vote on the advance voting days using this system. Please contact Larry Glass at 905-832-8504 Ext. 8691.

WHEN WILL THE ADVANCE VOTING BE HELD?
The Advance Voting will be held on the following dates:

Saturday, November 13, 2004 from 10:00 a.m. to 6:00 p.m.
Sunday, November 14, 2004 from 10:00 a.m to 6:00 p.m.
Wednesday, November 17, 2004 from 10:00 a.m. to 8:00 p.m.

at the following location:

GARNET A. WILLIAMS COMMUNITY CENTRE
501 Clark Avenue West, Thornhill

QUESTIONS?
For further information, please contact the Clerk's Department at 905-832-8504

First Published: October 28, 2004

John D. Leach
City Clerk & Returning Officer
City of Vaughan

YOUR VOTE COUNTS!

Many TJFF-screened movies available on DVD

By LARRY ANKLEWICZ
Special to The CJN

Every year the Toronto Jewish Film Festival presents an extravaganza of some of the best Jewish films available in the world. And as a member of the festival's programming committee, I keep getting asked when some of these films will be available on video or DVD.

I'm pleased to report that this has been a banner year for video and DVD releases of Jewish content films and many films screened by the Toronto Jewish Film Festival over the past few years are now available in stores.

Yossi and Jagger, a film about two gay Israeli soldiers and their relationship while serving in a unit guarding the Lebanese border, shown by the festival this past year, is now available for home viewing.

The same is true for *God Is Great & I'm Not*. This French comedy was a resounding success at the 2003 festival

The 2003 festival presented several other films that have been recently released on video. These include *Samy Y Yo* (*Samy & I*), a charming comedy from Argentina about a Jewish writer trying to find some success in both his professional and personal lives, and the uplifting documentary *Secret Lives: Hidden Children and Their Rescuers During World War II*.

Secret Lives is about the non-Jews who saved Jewish children during the Holocaust by hiding them in their homes. The film also focuses on the children themselves and what they went on to do after the end of the war.

One of the hits of the 2004 festival, *Crown Heights*, has been released on DVD. This film tells the story of a chassidic rabbi, played by Canadian actor Howie Mandel, and a black youth leader, played by Mario Van Peebles, trying to broker peace between their communities in Crown Heights, N.Y., after a chassidic man accidentally runs down and kills a young black boy.

Also available is the documentary *The Komediant*, about the Yiddish theatre's Burstein family – Pesach Burstein, his wife Lillian Lux and their son Mike Burstyn, who has appeared in numerous Hebrew- and English-language films and stage shows and has recorded several Yiddish CDs.

Finally, the popular drama *Gebirtig*, about a diverse group of people who were affected by the Holocaust in one way or another, was released to the home market just a few weeks ago.

A Tickle in the Heart, a documentary about the great klezmer musicians, the Epstein Brothers, has been available on videocassette for several years now, but the film was recently released on DVD.

You will probably not find these titles in many video stores in Canada. But all of them can be purchased through the www.amazon.ca Canadian Internet site, or through the American www.amazon.com.

The Canadian site is a little easier to use than the American one because it charges you in Canadian dollars and you don't have to worry about customs and tariffs. But not all titles are always available on amazon.ca and you may have to go to the American site to obtain everything you want.

Several excellent titles will be coming out on video before the end of the year, including the Italian film *Facing Windows* and the film that played to sell-out audiences at the Toronto Jewish Film Festival two years in a row, *The Hebrew Hammer*. More details on those titles will follow in future columns.

Howie Mandel and Mario Van Peebles star in *Crown Heights*.

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The creator of Maus takes on 9/11

By NORMAN RAVVIN

There are few books whose imminent release cause readers to think: "I must get a look at that." Art Spiegelman's *In the Shadow of No Towers* (Pantheon) is one.

Spiegelman has not produced a major publication since the appearance of his two-volume set *Maus*, a true story of the Holocaust in comic form – the Jews are mice, the Germans cats, the Poles pigs, the French frogs and the Americans dogs – but he has remained active through his contribution of drawn narratives for *The Forward* in New York and *Die Zeit* in Germany.

Norman Ravvin

Notoriety followed him, too, for the cover drawings he did for *The New Yorker* following the melee that resulted after a Jewish driver struck two black children in Brooklyn's Crown Heights and the Sept. 11 destruction of the World Trade Center in lower Manhattan.

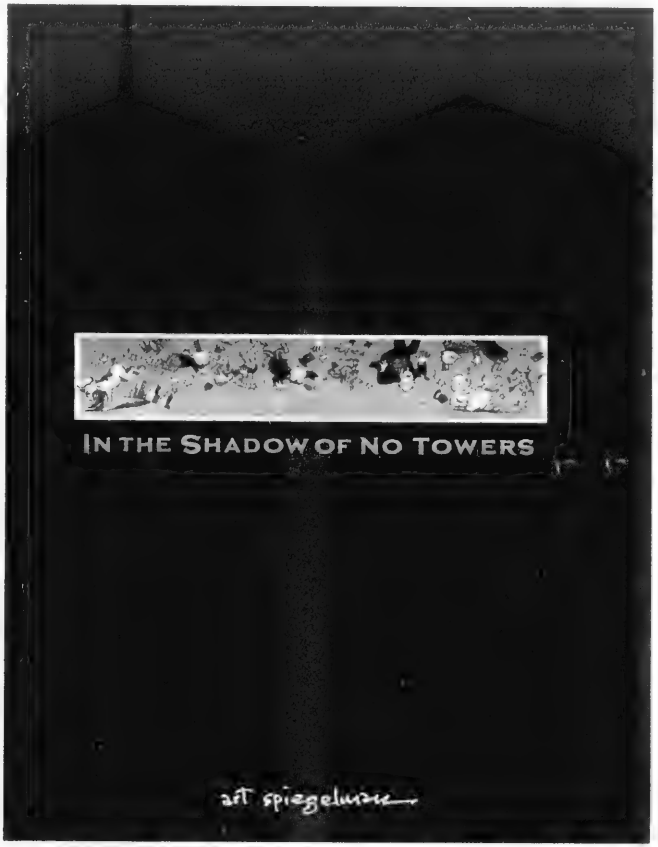
The cover of *In the Shadow of No Towers* reprises the latter work, showing a pair of dark, angular columns over top a slightly lighter background. Like much of Spiegelman's visual art, the image is simple, unsentimental and striking.

Expectations for great things from I*n the Shadow of No Towers* are heightened by the amount of blarney that has been written and said regarding Sept. 11. Only in the immediate aftermath did commentators and writers speak unguardedly about the morning's events, while political motivations and the general crassness of the media quickly destroyed the possibility of candid reflection in favour of partisan sniping and point scoring.

Spiegelman began publishing the large-scale comic pages that make up *In the Shadow of No Towers* in early 2002. In them, he describes his own response to the events in stark, simple terms: "I still see the glowing tower, awesome as it collapses – I was sure we were going to die!" He is "haunted now by the images he didn't witness… images of people tumbling to the streets below… especially one man (according to a neighbour) who executed a graceful dive as his last living act."

In the Shadow of No Towers is a beautiful book, and one of rather unusual design. Fully 10 inches wide by 14½ high, it opens like a broadsheet newspaper to reveal 10 large-scale storyboards whose styles vary, from imagery reminiscent of *Maus* to takeoffs on classic early comic strips. Spiegelman, his wife, the illustrator Francoise Mouly, and their daughter appear alongside a malevolent Uncle Sam and President George W. Bush, and repeated images of the twin towers as glistening multicolour skeletons about to disintegrate in midair.

Spiegelman's political inclinations are staunchly anti-Bush, and one of the installments of *In the Shadow of No Towers* investigates an America divided over the values and political aims asserted by the Republican White House. Why, Spiegelman draws himself asking, "did those provincial American flags have to sprout out of the embers of Ground Zero? Why not… a globe??!"



Spiegelman's response to Sept. 11 is compelling for a number of reasons: he inhabits the neighbourhood that was devastated that day, so is a walker on the streets on which the world trained its interest; his use of the characters and imagery of the early era of newspaper comics places his response in the broad, accessible and vital context of American popular culture; and the idiosyncrasy of his tableaux prevents him from rehashing the clichés, the journalistic commonplaces, or the standard partisan claims that have swept over most discussions of Sept. 11. Though *In the Shadow of No Towers* is not as startling in its originality as were the *Maus* books, the form and tone of the book is like nothing else in the burgeoning canon of response to the events.

In an effort to account for his use of classic comic book imagery and characters, Spiegleman adds three intriguing addenda to his volume. One is an essay on the development, in the early decades of the last century, of funny pages. It was to this material that Spiegleman turned for solace "after 9/11/01, while waiting for some other terrorist shoe to drop."

Alongside this essay are reproductions of *Krazy Kat*, *Little Nemo* and other strips evocative of New York City and early political and social satire. The book's title page includes a reproduction of the front page of the *New York World*, circa Sept. 11, 1901. On it, the reader sees that 100 years before the collapse of the Twin Towers, it was the twin events of anarchist Emma Goldman's arrest, and the shooting of former U.S. president William McKinley by an anarchist that put the nation on edge.

American history, Spiegelman would seem to suggest, is made up of a well-spaced parade of such heightened, crucial moments. The tendency, then, to declaim that "everything's changed" in the days after Sept. 11 reflects a lack of historical memory.

In the Shadow of No Towers evokes a good deal of fear and loathing in the aftermath of Sept. 11, but it challenges the demagogy that followed the event. As in *Maus*, *In the Shadow of No Towers* manages to be clearheaded and often funny about the darkest human acts.

Norman Ravvin's most recent book is the novel Lola by Night *(paperplates books). He chairs the Institute for Canadian Jewish Studies at Concordia University in Montreal.*

He will be a regular contributor to the Books & Authors page.

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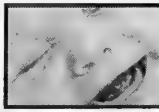

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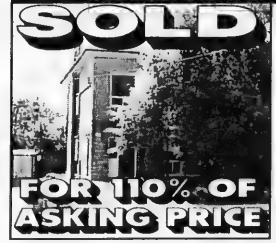

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MAGNIFICENT CUSTOM LUXURY HOME on 58 x 132 ft. lot that widens to 83 ft. at rear. Unique opportunity, condo alternative, huge palatial bungalow. Ideal for entertaining, indoor pool. Only $849,000. Call David Eichorn* (416) 787-1712.

* * *

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TWO BRIGHT, SPACIOUS UNITS! 3 bedrooms, 2 baths, w/o to balcony, quiet building close to TTC, subway, shops, schools, shuls. $1,250 — $1,400 / mo. Call David Eichorn* (416) 787-1712.

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$479,000. Renovated 2 storey, 3 bedroom, 2 bath, fabulous kitchen, hardwood floors, finished basement, private drive. Great value.

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$499,000. 3 bedroom, 2 bath, move-in condition on private street, lovely garden, eat-in ktichen w/Bay Window. SOLD

RONCESVALLES VILLAGE
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$2,349,000 Custom designed new 5200 sq. ft. home, located on 1 1/4 acre city lot, backing onto The Don River and surrounded by parkland. Five bedrooms, 6 bathrooms, plus 2400 sq. ft. finished basement, a unique home for the discerning buyer. For additional details or to view this property, call
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Architectural masterpiece on only lot in prime prestigious ravine location! Over 4,200 sf. Magnificent gourmet kitchen. Luxury bathrooms. Exquisite premium finishes throughout: marble, granite, Brazilian cherry hardwood, limestone, imported ceramics, 2 fireplaces. Balcony overlooking ravine. Executive living at its best. Ready spring 2005. ASKING $1,190,000.

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DUFFERIN / RUTHERFORD — JUST LISTED!
Bright, spacious 3 bedroom, 3 bath Greenpark freehold TH; large eat-in kitchen; walk-out to deck; lots of upgrades! 5 pc ensuite! Gas fireplace; 5 whirlpool appliances! Sunny south lot, shows beautifully -- don't miss!! ASKING $318,000.

IAN MAGED or SARAH MAGED
Sutton Group Admiral Realty (416) 739-7200

ALAN NEWTON
REAL ESTATE LTD. REALTOR

BATHURST-CENTRE - 1ST AD! JUST LISTED!
On Franklin. Very elegant home about 4,000 sq. ft. plus professionaly finished basement, strip hardwood & granite floors, custom built-ins in bedrooms, 3 bathrooms with jacuzzis on 2nd floor, sauna. On private mature lot! Absolutely stunning! Must see! Call *Cila Fleischmann or *Sarah Tamin

• • •

YONGE-ELGIN MILLS - A MUST SEE!!
Exquisite finishings for this 4 bedroom home, about 4,200 sq. ft., main floor den & family room, granite, hardwood, interlock+++. To view call **Mark Waxman

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BATHURST-CENTRE - CHILD SAFE COURT
Fabulous 4 bedroom on pool size lot, hardwood, glass block,landscaped++. A must to see! $539,000. *Ted Waxman

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BATHURST VILLAGE $449,900
Large 4 bedroom backsplit on quiet street, main floor laundry room, combined living & dining rooms, double garage, hardwood floors. *Ted Waxman

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BATHURST-CLARK "SPRING FARM"
Fabulous finishings on this 3 bedroom home, fully renovated throughout. Gourmet kitchen, finished basement, built-in tub, hardwood, granite & extras galore! *Ted Waxman

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BATHURST MANOR GEM ON NICE LOT!!
Cozy updated 3 bedroom bungalow in the "Manor". Newer roof, furnace & air, hardwood floors, close to transit, shuls & shops. *Carey Rosenzweig

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COTTAGE FOR SALE

BELLE EWART - 44' X 337' LOT
Fabulous 2 bedroom winterized bungalow, fully renovated, 3 car parking, appliances, 3 minute walk to the lake! Great value at $285,000! *Ted Waxman

• • •

CONDOMINIUMS FOR SALE

BATHURST-STEELES "PRIMROSE"
Large 2 bdrm condo, walk-in laundry room, oversized parking space, appliances, southern exposure. *Ted Waxman

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2 side by side building lots in Upper Forest Hill Village, 95 x 120 ft. Faithe Sversky** 416-488-2875

79 MARMION AVENUE RD/LAWRENCE
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226 COLDSTREAM AVE! FAB 47 X 201'
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15 HOUSES FOR RENT

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30 CONDOMINIUM FOR SALE

3000 Bathurst St., 1200 sq. ft., 2 bdrm, 2 baths, solarium, prof. renovated. Ceramic kitchen, ensuite laundry, 1 parking. East view. $325,000. 416-580-7327.

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YORK MILLS PLACE - 1ST AD!

$610,000. Spacious 3 bdrms. 2 1/2 bath. Balcony and 2 car parking.

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35 CONDOMINIUM FOR RENT

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75 APARTMENTS FOR RENT

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81 APARTMENT TO SUBLET

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Hollywood beachfront, studio apt. on beach. Great location, avail. Nov., Dec. & Apr. 416-992-8995.

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Hallandale, Hemispheres, studio, amens., 3 mo., $3600/US + sec. dep. 416-667-5795 (8 a.m.-4 p.m.) 905-881-3863 (anytime).

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Coconut Creek, Wynmoor, beautiful 2 bedrooms, 2 bathrooms in active adult community. Washer/dryer on premises. Near pool. Available November 1, 4-5 months. 514-486-6864.

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Fully furnished, 2nd fl. lux. 2 bdrm, great location, 20 min. from beach, golf course view from balcony. Avail. from Nov. on. 416-418-0967 (between 9-9).

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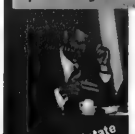

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Arts & Travel

Lodz Jews remembered at Yiddishland Café

By FRANCES KRAFT
Staff Reporter

The title of a recent Yiddishland Café performance was a signal that the evening's program would not consist of familiar old standards.

Not Raisins, Not Almonds: a celebration of the spirit of the Lodz Ghetto Jews was named for a bittersweet lullaby, *Nit Keyn Rozhinkes, Nit Keyn Mandlen*, written by Isaiah Shpigl in the Lodz Ghetto and sung in the original Yiddish by Denise Williams.

Joining the Toronto-based soprano were tenor Michael Mandel and actor/singer Alon Nashman, backed by keyboardist Brahm Goldhamer and clarinetist Noam Miller, who also performed instrumental pieces.

The lullaby, a "negative" version of the widely known *Rozhinkes mit Mandlen*, evoked wistful isolation with Williams' clear, rounded tones and lyrics translated in the program as, *"No raisins, no almonds, father did not go to trade. He left us and went to the end of the world... God have pity on us and help us. Somewhere he is standing, watching lots of almonds and raisins. There is no doubt he will come to watch you, son, my only crown."*

The Yiddishland Café – complete with old-style seltzer bottles on the tables – is a five-times-yearly performance co-ordinated by Yiddishists Henia and Nochem Reinhartz at the Workmen's Circle building.

The Oct. 17 event, one of the cultural programs of this year's Holocaust Education Week, was the 45th such café, said Lodz-born Henia, who lived in the ghetto until its liquidation 60 years ago. Before the war, Jews comprised one-third of Lodz's population of 700,000.

"Tonight we do not commemorate the destruction of the ghetto's Jews," she said in her introduction. "Tonight we want to celebrate their creativity, courage and perseverance, their being their brothers' keepers at a time when being the keepers of their own lives was always in question. This was the expression of their resistance, because another way was not possible in the Lodz ghetto."

She spoke of life in the ghetto, where Jews "struggled, sang and mourned," and nurtured friendships through constant hunger and illness. "They never gave up hope, perseverance and courage," Henia said.

A number of sardonically clever, ghetto-specific songs served as brisk counterpoint to songs, stories and poems of loss. The prose versions, affectingly read in English by Nashman, and the songs, ably rendered by Mandel, also provided bits of detail – such as the German Jew in *Geyt a yeke mit a teke* (*A 'yeke' goes with a briefcase*) seeking butter or margarine with his briefcase in hand – to flesh out the picture of Lodz ghetto life and the ghetto's inhabitants.

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Toronto team wins slo-pitch tourney – sort of

By HARVEY ROSEN
Special to The CJN

WINNIPEG — You might call it the Jewish slo-pitch World Series.

And Winnipeg teams, which were first invited to the International Jewish Men's Slo-Pitch Tournament in 1986, have never won the B'nai Brith Trophy.

Or have they?

The Toronto Gamblers, riding a nine-run outburst in the fourth inning, defeated Montreal Rothpan (71) 22-10 at the recent 2004 tournament in Winnipeg. Ironically, the heart and soul of the Toronto team consisted primarily of Winnipeg ballplayers.

Only three members of the championship team flew in from Toronto – team captain and second baseman Cory Hoffman; Brian Mintz, who played first and third base, catcher, and outfield; and Nathan Litman, who pitched every game. Winnipeggers Jonathon Margolis, Hersh Cramer, Jeff and Kevin Lanyon, Mitchell Bye, Victor Didicz, plus brothers Moses and Sean, and nephew Jordan Sodomsky did most of the damage in the twice rain-delayed final that was played on a miserably cold, rainy, and windy afternoon last month.

Mintz, when asked about the paucity of players from Toronto, admitted it wasn't a very impressive showing.

"Well, it's a long story," he said diplomatically. "It wasn't always that way. There was a rift and then a split at one time and also a case of people not committing, then some at the last minute not going."

The Gamblers Winnipeg-based catcher Moses Sodomsky was forthright when asked about his team being stocked primarily with Winnipeg talent. "The three guys from Toronto saw no problem with it. Politics gets involved. It's hard to figure why they can't field a team when you see that they have a huge B'nai Brith league down there for slo-pitch," he said.

"We told the guys after we won to take the trophy back with them to Toronto," he continued. "The Toronto guys didn't see it as a problem to have engraved on the trophy that the winners were Toronto/Winnipeg.

"We promised to play together again next year in Montreal [site of next year's tournament] to defend the championship."

Another team, known as Toronto Attar, was winless in its six games and had only five players from Toronto – Andy Mayer, Randy Brown, Dan Elmalem, Armand and Eme Attar – plus six from Winnipeg: Garth Nemy, Daniel Polinsky, Sid Dashevsky, Kevin Minuk, Sean and Devin Catton.

As for the action on the diamond, the sun, as if on cue, broke through on the tournament's first day when the teams began their six-game round robin leading to a playoff spot in the quarter-finals.

Eight teams reached the semis:

• Minneapolis (with a 4 and 2 record) beat the Winnipeg Goldeyes (4 and 2) 9-4.

• Montreal Rothpan (71) (6 and 0) defeated Hamilton (3 and 3) 36-26.

• The Detroit Hitmen (6 and 0) were upset by Chicago (3 and 3) 38-11.

• The Toronto Gamblers (3 and 3) surprised Vancouver (5 and1) 39-6.

Toronto made it into the final by defeating the top-notch outfit from Minneapolis 11-5. Montreal Rothpan (71) earned a berth when they came from behind to defeat Chicago 39-38, in a game in which a cold westerly blowing to the outfield made each fly ball an adventure and made many batters look like Babe Ruth.

The tournament featured an uncommon camaraderie, as old Jewish friendships and acquaintances were renewed.

Jan Schaefer of Detroit, one of nine wives who attended with their husbands, enjoys the yearly junkets. "We're just diehards," she laughed. "Our team brought along more wives than any other."

St. Louis shortstop Steve Tucker, whose team played in the tournament for the first time and finished with a 1-5 record, said, "We were really excited. That's all the guys talked about for weeks was coming to Winnipeg for the event. Next year, we'll be back and we're going to try to get sponsorship."

Hamilton's Brian Katz, attending his 20th tournament, admits he can't play the way he used to, but wouldn't miss attending. Other members of the 20-year-club are Phil Cohen and Harvey Katz of Hamilton, Armand Attar and Mark Elbaum of Toronto and Al Lerner of Montreal.

Ruby Goodman, a former Montreal fastball player comes with his wife Sheila to watch all the tournaments. Goodman, who lost one eye to cancer, joked that he is "the only one-eyed Jewish umpire in Montreal who still works games."

Perhaps best demonstrating the spirit of the tournament was the amount of money that was quickly raised when a hat was passed around at a banquet to boost the sagging spirits of one Hamilton player whose gym bag containing his passport and close to $1,000 was stolen at the tournament site.

The losses were matched within two minutes.

Toronto Marathon attracts more than 10,000 runners

By ELI SHUPAK
Special to The CJN

In 10 years, race director Jay Glassman has turned the Toronto Marathon into one of the country's most prestigious running events.

He says he anticipated as much when he began planning the course back in the early 1990s.

"[Ten years ago,] I planned the route around major streets wide enough with the potential to accommodate many more thousands of runners," he said in an interview.

Glassman attracted 1,400 runners to the inaugural race in 1995, and an estimated 10,000 participants from more than 30 countries took part Oct. 17 in the 10th running of the 5-kilometre, half marathon and marathon races. The marathon began at Mel Lastman Square and worked its way down Yonge Street before finishing up at Queen's Park. At $100,000, the Toronto Marathon offers the largest marathon prize purse in Canada.

"I did see it growing to what it is today and am very confident we'll reach the 15,000 range next year," he said.

Working year-round in his full-time position as race director, the 42-year-old Toronto native got first-time CBC coverage this year for what he said was the most elite running field this country has seen since the 1976 Montreal Olympics.

Procopio Franco from Mexico, who ran in the Athens Olympics this past summer, was first across the finish line in a time of 2:16:42. Olga Kovpotina of Ukraine was the first woman to finish, setting a course record of 2:31:47l. Both won $25,000.

The race was marred by the death of a 43-year-old runner in the half marathon who suffered a massive heart attack within a few blocks of the finish line. The man, whom police did not identify, collapsed at the corner of Grosvenor Street and Queen's Park Crescent. Paramedics were unable to revive him, and he was pronounced dead at nearby Mount Sinai Hospital, where Glassman extended his condolences to his family.

Glassman had more than 1,200 volunteers assisting him on race day for the 26.2-mile run, which forces the largest street closure in the city.

"[The race] really brings the community together," he said, praising his volunteers as the backbone of the event.

The idea for an official city run hit him while attending a performance of the National Ballet of Canada. In 1987, while volunteering for the ballet, he organized their Pointe-to-Pointe 10-kilometre run, which grew to become the largest of its kind in Canada.

Glassman co-ordinated the run for six more years, and he still volunteers for the National Ballet.

He began thinking about a Toronto marathon and approached Princess Margaret Hospital to discuss its involvement as the race's main beneficiary. Glassman is proud that it has helped raise more than $1.5 million for prostate and breast cancer.

"I thought the organization was one everyone out there could identify with," he said. "Everyone has had experiences with cancer."

In planning the Toronto race, Glassman travelled to watch famous marathons in Boston, New York, Los Angeles and Chicago, studying the most successful race models. Toronto's marathon now serves as a qualifier for the Boston and New York City races.

For the first couple of years, Glassman's dining room table served as his desk and office, and he continues to run the show out of his apartment to this day.

A runner himself since high school, he grew up in Forest Hill and attended United Synagogue Day School, which was founded by his late grandfather, Ellis Shapiro. Shapiro was also one of the founders of Beth Tzedec Synagogue, Canada's largest shul.

Glassman's mother was a well-known liturgical artist who made tallits, chupahs and parochets.

ספרותנו

יעל זליגר

חדוות הלשון: שיחות על העברית הישראלית, מאת: רוביק רוזנטל

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בספר 55 מאמרים בנושא השפה העברית ולצד המאמרים 112 רשימות קצרות, עדכניות ומקיפות. הספר מחולק ל- 5 חלקים ומשולבות בספר עבודות אמנות ישראלית; ציור, פיסול, איור וצילום. החומר מרתק וגם משעשע. אם ניתן לסכם את עבודתו המקיפה והלמדנית של רוזנטל הרי שמדובר בקיומה של שפה עברית שכולנו מבינים, זו שפת התקשורת ברדיו ובטלוויזיה ובעיתונות המרכזית ולצד שפה נורמטיבית זו קיימות שפות משנה של קהילות דתיות, אקדמאים, אנשי היי-טק, שפת הצבא, שפת עולם הסמים, שפת הפוליטיקאי, הסקס וכיו"ב. עקרונית אין לראות בהתרבותן של השפות הללו תופעה חיובית. ההפך יאמר. המגמה הבולטת היא רידודה של השפה העברית.

להלן כמה הדגמות. שיחה בעולם ההיי-טק: "לדלור", מלשון to deliver , "לדלט" (למחוק) ויש גם "לטסטס" (לערוך בדיקה – test). למרות זאת, דווקא בעולם ההיי-טק העברית לעתים יוצאת מנצחת. ה"מחשב" דחק את רגלי הקומפיוטר. תכנות, לתכנת, מסך, צג, קובץ, מקלדת ועכבר הן מלים נפוצות.

לעתים עומד רוזנטל וחוקר את המקור לשימוש בביטוי זה או אחר והתחקיר תמיד מבדר. למשל הביטוי "קור כלבים". מה באמת הקשר בין קור וכלבים במדינה שבה אף פעם לא ממש קר, ובוודאי לא לכלבים? מסתבר שהביטוי "קור כלבים" הגיע לעברית מרוסית דרך הפולקלור היהודי. ועוד מסופר שהאסקימוסים למשל קוראים ללילה קר במיוחד "ליל שלושת הכלבים" (כי בו מכניסים שלושה כלבים לאיגלו לחימום) ובצרפתית אומרים "קור ברווזים" וכיו"ב.

דבר אחר; מונחים שנשתרשו בחברה הישראלית על אף הניסיון לדחותם. למשל המונח "אינתיפאדה". אינתיפאדה היא השם שקראו הפלשתינים לפעולת ההתנגדות שלהם מאז 87 והוא ממשיך להיות בשימוש לתיאור אירועי שנות האלפיים. המונח נדחה על ידי הישראלים ולמרות הוראות מפורשות לא להשתמש בו, המונח הפלשתיני הביס שמות ישראליים חלופיים.

בהקשר לסכסוך הערבי-ישראלי, רוזנטל מציין את הקשר בין השפה העברית למעמדם של ערביי ישראל. המלים והביטויים מעידים לדעתו על ניתוק וגרוע מזה. "אזרחי ישראל הערבים" – מונח שכביכול מדגיש את שייכות הערבים למדינה אף כמובן מבהיר שזה אינו כך. "אחמד" – שם קיבוצי מזלזל לערבי באשר הוא. "בני דודינו" – שימוש חצי-אמפתי, חצי-אירוני. "כפר" – כל יישוב ערבי, גם אם הפך מזמן לעיר; כפר סייבה, כפר סחנין. "עבודה ערבית" – מונח מבזה לעבודה רשלנית (נולד בזמן היישוב.)

הקטעים בהם רוזנטל מספר את סיפור ההתחבטויות בתעתיקים משפות זרות לעברית מאוד משעשעים. איך אומרים, סן פרנציסקו או סן פרנסיסקו? איך לעזאזל קראו לנאם ההוא, קיקרו? סיסרו? אולי ציצרו? ובכלל מה עם האות הזו, צדי או צדיק?

ועוד, איך מברכים: "צהריים טוב" (כמו "בוקר טוב"), או "צהריים טובים"? אבל זה עוד בסדר. שפת הפרסום עושה שמות בעברית. מלות היחס נעלמות והמרשא העקיף הופך ישיר; "דבר בזול – דבר בזק", "תודה שטסת ארקיע", "חיים באמריקה – מרגישים ישראל".

ולקינוח, הדגמת יצירות דיבור חד-פעמיות של אזרחי ישראל: "זה פשוט בלתי יתכן" (אביגדור קהלני), "אתה אוכל רבנות?" (שני חרדים מתונים), "קחו ויטמין סי.די, סייעתא דשמייא" (הרבנית קוק), "המצב הוא על הפנים, כמו שאומרים, און דה פייס" (גיל יאסו בראיון רדיו על מצב האתיופים), "אנחנו כמו ברווזים המובלים כצאן לטבח" (תושבי חברון לאחר פיגוע), "הלנצח נאכל חרב?" (אל"מ גל הירש).

ויש עוד ועוד. ספר חובה לחסידי השפה העברית.

PARSNIP & APPLE SOUP

3 Granny Smith apples (about 1 1/2 lbs.), divided
1 tblsp. olive oil
5 large shallots, sliced
1 1/4 lbs. medium parnips, peeled, cut into 1/2" thick rounds
1 1/4 tsp. ground coriander
5 cups broth
plain nonfat yogurt, stirred to loosen

Peel & core 2 apples, then cut into 1" pieces. Heat oil in heavy large pot over med.-high heat. Add shallots; sauté 3 min. Add parsnips; sauté 3 mins. Add apple pieces & coriander; stir 1 min. Add 5 cups broth; bring to boil. Reduce heat & simmer until vegetables are very tender, about 25 mins. Cool slightly.

Working in batches, puree soup in blender until smooth, thinning with more broth by 1/2 cupfuls as desired. Return soup to pot; bring to simmer. Season to taste with salt & pepper. Meanwhile, cut remaining apple (with peel) into thin slices. Ladle soup into bowl. Drizzle soup with yogurt. Fan several apple slices on top and serve. Makes 6 servings.

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Money Matters

Rabbi Jay Kelman, C.A.

With Canadian hockey fans facing lots of free time on Saturday nights, what might Jewish law have to say about hiring replacement hockey players?

Jewish labour law maintains that employees, unlike contractors, may quit their jobs on a moment's notice, so as to avoid the feelings of servitude. Similarly, employers may hire whomever they feel will bring them the most profit. While in the modern-day economy, these rights may be somewhat curtailed, the principle of labour mobility is paramount. A person who is unhappy with his or her working conditions can always go on "strike" by quitting, with the understanding that their ex-employer is free to hire replacement workers. Torah law, in theory, forbids the tactics of the modern-day strike, which often involves setting up pickets to prevent "scabs" from going to work.

A Torah-based society would, with some exceptions, look askance at strikes and direct labour disputes to an arbitration panel (beit din). However, what is true in theory is not necessarily so in practice.

In matters of civil law, local (secular) law and custom often supersede Torah law. By entering into an agreement in Canada, we implicitly accept its business mores. Thus, while Torah law stipulates that a worker is to be paid on a daily basis, common practice, and thus Jewish law, accepts that workers are paid less frequently. As our work environment has many established unions with the legal right to strike, Jewish labour law would recognize, and even sanction, strikes for higher wages, improved working conditions and the like.

Rav Moshe Feinstein even goes so far as to rule that a majority vote of the union binds the dissenting minority who are thus enjoined from crossing the picket lines. This is based on the assumption that crossing picket lines will cause the striker to lose his or her livelihood. While the use of physical intimidation is proscribed, the union is free to set other punishments as it sees fit.

However, it appears to this writer that the locked out hockey players are not protected. With an average salary approaching $2 million (US), it's difficult to argue that anybody's livelihood is at risk. Thus, it should follow that, if the situation arises, Jewish law would see no grounds for grievance against players who decide to defy their union and play hockey.

Comments rabbi@byad.org.

By AVRUM ROSENSWEIG

Does Torah have to be boring?

Education, learning and intellectual growth are vital to being Jewish.

Our edge as a people has always been our intellect and ability to use creative thought to maintain and build our communities and the State of Israel. We are the people of the Book, and our sages say that learning Torah is greater than any other Jewish act. The Toronto Jewish community understands this, and therefore invests millions of dollars in day school subsidies.

URBAN WRITER

The odd thing, however, is that despite the investment and the growing student bodies in our day schools, many young people, upon graduation, express little interest in pursuing Jewish learning. This determination, based on my own empirical data and informal survey, is not specific to any one denomination and is very difficult to understand.

Clearly, there are products of our day school system who pursue Jewish study with a vengeance and with determination. However, they are often natural born scholars who embrace intellect the way a numbers genius would pursue mathematics. Learning is a personal drive for them, not a learned passion.

If my conclusions are correct, then what can we do to deal with this challenge? Is it possible that aspects of Torah study are inherently dry and boring and once the chance exists to discard our texts, most of us will? I studied Talmud for a number of years, and frequently nodded off during debates about "neighbours' responsibility to one another should their shared wall collapse in their field." Talmud can indeed be dry.

Perhaps the rampant lack of interest in Torah study among day school graduates stems, therefore, from the course curriculum. Is it possible that Jewish learning might be more attractive to our students if our choice of subjects included dynamic and contemporary issues such as Jewish meditation within prayer, the investigation of halachic (Jewish law) topics like medical ethics within Judaism, or the Jewish understanding of art and music?

Is it also possible that our method of teaching Judaism is lacking the oomph and excitement that would make it compelling and intriguing? Are we highlighting the fascinating process of debate, storytelling and intergenerational argumentation that was crucial in the development of our great writings and teachings?

Or is it possible that, as a result of outdated methods and limited time, our teachers are unable to express their full-blown effervescence and inherent love of knowledge that brought them to this profession? If so, it would be difficult for instructors to develop eclectic and colourful ideas on Torah subjects that might lead to a greater appreciation of our laws, folklore and philosophy.

Our day school system is producing scholars and individuals, many of whom succeed in the upper echelons of their field, including *chinuch*, Jewish teaching. I fear, however, that for the fortunes we expend on Jewish education in our bid to ensure Jewish continuity and a community adept in our culture and learning, the dividends are small and the successes minimal.

As the community and the Jewish world grapple with the exorbitant costs of sending a child to day school (which can exceed $200,000 over the years of study), we should investigate the content of our Jewish day school course selection and the method by which we impart it to our youth.

Programs to achieve these goals are cropping up all over the world, including an intense 26-day retreat for Jewish seekers and potential educators organized by the Brandeis Collegiate Institute in California, which creates an intentional community to explore Judaism through the arts, text study and outdoor education. The potential is vast, and no doubt our intellectual future will be radiant.

Contact avrum@veahavta.org. Help the people of Sudan.

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This Week

National

Senator Grafstein pushes for economic peace plan. *Page 5*

Ex-Shanghai Jews recall wartime experiences. *Page 25*

Winter Fashion

Seasonal beauty tips from Carol Wise. *Page 46*

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Dudu Fisher is coming to Toronto. *Page 50*

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Toronto man in need of a liver. *Page 56*

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Suicide blast in Tel Aviv

Ha'aretz Daily Newspaper Ltd.

TEL AVIV — A suicide bombing rocked the crowded Carmel Market in central Tel Aviv on Monday, killing at least three people and wounding dozens, at least four seriously, fire and rescue officials said.

Witnesses said the ground shook when the blast went off at 11:15 a.m. near a dairy shop close to the intersection of Rambam and Hacarmel streets. The remains of the bomber were found nearby.

The Popular Front for the Liberation of Palestine claimed responsibility for the attack. The suicide bomber was identified as Amar Alfar, 18, from Askar refugee camp in the West Bank city of Nablus.

Samir Abdullah, 45, Alfar's mother, said the people who had sent her son to Tel Aviv were wrong to exploit someone too young to understand the implications of his act. "It's immoral to send someone so young. They should have sent an adult who understands the meaning of his deeds."

Security officials said the bomber arrived with the explosives Sunday night at Abu Dis in east Jerusalem and was planning to carry out the attack in the capital.

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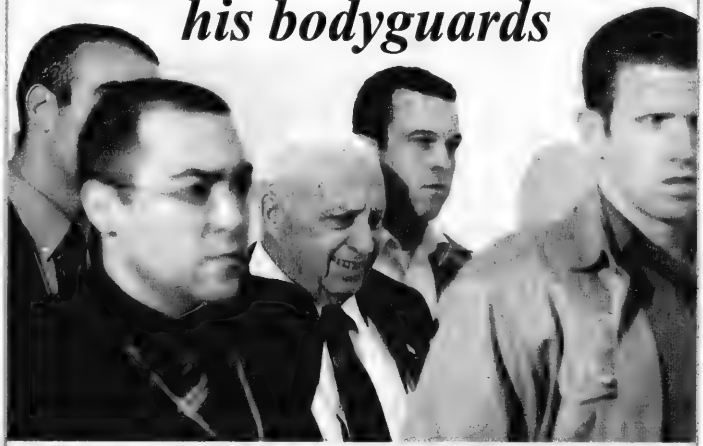
A prime minister and his bodyguards



As the government of Israel continues to advance its plan for unilateral disengagement from Gaza, security officials have reported increased threats against the life of Prime Minister Ariel Sharon. Here we see him surrounded by bodyguards as he made his way toward the Knesset last Tuesday prior to the vote on the disengagement plan. The heightened fear for Sharon's safety comes nine years after former prime minister Yitzhak Rabin was murdered by a disgruntled political opponent on Nov. 4, 1995. *See related articles on page 8 and 42.*

[Isranet photo]

'Israel is not alone'

This is an excerpt from an address by Bob Rae, former premier of Ontario, upon receiving the 2004 Scopus Award from Canadian Friends of the Hebrew University – its highest honour – in Toronto on Oct. 24.

By BOB RAE

We live, I think, in times that could be described as somewhat strange. I find it, personally, incredibly troubling when a Canadian Muslim leader who is a teacher in a Canadian university, an Ontario university, can condone the use of suicide bombers and say that all Israeli men and women over the age of 18 are appropriate targets wherever in the world they may happen to be. That was just last week, on one of our own television programs. This is an absolutely grotesque advocacy of hatred.

If there is good news, and there is some always, in what has taken place, is that what he has said has not gone unnoticed and unchallenged, even within the Muslim community itself. When a Canadian university – universities are supposed to be places in which ideas are discussed and presented, in which opposing views are allowed to be heard, supposed to be bastions of free speech, and of free expression – [does not allow] the former prime minister of Israel to speak on its campus, it means a minority is allowed to dictate who will speak and when. When that happens, something is very wrong in our country.

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Chaye Sarah
Candlelighting: 4:43
Havdallah: 5:48

Greater Toronto Area

Arafat's illness gives Israel hope — please see page 41

News in Brief

CANADA

Bezmozgis Nominated

TORONTO — The Canada Council for the Arts named Toronto writer David Bezmozgis as one of five finalists for a Governor General's award for English language fiction. Bezmozgis was nominated last week for his debut collection *Natasha and Other Stories*, which draws on his family's experiences as Russian Jewish immigrants to Toronto in the 1980s. He is up against four other writers, including literary heavyweight Alice Munro, for the $15,000 prize, which will be awarded in Ottawa on Nov. 16.

WORLD

U.S. Hate Crimes Flat

NEW YORK — There were approximately the same number of hate crimes in the United States in 2003 as 2002, according to FBI statistics. Of the 7,489 hate crimes noted in an FBI report released last week, 1,300 were religion-based crimes, more than 69 per cent of them directed against Jews or Jewish institutions. After the release of the report, the Anti-Defamation League called for expanded federal hate crimes legislation.

Award Policy Altered

LOS ANGELES —The Body Shop said it would change the way it gives awards after it came under fire for giving a human rights prize to an anti-Israel group. The London-based retailer of personal care products pledged to make the changes after a boycott led by Los Angeles-based activists and criticism from the Anti-Defamation League, the *Jewish Journal of Greater Los Angeles* reported. The 2002 award was given to the National Committee for the Defense of the Rights of the Internally Displaced, a pro-Palestinian group that rejects Israel's right to exist. The Body Shop also took down images of the award and the name of the committee from its website.

Reform Rejects Cash

WASHINGTON, D.C. — The Reform movement has urged its U.S. congregations not to take federal funds to secure synagogues. The U.S. government has set aside $25 million to assist "high-risk" non-profit groups with security costs. In a letter to the shuls, the movement said accepting the money would open it up to charges of hypocrisy for fighting for church-state separation on the one hand and accepting federal cash on the other. "We have always been on the front lines of preserving [church-state separation in America] and now, when it is under unrelenting attack, when the Supreme Court has steadily cut back on these protections, it is more important than ever to do so," the letter from the Union for Reform Judaism and Reform's Religious Action Center said. Some Reform congregations have already accepted the money.

ZOA Files Complaint

NEW YORK — Jewish students at the University of California at Irvine are being harassed, intimidated and discriminated against by Muslim students on campus and the school won't stop it, says an official complaint sent by the Zionist Organization of America to the U.S. Department of Education's office for civil rights. The ZOA says that since UC-Irvine receives federal funding, it's obligated under the federal Civil Rights Act to provide an educational environment free from harassment, intimidation and discrimination. The ZOA says that "for the past three years, the environment for Jewish students at UC-Irvine has been hostile, and at times, threatening." Among the incidents cited was one last February in which a Jewish student with an Israeli flag on his lapel was allegedly cursed and threatened with death by a group of Muslim students. The ZOA says the student filed a police report, but the university did nothing in response.

Students Pull Ads Against Anti-Semitism

Ads labelled Jesus and Mary 'Dirty Jews'

PARIS — French Jewish students last week withdrew images featuring Jesus and the Virgin Mary from an advertising campaign against anti-Semitism.

The ad campaign, which featured pictures of the pair with the words "Dirty Jew" scrawled on them, was pulled after the images proved too shocking for Catholics and some Jews. A caption below the pictures read, "Anti-Semitism: what if it was everyone's business?"

The Union of Jewish Students was set to run the ads in national newspapers and on billboards across France last week, but decided to "modify the visuals," a union official told JTA.

The move followed pressure from major Jewish and anti-racist organizations in France, who said the campaign would do more harm than good.

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Lessons of Holocaust influence police training in D.C.

By PAUL LUNGEN
Staff Reporter

When Charles Ramsey arrived in Washington, D.C., in April 1998 to take up the post as chief of the city's Metropolitan Police Department, one of his first visits was to the the city's famed United States Holocaust Memorial Museum.

It was a visit he describes today as a "life-altering moment."

Accompanied by a Holocaust survivor, Irene Weiss, Ramsey toured the museum's displays, photos and a railway car from the period. Weiss told him it was that very kind of car in which she and her family were transported to a concentration camp. He was moved by her description of the hardship in the train, in which prisoners were forced to use a bucket to relieve themselves.

He left the museum "feeling haunted," and returned on his own a short while later to continue his self-education. Something he saw hit particularly close to home: "I saw that the police, local law enforcement, my chosen profession, had played such an important role in the Holocaust," he said.

Delivering the opening lecture of the 24th annual Holocaust Education Week at Adath Israel Congregation, Ramsey said he later implemented a curriculum to train Washington police that employs various lessons of the Holocaust.

As part of recruits' basic training, one day is set aside for a visit to the museum, followed by group discussions. Among the issues discussed by recruits are the role of police in capitulating to Nazi authorities, racial profiling, equal treatment of citizens and the role of police in upholding the rights of all citizens.

Police learn of the effects of removing bedrock human rights and of their role in a free and democratic society. One of the primary lessons of the Holocaust is for police to avoid becoming politicized, to support human rights and to be the first to stand up for society's most vulnerable, Ramsey said.

The Holocaust is an effective learning tool in that it is distant enough so that no one has personal involvement in it, while it is familiar enough to serve as the context in which discussions can take place, he said.

The program has proven so successful, it has been expanded to include experienced officers, while members of the FBI, Maryland State Police and Baltimore Police Department have also used the program.

In other opening night remarks, Rabbi Steven Saltzman said Jews owe Christians an apology for predicting an upsurge of anti-Semitism would follow Mel Gibson's controversial film, *The Passion of the Christ*. That did not happen. Jews today should realize the Christianity practised today in North America is not the same as was in Europe during the Holocaust.

Rabbi Saltzman suggested those who attack Jews will go on to attack others. Applying that lesson to current events, he said radical Islamic terrorists first attacked Israel and Jews and have now unleashed their terror on the rest of the world. He called on all those who believe in civilization to combat "this new fascism rampant throughout the world."

Holocaust Education Week, which runs until Nov. 11, is co-ordinated by the Holocaust Centre of Toronto and UJA Federation.

Corrections and Clarifications

Our Oct. 28 story, "Enrolment down at Toronto Jewish day schools," incorrectly stated that a 17 per cent increase in tuition at Associated Hebrew Schools was one of the two or three smallest increases among the city's 10 largest day schools. The article should have stated that Associated Hebrew Schools' *tuition* of $9,300 is the second- or third-lowest among the 10 largest schools.

In addition, the article referred to a drop in enrolment at several day schools, as well as to an increase at the Toronto Heschel School, from 2002-03 to 2003-04. However, the figures did not include preschool enrolments.

Including preschool, the total numbers for 2003-04 are: United Synagogue Day School: 1,167, down from 1,261 in 2002-03; Bialik Hebrew Day School: 854, down from 856; Leo Baeck Day School: 772, down from 808; Eitz Chaim Day School: 839, down from 871; Heschel: 325, up from 296. Specific data are unavailable for the 2004-05 school year.

The CJN apologizes for the inaccuracies.

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Greater Toronto Area

Soft-hearted, caring voice

From the editor's desk

These are momentous days within momentous times. The pages of history are being inscribed by the actions and decisions of a searching humanity, though they are not quite comprehensible to contemporary ken or understanding.

Israelis grapple with issues that cut to the core of the future they envision for themselves and their society. The vote last week in the Knesset authorizing unilateral disengagement from Gaza and from two communities in the West Bank was a first raw incision in that evolving vision.

Palestinians contemplate their future without Yasser Arafat. The possibility of his demise is no longer remote as he undergoes treatment in a well-secured Paris hospital for undisclosed, but serious ailments.

And Americans – as of this writing – are about to elect a president who, in the best scenario, will require great skill and a great deal of time to fuse together the bitterly cleaved halves of their society.

In Israel, there was a palpable sense of occasion, of a nation at a crossroads, surrounding the vote last week in the Knesset.

Masses of Israelis on both sides of the disengagement divide rallied to express their highest aspirations as well as their deepest fears. They know only too well that, for all the declarations of encouragement from the United States and the finger-in-their-face hectoring from the European Union, they can only count on uncertainty accompanying them as they inch further forward along a hope-lined, but dangerous path.

Prime Minister Ariel Sharon seemed especially aware of the moment. His manner rose above that of the tough, battle-scarred politician to that of the thoughtful, conciliatory statesman. We saw a side of him that has not been much visible behind the prickly shrubbery of the down-low, nasty terrain of Israeli politics. It was, one could say, almost a tenderness that he displayed in three speeches he delivered last week.

The speech he delivered to the Knesset before the disengagement has been excerpted on the Perspectives page of this issue. It soars with an eloquence entirely appropriate for the signal importance of the occasion, but not generally associated with the prime minister's usual verbal comportment.

One part of his speech that we did not have room to excerpt was a reference to a poem by Israeli poet Natan Alterman. It appeared in the portion of Sharon's address in which he speaks directly to the Palestinian people.

"Forty-eight years ago, on the eve of our Independence Day in 1956, against the background of the return of the bodies of 10 terrorists who committed… murderous acts in Israel and who were delivered in wooden coffins to the Egyptians at a border crossing in the Gaza Strip… the poet, Natan Alterman wrote the following:

'Arabia, enemy unknown to you,
you will awake when you rise against me,
My life serves as witness, with my back against the wall,
To my history and my G-d,
Enemy, the power of whose rage,
In the face of those who rise to destroy him…
Will be similar only to the force of his brotherhood
In a fraternal covenant between one nation and another.'

"This was [written] during the time of the terrorist killings and our retaliatory raids."

It was a remarkably revealing reference by the old-warrior prime minister because *it was he* who was asked by *his* prime minister, David Ben-Gurion, to lead those retaliatory raids against the murderous fedayeen.

The day following the vote in the Knesset, Sharon again ascended the Knesset rostrum to commemorate the ninth yahrzeit (Cheshvan 12) of Yitzhak Rabin.

"This Memorial Day must be, and must forever remain, a day of national reckoning. It is a day of renewed commitment to carry out the fundamental duty of every democratic society – to respect the opinion of the other, even when it contradicts our own."

Sharon concluded his remarks with a quote from a speech Yitzhak Rabin delivered to Diaspora Jewry:

"This is a time of painful deliberation and stormy debates. However, it is important that all of us know that, whatever decisions are made, genuine love of Israel rests on them, and in front of our eyes will always be the ancient maxim – all of Israel is responsible for one another. We do not forget for one moment that between those who support our process and those who oppose it – we are all brothers, we are all Jews, and we share one destiny.

"Today, we also do not forget that for one moment. And we do not forget him, Yitzhak. May his memory be blessed."

Later that same day, he attended a memorial ceremony at Rabin's grave at Mount Herzl. Here again, in a highly personal manner marked by remorse and contrition, almost beseeching forgiveness, he appealed to his fallen colleague.

"The disputes were never personal. If, in the heat of the moment, things were said that shouldn't have been, I am so sorry."

There is no doubt that Sharon will find his edgy parliamentary voice when he needs it next in the Knesset to defend his policies. But the soft-hearted, caring voice we heard last week was too moving and too effective to ignore. *–MBD*

SeeJN

***LET MEMORY SPEAK*: Grade 6 students from United Synagogue Day School recently attended a special presentation of the documentary *Let Memory Speak,* an award-winning film that deals with the experiences of child survivors before World War II and during the Holocaust and liberation. The film's director, Batya Bettman, a child survivor, spoke of her experiences and a discussion followed the screening. The students asked Bettman some well-thought-out questions. From left are Joshua Tenenbaum, Sara Kahn, Cortney Kideckel, Yael Chapman, Orli Matlow, Sydney Kelman, Sariana Zatzman, Batya Bettman, Rebecca Samuel.**

Senator pushes economic peace plan for Mideast

By PAUL LUNGEN
Staff Reporter

Senator Jerry Grafstein is pushing a peace plan for the Middle East that sidesteps the region's political quicksand and focuses instead on free trade and economic development as a means of defusing regional tensions.

Senator Jerry Grafstein

Grafstein, treasurer of the parliamentary wing of the Organization for Security and Co-operation in Europe (OSCE) has introduced his plan at meetings of the 55-nation body as well as at a prestigious think-tank in England.

Speaking recently at the Wilton Park Conference in West Sussex, England, Grafstein argued that the Arab world suffers from deficits in jobs, economic progress, foreign investment, productivity and freedom, and lacks the benefits of a civil society. GDP growth in the Arab Middle East is stagnating and Arab states are falling further and further behind other countries in any measure of economic success, he said.

The solution is to modernize their economies through the creation of a free trade zone in the region. History shows that trade leads to liberalization of society, growth in the rule of law, creation of civil society and eventually democracy, he said.

"Let the movement to free trade start the engine of growth and prosperity," he told the conference. "That is our hope. That is our surest hope and quickest way to achieve peace and prosperity for all in this troubled region."

The conference brought together 47 senior officials from Muslim countries along with a handful of guests from Canada, the United States and Europe. In three days of meetings with Arab interlocutors, Grafstein said condemnations of Israel rarely came up. Instead, the Arab officials were interested in ideas on how to pull their countries out of their economic malaise and address their growing populations of unemployed youths.

Grafstein found "when you talk about the economic side, it's open. If you talk about politics, ideology intrudes."

He urged fellow legislators to lead their parliaments "in galvanizing free trade initiatives throughout the Mediterranean region bilaterally and multilaterally within their own states."

Grafstein later attended an OSCE meeting in Rhodes, Greece, at which he again made his pitch for "economics before politics." He called for creation of a "Middle East Economic Commission," which would gather economic data, establishment of a special investment bank to modernize lagging Arab economies, the removal of intra-Arab trade barriers, and for the European Union to reduce its members states' agricultural tariffs.

Canada, he told the meeting, can play a role by negotiating free trade agreements with Jordan, Morocco, Algeria and Lebanon.

Grafstein believes his message has struck a chord. Since the meeting in Rhodes, he has been invited to speak in Egypt and he has received many letters from Arab parliamentarians who "want to open an economic dialogue."

The senator believes these Mideast lawmakers recognize "the only way to modernize their economies is through free trade and pluralism."

And while he often heard the stock phrase that the root of the region's problems lay in the Israeli/Palestinian conflict, the Israeli delegation at Rhodes circulated at meetings and were not booed when they spoke.

Grafstein, who has also led OSCE efforts to address the troubling surge in anti-Semitism in recent years, said a resolution he introduced on that issue in the Canadian senate has bogged down and shows no signs of being adopted.

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Elmasry's remarks no surprise to Israeli diplomat

By PAUL LUNGEN
Staff Reporter

While the sensibilities of the Canadian public may have been jarred by Mohamed Elmasry's shocking justification of the terrorist murder of Israeli civilians, Israeli Consul General Ya'acov "Cobie" Brosh was far from surprised at Elmasry's views.

On the contrary, the kind of sentiment expressed by Elmasry, who heads the Canadian Islamic Congress (CIC), is all too familiar to him. As a member of the Israeli foreign service, Brosh served for eight years in Egypt and later headed the Israeli Foreign Ministry's Palestinian affairs division. Brosh said he has become quite familiar with the kind of rhetorical excess that marks public discourse in the Arab world and that Elmasry displayed on Canadian television.

"It's the first time Canadians hear what we hear every day in the Middle East," he said.

Palestinian television stations, which are controlled by the Palestinian Authority, regularly incite violence and murder of Israelis, and have done so for years, Brosh said.

Moreover, Palestinian youths are indoctrinated from a young age, through various media and even comic books "to dream of becoming a *shaheed* [martyr], a Muslim terrorist, and kill as many Jews as possible.

"To hear it in Canada is a new phenomenon."

Brosh was referring to comments made by Elmasry during an appearance last month on the *Michael Coren Show* on Crossroads Television. Elmasry, a professor at the University of Waterloo who was born in Egypt, said all Israelis over the age of 18 are legitimate targets for Palestinians opposed to Israeli occupation.

Later, he published a letter regretting the statement and offered to resign from the CIC. But the organization, whose membership numbers remains obscure, refused to accept his resignation.

Around the same time as Elmasry's outburst, media reported that in Vancouver, a Muslim spiritual leader, Sheikh Younus Kathrada, told his congregation that Jews were "the brothers of monkey and swine."

Brosh said even that level of rhetoric "is not original. You hear it in Gaza mosques from the imams [prayer leaders]. There is one difference. There we were called children of monkeys and swine."

Comments common in Mideast

Brosh rejected Elmasry's clarification in which he suggested he was merely expressing a viewpoint prevalent among Palestinians. "I think Elmasry thinks like that," he said.

Elmasry's comments certainly caught the attention of Israelis living in Canada, but Brosh does not believe they now have a greater fear for their security.

Ed Morgan, president of Canadian Jewish Congress, said he was heartened by the rebuke of Elmasry delivered by other Arab and Muslim groups, and he suggested the CIC probably doesn't represent anyone beyond Elmasry and a handful of supporters. It's not a surprise the CIC rejected his offer to resign, he said.

Congress, however, is concerned that Elmasry had achieved a fairly high profile in the mainstream media and was sought for comments on the Middle East. He also writes a monthly column for the *Globe and Mail*.

Congress has known for some time that the CIC possesses "radical views," Morgan said.

Last February, Congress exchanged letters with the CIC over an article, "The Slave Named Bilal," which appeared in the CIC's *Friday Bulletin* publication.

In writing a commentary to coincide with Black History Month, Wahida Valiante, national vice-president of the CIC, argued that racial superiority was a "Jewish concept" arising from the description of Jews as chosen people. "Unfortunately, the Jewish idea of being 'chosen' not only institutionalized racism, but also set a terrible precedent for human history in general, where racial superiority claims became the norm," she wrote.

Rachael Turkienicz, a professor of Jewish studies and education as well as an officer of Congress' Ontario region, wrote to Valiante pointing out she had "badly misinterpreted the concept of 'the chosen people,' which in fact refers to the relationship between Jews and God.

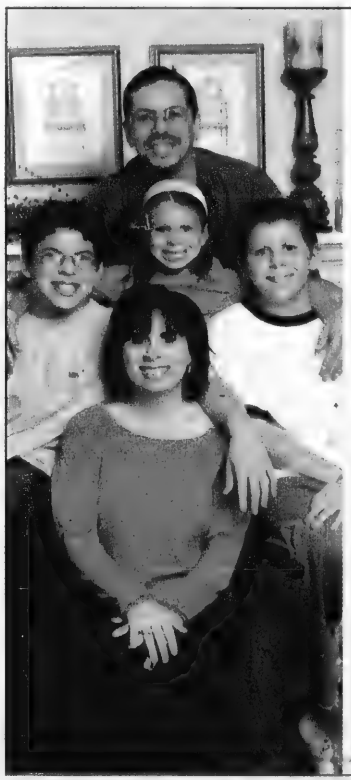
"It certainly does not connote 'racial superiority,'" Turkienicz said. The article was guilty of deploying "a purportedly anti-racist message in the cause of its own prejudice," she added.

In other developments, the president of the University of Waterloo, David Johnston, denounced Elmasry's remarks as "abhorrent and alarming" and called on the school's dean of science to investigate the incident. The review could lead to a letter of reprimand, suspension or dismissal, a university spokesperson said.

Meanwhile, police began an investigation to determine whether Elmasry's comments could result in hate crimes charges.

Community activist Shirley Anne Haber called on supporters to begin a letter-writing campaign to call for Elmasry's resignation from the CIC.

A group called United Israel Action Committee planned a protest rally at the CIC's office in Kitchener over the weekend, said the group's spokesperson, Meir Halevi.



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Panel stresses need to help AIDS victims in Africa

By CAROLYN BLACKMAN
Staff Reporter

By 2010, 25 million children in Subsahara Africa will have lost their parents to AIDS, says Larry Gillman, a member of Africa AIDS Support of the Kawarthas (AASK).

"In Zimbabwe, 30 per cent of the population has HIV/AIDS, and they have no facilities to fight it. [The disease] is a death sentence in that part of the world," he said at a recent multi-faith panel discussion sponsored by Ve'ahavta, the Canadian Jewish Humanitarian Relief Committee.

Also on the panel, held at the First Narayever Congregation, was Rev. Bill Peacock, a United Church minister who worked as a Ve'ahavta volunteer in Zimbabwe; Jennifer Reid, a midwife and women's health consultant who travelled to Zimbabwe twice to teach clinical midwifery; and Sarah Zelcer, Ve'ahavta's director of education and assistant director of international programs.

Gillman, president of the Beth Israel Synagogue in Peterborough, who will be making his first visit to Zimbabwe's Howard Hospital in November, said they formed AASK after some shul members were invited to a session on AIDS in Africa by a friend who had volunteered at the Salvation Army hospital, where Ve'ahavta volunteers have been working since 1998.

"What I heard shocked me. I had a new awareness that something had to be done.

"The facts are that HIV/AIDS is the worst plague ever to hit mankind. It has killed more people than all the world wars combined."

At the hospital, 90 per cent of the patients and 50 per cent of the nurses are HIV positive, he said. "With an operating budget of only $45,000 a year, the hospital operates with little drugs, medical supplies or equipment."

Almost 2.4 million people (8,000 people a day) will die in Subsahara Africa of AIDS this year, Gillman said. "[At that rate] Peterborough would be wiped out in nine days."

The Holocaust and AIDS are parallel stories, he said. "The six million Jews who died had waited for help, but it was not there. We can't say 'never again' and not do something."

Almost 2.4 million will die in Subsahara Africa of the disease this year

By being part of a multi-faith team, Gillman said, "our congregation has opened itself up to the world. We have made links to other faith communities and have gotten people thinking about supporting a broader community than Peterborough."

Jennifer Reid said the crisis of AIDS is so massive that it has to compel us to rise against religious differences.

"My compulsion with AIDS and Africa is what I know firsthand. We have reached the point where my chance of having a healthy baby is one million times greater than someone in Africa. That is a huge disparity, and as a midwife, I can't live knowing that the disparity exists.

"Birth is important, and no matter how big the crisis, it is important that babies be born with skill and with as much gentleness as possible."

It is an inspiration to her, she says, to see HIV positive midwives deliver HIV positive babies.

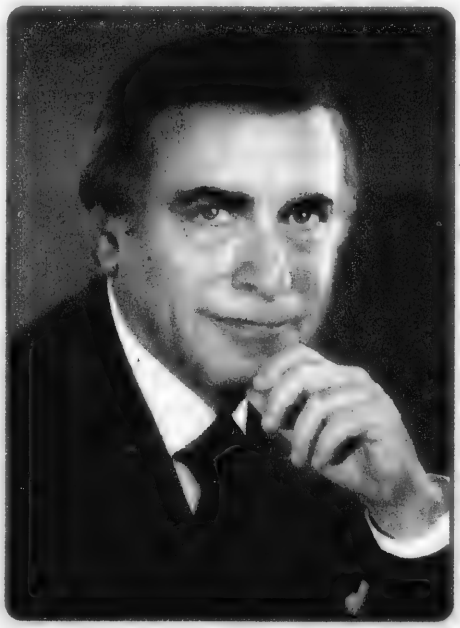
"I feel a sense of shame when I tell them that we have drugs, and that our babies do not die of HIV. It is ironic for me to bear witness to my own privilege and wealth. I feel the need to bear witness to you what is going on there."

Zelcer told the crowd that volunteers can help out locally as well. "We can speak at groups or collect supplies. There are many things we can do."

She introduced seven-year-old Paige Pedlar of Whitby, who, after watching a television program about orphans in Africa, wrote a book called *Who Will Cuddle Them When They Sleep?*

Paige was so moved by the plight of children her age who no longer have parents that she wrote the book to raise money for Howard Hospital.

Avrum Rosensweig, executive director and founder of Ve'ahavata, said the "whole message of tonight is that there is no difference between them and us. It is a message to all of us to do something. We are challenged to the responsibility. There is no way any of us can put our head in the sand."



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The ninth yahrzeit

Today, Nov. 4, is the ninth anniversary of the slaying of Israel's former prime minister, Yizhak Rabin. The yahrzeit fell last week on the 12th day of the month of Cheshvan. One would have expected that the occasion in Israel would have been marked by a national mood of sombre introspection and pained recollection. It was indeed that, but it was also, ominously, much more. As JTA reporter Dina Kraft observed, "the mood in Israel is raw and charged."

In an irony that perhaps only God understands, Rabin's yahrzeit began at sundown on the very day the Knesset voted to approve Prime Minister Ariel Sharon's plan to withdraw from the Gaza Strip. Once again, the political divide in the country has led to a worrisome, potentially dangerous societal divide.

Sharon now travels under a reinforced canopy of security because of the mounting threats against his life. The photo on the front page of this week's paper graphically illustrates the steel-wired extent of that canopy. The fact the prime minister is surrounded by a four-sided phalanx of protectors in the precincts of the Knesset itself rather than in the open air of the streets of the country lends a profound sense of melancholy to the photo. For once again, a prime minister of Israel must be protected from possible harm at the hands of co-religionists, as well as Arab terrorists.

Last weekend, nearly 80,000 Israelis gathered in Tel Aviv to observe Rabin's yahrzeit. In a determined effort not to polemicize the event, organizers refused to give the podium to partisan politicians. Speeches addressed the need for mutual respect and unity.

Former Ashkenazi chief rabbi Yisrael Meir Lau pleaded with the large assembly. "We must learn to live here together, all of us, despite our differences and disputes." The former chief rabbi compared the State of Israel to Noah's Ark, urging the people to find a way to live in peace inside the one life-sustaining boat.

Actress Osnat Giladi, whose son was killed while serving in the Gaza Strip this past year, appealed for compassion and understanding of one for the other.

"May we all understand that life is a supreme value. Grief has taken positions in too many homes in this country. Too many families will never again smile a full and true smile. Their happiness will always include sadness. Let us believe that from the pain will rise a strong people who will remember to keep the Bible's command: 'Thou shalt love thy neighbour.'"

Because, in many respects, our Diaspora community is but a mirror that reflects, in miniature, the ethnic, social, political and religious diversity of Jewish life in Israel, we, too, must be careful to tolerate and encourage respectful intra-communal disagreement while abhorring destructive intra-communal division.

The ninth yahrzeit of the assassination of an Israeli prime minister at the hands of another Jew is the most fitting moment to recommit to the principle that mutual respect and responsibility should govern how we engage with our political adversaries.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Editorial Advisory Board: Irving Abella, Michael Brown, Sandra Brown, Donald Carr, Paul Cooper, Rabbi Elyse Goldstein, Zac Kaye, Igor Korenzvit, Lou Ronson, Jacques Sayegh, Mike Shriqui, Ron Somogyi, Pamela Medjuck Stein, Rabbi Reuven Tradburks

BJE responds to enrolment story

As the chair of the UJA Federation Board of Jewish Education, I wish to voice my concern regarding the article "Enrolment down at Toronto Jewish day schools" (*CJN*, Oct. 28).

I have criticisms of both fact and form, and wish to comment on the latter first. On a topic of such importance, I would have preferred an article that was written with a greater degree of care regarding sources of information. Quoting figures (with some errors) in the same breath as unsubstantiated anecdotal material is grossly misleading to the public. The mix of those two very different kinds of information in one article makes it seem that they have equal weight and authority.

Now to the facts. It is true that global day school enrolment is down, but there are no simple explanations from any quarter. The high cost of Jewish schooling is undoubtedly a factor, but any study of exit interviews will demonstrate other factors as well. It is also the case that the school statistics, in themselves, are not as useful as the enrolment vis-a-vis the total age cohorts of the Jewish population. The article's pre-occupation with anecdotal speculation in lieu of hard analysis does not do justice to a topic of great concern to all of us.

With regard to the role of UJA Federation and its Board of Jewish Education (BJE) in tuition subsidy, the article errs grossly in its facts. The current total for tuition subsidy in our budget is $7.8 million dollars, not the $7 million cited. That huge sum is our largest domestic allocation and a point of pride in our community. It is not sufficient and it is the constant concern of dozens of layman and professionals in our community who labour at finding additional funds and other funding options to further reduce the tuition load.

We are especially offended, in the middle of the UJA campaign, that one could even imagine a scenario that your reporter wrote about, attributed to an unnamed source, with regard to the allocation of $900,000 extra dollars to the tuition subsidy fund as a gesture of "embarrassment" because of UJA Federation's Tomorrow Campaign. Instead of listening to innuendo and rumour, if the reporter had talked to the people who struggled for that increase in the face of many other legitimate needs, he would have learned the simple truth. I was a party to those discussions and can tell you clearly that I never heard any reference to a comparison between the operational needs of the community and its capital campaign. Anyone who is close to community life and its voluntary fundraising techniques knows that these two areas of concern are both legitimate, complement each other and do not compete for the same dollars.

The role of the BJE, as an arm of this federated community, is to enhance Jewish education in all of its manifestations, both in quantity and in quality. Good Jewish citizens, lay and professional, give their time and energy to study the issues carefully and to plan accordingly. It is a heavy responsibility and we welcome dissent, dialogue and constructive criticism – you should see our meetings! – but not disinformation.

Baila Lubek
Chair, UJA Federation Board of Jewish Education
Toronto

* * *

An insult to all Canada

As the executive director of the Jewish War Veterans of Canada, I speak on behalf of all Jewish veterans when I say we are appalled by the call to murder Jews by the Islamist cleric Sheik Younus Kathrada in Vancouver and the academic from the University of Waterloo, Mohamed Elmasry, who is the president of the Canadian Islamic Congress ("Muslim leaders' comments spark outrage," *CJN*, Oct. 28).

How dare Kathrada insult the entire population of Canada by referring to people who fought, bled and died for this country as pigs and monkeys. In fact, Jews served valiantly, fought and died in this land before this was a country. Jews helped create this land that has welcomed many millions to its shores to live in freedom and security. Jews helped develop Canada into one of the best countries in the world to live. Jewish blood, sweat and tears have been shed to help our country grow and take its place with other honourable nations.

Kathrada has no sense of history. In referring to us as descendants of pigs and monkeys, does he not know that the father of his religion and the father of the Jews is the same Abraham?

These individuals are not only singling out the Jews. They have Christians in mind as well. The truth is that the Islamists have not yet forgotten or forgiven the Christians for the Crusades. They say this over and over again. Many people think that this is a passing fad. Adolf Hitler, too, was thought of as a passing fad.

The Islamists are the true enemies of democracy and freedom.

I think that Islamists who make the inflammatory statements are in the minority of the total Muslim population in Canada. If this is the case, then why do we not see and hear condemnation of these statements from more of the 600,000 Muslims living in Canada?

We demand that Kathrada and Elmasry be prosecuted to the full extent of the law for inciting hatred and inciting others to murder. We, who helped create this country, see that our efforts are threatened and we must again stand up and fight those who would bring our beloved Canada down into the dark abyss.

Lou VanDelman
Executive Director, Jewish War Veterans of Canada
Toronto

* * *

Our votes should be up for grabs

I couldn't agree more with the recent article calling on Jews to rethink their political alliances ("We need to think clearly about Islamism," *CJN*, Oct. 6). Every Jewish vote must be up for grabs to the party who is most favourable to Israel. As a Jew, I wish I had the luxury of debating native rights, border trade or health care, but I don't. Mankind's frequent tendency to express distrust of Jews has robbed me of this luxury. I'm reminded quite often of this when remarks such as "You people are all the same" or "I jewed you down" slip off the tongue of an unsuspecting conversationalist.

You see, I'm a Jew with an Arab surname, an Italian-looking visage and an assimilated nature. I probably hear remarks that most Jews don't.

Why should the Liberals care about their deplorable voting record in the UN when the "Jewish" ridings are safe Liberal seats. Why care? We Jews don't seem to.

We must vote as a bloc. Our loyalties must change with the policies and loyalties of the parties.

Jonathan Mansoor
Toronto

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Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

'Unite at this decisive hour'

The following is an excerpt from Prime Minister Ariel Sharon's address to the Knesset in the debate on the disengagement plan, Oct. 25, 2004, translated from Hebrew.

Mr. Speaker, Members of Knesset:

This is a fateful hour for Israel. We are on threshold of a difficult decision, the likes of which we have seldom faced, the significance of which for the future of our country in this region is consistent with the difficulty, pain and dispute it arouses within us.

You know that I do not say these things with a light heart to the representatives of the nation and to the entire nation watching and listening to every word uttered here in the Knesset today. This is a people that has courageously faced, and still faces, the burden and terror of ongoing war, which has continued from generation to generation; in which, as in a relay race, fathers pass the guns to their sons; in which the boundary between the frontline and the home front has long been erased; in which schools and hotels, restaurants and market places, cafes and buses have also become targets for cruel terror and premeditated murder.

Today, this nation wants to know what decision this House will make… For me, this decision is unbearably difficult. During my years as a fighter and commander, as a politician, as a member of Knesset, as a minister in Israel's governments and as prime minister, I have never faced so difficult a decision.

I know the implications and impact of the Knesset's decision on the lives of thousands of Israelis who have lived in the Gaza Strip for many years, who were sent there on behalf of the governments of Israel, and who built homes there, planted trees and grew flowers, and who gave birth to sons and daughters who have not known any other home. I am well aware of the fact that I sent them and took part in this enterprise, and many of these people are my personal friends. I am well aware of their pain, rage and despair. However, as much as I understand everything they are going through during these days and everything they will face as a result of the necessary decision to be made in the Knesset today, I also believe in the necessity of taking the step of disengagement in these areas, with all the pain it entails, and I am determined to complete this mission.

I am firmly convinced and truly believe that this disengagement will strengthen Israel's hold over territory that is essential to our existence, and will be welcomed and appreciated by those near and far, reduce animosity, break through boycotts and sieges and advance us along the path of peace with the Palestinians and our other neighbours.

I am accused of deceiving the people and the voters because I am taking steps that are in total opposition to past things I have said and deeds I have done. This is a false accusation. Both during the elections and as prime minister, I have repeatedly and publicly said that I support the establishment of a Palestinian state alongside the State of Israel. I have repeatedly and openly said that I am willing to make painful compromises in order to put an end to this ongoing and malignant conflict between those who struggle over this land, and that I would do my utmost in order to bring peace…

As one who fought in all of Israel's wars, I have learned from personal experience that without proper force, we do not have a chance of surviving in this region, which does not show mercy towards the weak. I have also learned from experience that the sword alone cannot decide this bitter dispute in this land.

I have been told that the disengagement will be interpreted as a shameful withdrawal under pressure, and will increase the terror campaign, present Israel as weak and show our people as a nation unwilling to fight and to stand up for itself. I reject that statement outright. We have the strength to defend this country, and to strike at the enemy that seeks to destroy us.

And there are those who tell me that, in exchange for a genuine signed peace agreement, they too would be willing to make these painful compromises. However, regrettably, we do not have a partner on the other side with whom to conduct genuine dialogue in order to achieve a peace agreement. Even past prime ministers of Israel who declared their willingness to relinquish the maximum territory of our homeland were answered with fire and hostility.

Recently, the chairman of the Palestinian Authority declared that "a million *shaheeds* [martyrs] will break through to Jerusalem."

In the choice between a responsible and wise action in history, which may lead to painful compromise and a "holy war" to destroy Israel, Yasser Arafat chose the latter – the path of blood, fire and *shaheeds*. He seeks to turn a national conflict that can be terminated through mutual understanding into a religious war between Islam and Judaism, and even to spill the blood of Jews who live far away.

Israel has many hopes and faces extreme dangers. The most prominent danger is Iran, which is making every effort to acquire nuclear weapons and ballistic missiles, and establishing an enormous terror network together with Syria in Lebanon.

And I ask you: what are we doing and what are we struggling over in the face of these terrible dangers? Are we not capable of uniting to meet this threat?

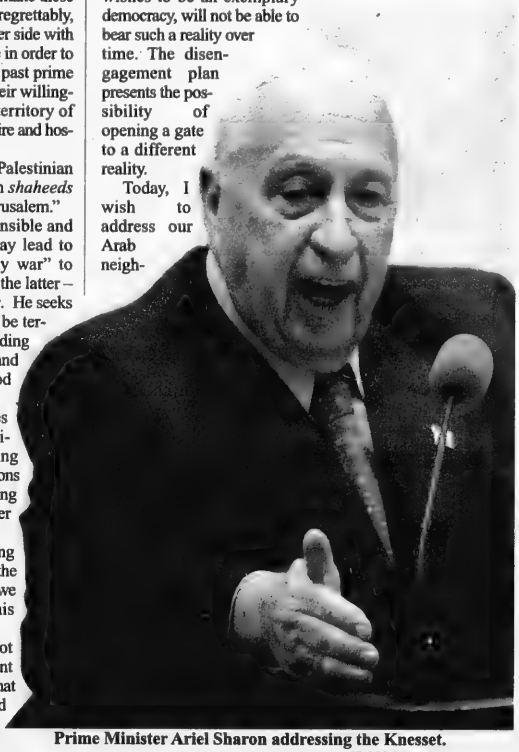
The disengagement plan does not replace negotiations and is not meant to permanently freeze the situation that will be created. It is an essential and necessary step in a situation that currently does not enable genuine negotiations for peace. However, everything remains open for a future agreement, which will hopefully be achieved when this murderous terror ends and our neighbours realize that they cannot triumph over us in this land.

Mr. Chairman, with your permission, I will read several lines from a famous essay which was published in the midst of the Arab Revolt of 1936 – and we must bear in mind that the Jewish community in Israel numbered less than 400,000. This essay by Moshe Beilinson was published in *Davar*: "How much longer? People ask. How much longer? Until the strength of Israel in its land will condemn and defeat in advance any enemy attack; until the most enthusiastic and bold in any enemy camp will know; there are no means to break the strength of Israel in its land, because the necessity of life is with it, and the truth of life is with it, and there is no other way but to accept it. This is the essence of this campaign."

I am convinced that everything we have done since then confirms these emphatic words.

We have no desire to permanently rule over millions of Palestinians who double their numbers every generation. Israel, which wishes to be an exemplary democracy, will not be able to bear such a reality over time. The disengagement plan presents the possibility of opening a gate to a different reality.

Today, I wish to address our Arab neighbours. In our Declaration of Independence, in the midst of a cruel war, Israel… extended its hand in peace to those who fought against it and sought to destroy it by force, and I quote: "We appeal – in the very midst of the onslaught launched against us now for months – to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the state on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions."



Prime Minister Ariel Sharon addressing the Knesset. [RNS/Reuters photo]

A long time has passed since then. This land and this region have known more wars, and have known all the wars between the wars, terror and the difficult counter-actions undertaken by Israel, with the sole purpose of defending the lives of its citizens. In this ongoing war, many among the civilian population, among the innocent, were killed. And tears met tears. I would like you to know that we did not seek to build our lives in this homeland on your ruins…

We were attacked and stood firm, with our backs to the sea. Many fell in the battle, and many lost their homes and fields and orchards and became refugees. This is the way of war. However, war is not inevitable and predestined. Even today, we regret the loss of innocent lives in your midst. Our way is not one of intentional killing…

Members of Knesset, with your permission, I wish to end with a quotation from [former] prime minister Menachem Begin, who at the end of December 1977, said on this podium:

"Where does this irresponsible language come from, in addition to other things which were said? I once said, during an argument with people from Gush Emunim, that I love them today, and will continue to like them tomorrow. I told them: you are wonderful pioneers, builders of the land, settlers on barren soil, in rain and through winter, through all difficulties. However, you have one weakness – you have developed among yourselves a messianic complex.

"You must remember that there were days, before you were born or were only small children, when other people risked their lives day and night, worked and toiled, made sacrifices and performed their tasks without a hint of a messianic complex. And I call on you today, my good friends from Gush Emunim, to perform your tasks with no less modesty than your predecessors, on other days and nights.

"We do not require anyone to supervise the kashrut of our commitment to the Land of Israel!

"We have dedicated our lives to the Land of Israel and to the struggle for its liberation, and will continue to do so."

I call on the people of Israel to unite at this decisive hour. We must find a common denominator for some form of "necessary unity" that will enable us to cope with these fateful days with understanding and through our common destiny, and that will allow us to construct a dam against brotherly hatred, which pushes many over the edge. We have already paid an unbearably high price for murderous fanaticism. We must find the root that brings us all together and must carry out our actions with the wisdom and responsibility that allow us to lead our lives here as a mature and experienced nation. I call on you to support me at this decisive time.

Thank you.

The wounded healer

We all remember the nicks and scratches of childhood.

I vividly remember one incident in the third grade after a schoolyard fight when two friends ignored me through the rest of recess. As we walked back into school, one of them pointed to me and said, "We aren't talking to Chaim. He's not normal. He doesn't have a father, and anyone who doesn't have a father must be crazy." The remark really hurt. It's never enjoyable to be an orphan, but the cruel schoolyard teasing poured salt into an open wound.

Rabbi Chaim Steinmetz in Montreal

What is remarkable is how the pain of childhood misfortune persists. Absent or abusive parents, deprivations, sibling rivalries and many other issues remain a part of us dozens of years later. And we spend a lifetime searching for relief from lingering wounds.

The search may take us in many directions. The self-help section of the bookstore. Comfort food. Scotch. Shopping "therapy." Psychologists. Kabbalah water. Prozac. We open up. We let it out. We bear down. We move on. And in fact, some of the legitimate techniques (and even some of the phony ones) actually help.

But what's fascinating is that some of the emotionally wounded are drawn to help others, reaching beyond their own pain to extend a helping hand. They become what Henri Nouwen, the French theologian, calls "wounded healers."

The wounded healer uses his own suffering as a source of healing. He realizes certain scars are permanent, and that even the best therapies leave a residue of pain. So he searches for a positive response to suffering, and finds it in kindness and altruism. His own pain becomes a guide for healing others. And in helping others overcome broken hearts, the wounded healer also finds some redemption from his own suffering.

Jews have always been wounded healers, inspired by negative experiences in our history to repair the world. Abraham the nomad becomes exceptional at hospitality. The nation that suffered as outsiders in Egypt take the stranger as its special responsibility. And the wandering exile searches constantly for the redemption of the entire world.

Immediately after the August suicide bombings in Be'er Sheva, I visited Siroka Hospital there. The emergency room ambulance, the same one that had carried injured victims of the previous day's bombing, bore the following inscription:

"Given by the wife and children of Benzion Rosenswajg, of Melbourne, on the occasion of his 90th birthday, 6 August, 2004. And in memory of his wife Sarah Chana, children Yechiel Shlomo and Yitzchak Meir and siblings Nathan Moshe and Feige, who perished in the Holocaust."

I know nothing else about Mr. Rosenswajg. But when I saw that ambulance, I realized he is a wounded healer, transforming tragic memories into the gift of life.

Just say no to the violence veto

Last month, students mobbed Quebec Premier Jean Charest, forcing him to cancel a speech at the Université de Montréal.

After being hustled to a side office, Charest meekly presented the award he had been invited to give there. Police made no arrests. Reporters downplayed the riot. And professors, typically, were silent.

Gil Troy in Montreal

This display of university – and governmental – cowardice occurred while controversy raged over Concordia University's decision not to welcome former Israeli prime minister Ehud Barak to speak on campus. Although their decision was also wrong, Concordia administrators have the right to feel somewhat wronged. They overreacted to a perceived threat – and made headlines nationwide. U de M administrators, and the province's premier, underreacted to a real menace, and everybody yawned.

The Université de Montréal outrage shows that the media unfairly pitted the Jewish students who invited Barak against Concordia University, which offered to co-sponsor the speech off-campus. As Concordia's president, Frederick Lowy, recently acknowledged, "The key issue is when and how will the campus be able to welcome international statesmen like Barak." The true culprits are the unidentified hooligans holding Concordia University hostage.

Shortly after the Barak brouhaha, Palestinian Authority Chairman Yasser Arafat's "legal adviser" spoke, uninterrupted, precisely where Barak was unwelcome and where Israeli Finance Minister Bibi Netanyahu's critics had once rioted. It is clear why no "security risk assessment" emerged – pro-Israel students don't riot. Such imbalance is outrageous. No students should feel penalized for being peaceful. No university, no government, should allow a violence veto to flourish.

What is happening in our universities? Where are the professors to teach students that passion is acceptable, but rioting is not? How can faculty members maintain business as usual when violence reigns? Is our freedom to speak that much less precious than our research grants, class timetables and faculty teas? Do we cave in to student hooligans – or do we indulge them because they reflect the prevailing professorial orthodoxy, and we only protect the freedoms of those who agree with us? Université de Montréal, led by Charest's critics, should invite Charest back. Concordia University, led by Palestinians, should invite Barak to speak on campus. And the faculty should mobilize, marching in academic robes to defend our guests and our values.

Every university president in Quebec should sign a joint letter repudiating hooliganism. Every university senate in Canada should follow the lead of the Brock University senate, which, after the Barak fiasco, asked its administration to "reaffirm its commitment to maintain an atmosphere of intellectual freedom and open debate at our campus, and not capitulate to threats and acts of violence by those who forgo peaceful protest and dissent that are the hallmarks of a civil society."

And where are our political leaders? Quebec's Minister for Public Security Jacques Chagnon justified Concordia's cravenness even as his security forces failed to protect his boss. Can't he connect the dots? When we let goons dominate one corner of society, we surrender everywhere. Is the premier comfortable with the precedent he set, empowering the violent to shut him up whenever they fancy? Is he comfortable operating at the lawbreakers' whims? The protesters should have been ejected from the hall, even arrested, and Charest should have spoken – beginning by passionately championing civility.

To avoid repeats of such events, a governmental commission should examine this epidemic of university incivility, while protecting our universities from mob rule by promising insurance riders, extra security and the expertise necessary to host controversial speakers, even if they are Israeli.

Most university hooliganism today, especially in Quebec, festers on the left, ironically repudiating the liberal trailblazers who forged a more open university with University of California at Berkeley's free speech movement 40 years ago. And while leftist leaders must make special efforts to demonstrate tolerance for the thoughts they hate, no side has a monopoly on intolerance.

This is not a left-right issue. These core values are essential to any civilized society, any democracy, every university. If we cannot learn from one another, we perpetuate the orthodoxies of yesterday, rather than envisioning the new ideas of tomorrow. Without the freedom to disagree agreeably, by appeasing the violent, we cannot claim our campuses are "calm." Shame on us all for being so quiet, and shame on us for forgetting history's lessons, "that today they silence the ones we hate, tomorrow they silence us."

Duking it out with campus anti-Semitism

No one can doubt that the heat has been turned up for Jewish students on university campuses across North America. I say "Jewish" and not "Zionist," because – contrary to what some claim – the rhetorical assaults are aimed not at supporters of Israel alone, but at Jews as such.

Sara R. Horowitz in Toronto

What should we do about it?

Nasty sentiments that in the decades following the Holocaust could be expressed only in hushed voices and in like-minded company now find free and open voice in official university venues – the classroom, student newspapers, campus programs. Jewish students, staff, faculty trade battle stories – things they've read, heard and seen – and share feelings of fatigue, shock, disorientation, disappointment, anger and fear.

Take the ongoing brouhaha at Duke University after an op-ed column appeared in the *Chronicle*, Duke's daily student newspaper, in the wake of last month's controversial conference of the Palestinian Solidarity Movement (PSM) that convened on the North Carolina campus.

Titled "The Jews," the column criticized opposition to the PSM conference. The author characterized the "unprecedented outpouring of pro-Jewish, pro-Israeli support" on the part of Jewish faculty, alumni and staff as a "defiance of free speech at Duke," made worse by being abetted by "a very well-funded and well-organized" Jewish establishment (referring to Duke's Freeman Center for Jewish Life and several Jewish student groups). Referring repeatedly to "the Jews," the column noted their "shocking over-representation" at top-tier universities and their economic and racial privilege.

Using a term popularized by political theorist Norman Finkelstein, whose account of the Holocaust and its aftermath has been debunked by most reputable historians, the column asserted that "the 'Holocaust Industry uses its influence to stifle, not enhance, the Israeli-Palestinian debate, simultaneously belittling the real struggles for socioeconomic and political equality faced, most notably, by black Americans." Further, the writer insisted, "Jewish suffering—along with exorbitant Jewish privilege in the United States – amounts to… a stilted, one-dimensional conversation where Jews feel the overwhelming sense of entitlement not to be criticized or offended."

Several days after running the column, the *Chronicle* published a response from university president Richard Brodhead, in the form of a letter to the editor. Duke university's home page features a link to this letter. The first six paragraphs of the letter praise the participants in the PSM conference, and castigate those who tried to pressure the university to cancel it. The seventh paragraph – five lines, or two sentences, in length – expresses regret at the *Chronicle* column: "The column was headed 'The Jews,' as if Jews were susceptible to group definition, and though its author probably did not mean to, it revived stereotypical images that have played a long-running role in the history of anti-Semitism." The remaining two paragraphs speak in general terms against prejudice.

Since the column appeared, there have been many responses from other Duke students and faculty – op-eds, letters to the editor and internet postings. While a few outdid the anti-Semitism of the original column, most decried anti-Semitism, taking pains to contextualize it historically, to demonstrate why they found the column offensive, to debate the newspaper's rosy picture of the PSM conference, to ask why the columnist accorded only one side of a political debate the right to "free speech." Many letter writers made it a point to identify themselves as non-Jews.

For those of us who study, teach and work on university campuses, the Duke incident points to a way of dealing with anti-Semitism. Education and reasoned argument are the raison d'etre of the academy. We need to develop and employ the knowledge and critical skills to understand when statements and actions are or are not anti-Semitic, and to explain this to others on our campuses. We should be prepared to defend our political positions with reasoned and rational arguments, not labelling, and demand the same from others. When necessary, we should be ready to demonstrate to friends, colleagues, classmates why certain statements go beyond political disagreement and constitute bigotry or hate speech.

Duking it out through civil discourse and reasoned argument is neither easy nor comfortable. But not to do so would be to cede the argument to the ignorant and the malevolent. And we cannot afford to do that.

The Kirshner File

Israel is approaching a fateful moment

Israel moved a step closer last week to a unilateral withdrawal from the Gaza Strip and a handful of settlements in the northern West Bank as the Knesset passed Prime Minister Ariel Sharon's disengagement plan by a margin of 67 to 45, with seven abstentions. But Sharon paid a heavy price for his putative victory. In keeping with the Likud's previous rejection of a pullout, 17 out of 40 Likud Knesset members voted against the proposal, throwing Sharon's party into disarray yet again. In anger, Sharon fired two ministers, notably the outspoken hawk Uzi Landau. Meanwhile, four of Sharon's senior cabinet ministers, including Finance Minister Benjamin Netanyahu, his rival and heir apparent, threatened to resign within two weeks unless he called a national referendum. Sharon refused to comply with their demand, describing it as a stalling tactic to derail his plan.

Sheldon Kirshner in Toronto

Should Netanyahu and his colleagues make good on their threat, and should the pro-settler National Religious Party also leave his coalition government, Sharon would be left with just over 50 Knesset seats. He would then be forced to either form an alliance with the Labor party – which supports a withdrawal – or call new elections.

The position Sharon finds himself in brings to mind the untenable situation his predecessor, Ehud Barak, faced in the summer of 2000. Having decided to negotiate a final status peace agreement with the Palestinians at the Camp David summit, Barak so alienated right-wing ministers opposed to his vision of territorial compromise that they staged a palace revolt. Barak had no alternative but to seek a fresh mandate from the electorate. Even if Sharon outmanoeuvres his critics and survives this crisis, the passage of his plan is far from assured.

The embattled Sharon faces major hurdles in the bitterly divided Knesset, whose composition is a reflection of the deep ideological schisms within Israeli society. Parliament must still pass legislation authorizing compensation to the settlers – payouts will likely average $330,000 (US) per resident – and evacuation of the settlements, 21 in Gaza and four of more than 100 in the West Bank.

But Sharon, the godfather of the settler movement who is known as "the bulldozer," is determined to prevail. "I will never give in to pressure and threats," he defiantly declared last week.

Sharon unveiled his plan last February after telling Israelis in December that "painful compromises" were required of Israel. Sharon, an ardent opponent of the Oslo accords, reached this conclusion after a series of disquieting events in Israel and much contemplation over Israel's viability as a Jewish state.

He was reportedly shocked by two developments. Four former directors of the Shin Bet – Israel's internal intelligence agency – asserted that he was leading the country to the abyss, and the chief of staff, Gen. Moshe Yaalon, implied that his policy in the territories was counter-productive.

Sharon was also apparently shaken by a letter from several disaffected reserve pilots refusing to take part in missions in the West Bank and Gaza. And he was taken aback by the support for Yossi Beilin's Geneva initiative, which calls for a virtual Israeli pullout from the territories within the context of a two-state solution.

In general, Sharon believes that a withdrawal from Gaza will leave Israel with more defensible borders, ease Israel's growing demographic problem (the Palestinian birthrate far outstrips Israel's) and, in that vein, help preserve its democratic character. He claims that a unilateral withdrawal is necessary because Israel has no reliable partner in Yasser Arafat, the ailing president of the Palestinian Authority who has been flown to France for medical treatment.

Rabbi Avraham Shapira

As well, Sharon was concerned by diplomatic and strategic considerations. He thinks that his plan will relieve international pressure to impose an agreement on Israel, reinforce vital U.S. backing and, in the teeth of fierce Palestinian opposition, enable him to retain major settlement blocs in the West Bank."I am firmly convinced… that this disengagement will strengthen Israel's hold over the territory, which is essential to our existence," Sharon said on Oct. 25 in a veiled reference to the West Bank.

And in a statement designed to placate the Israeli far right, Sharon's close aide and confidant, Dov Weisglass, alluded to Sharon's ulterior motives. "The significance of the plan is the freezing of the peace process," Weisglass told *Ha'aretz*. "Effectively, this whole package called the Palestinian state, with all that it entails, has been removed indefinitely from our agenda… The disengagement is actually formaldehyde."

For the Palestinians, Weisglass' extraordinary candour confirmed their deep-seated suspicion that Sharon pays only lip service to the now dormant internationally sponsored "road map" peace plan and is not serious about a just and lasting peace or supportive of a contiguous Palestinian state.

For his part, Sharon insists that his plan is not a substitute for peace talks, that the status quo is unsustainable and that he is open to negotiations once a trustworthy Palestinian leadership emerges and the terrorism that defines the current intifadah ceases. The Palestinians dismiss his words as mere rhetoric.

Ironically, Jewish settlers may distrust Sharon as much as they distrust the Palestinians. Once a hero in their eyes, he is now regarded as a dangerous adversary who must be stopped in his tracks. As a result, secular and religious nationalists alike have attacked him remorselessly. Two months ago, 185 army officers, former MKs, scholars, scientists and public figures signed a virulent petition denouncing the planned uprooting of the settlers as "a national crime and a crime against humanity" and urging troops not to co-operate. Among the petitioners were Ben Zion Netanyahu, a historian and father of the former prime minister, and Meir Har Zion, the legendary soldier who served under Sharon in the 1950s.

Uzi Landau

Shortly afterward, Nadia Matar, head of the Women in Green group, compared the administrator of the planned disengagement plan, Yonatan Bassy, to a Nazi-era Judenrat official. In late October, Reuven Rivlin, the Knesset Speaker and once Sharon's staunch ally, suggested that he had broken with the principles of Likud and the Land of Israel movement.

The flak from certain rabbinical circles has been just as harsh and relentless. Avraham Shapira – the former Ashkenazi chief rabbi of Israel who now heads the Mercaz Harav Yeshiva in Jerusalem, the incubator of the Gush Emunim settlement movement – issued a stinging proclamation that Jewish soldiers are forbidden to uproot settlements. Taking their cue from him, 60 pro-settlement rabbis signed an open letter endorsing his views, while two Chabad rabbis likened Sharon to a Nazi collaborator and one rabbi compared Sharon's plan to the 1938 Munich treaty (which conceded the Sudetenland to Nazi Germany).

In recent weeks, dozens of rabbis sympathetic to the settlers, including Shlomo Riskin of Efrat, and the leaders of religious kibbutzim, have circulated an open letter expressing their opposition to a mutiny in the army. "Refusal to obey an order given by the government is tantamount to a giant step toward civil war," Rabbi Riskin wrote.

The spectre of civil war, though unimaginable today, has been raised by Sharon, opposition leader Shimon Peres, Defence Minister Shaul Mofaz and Pinhas Wallerstein, a senior figure of the Yesha Council of Jewish Settlements.

"Recently, we have seen a severe campaign of incitement, with intentional calls for civil war," Sharon warned. Peres said he is terrified by the mood gripping Israel. "I am afraid that someone will try to kill the prime minister," he said, echoing a comment by Shin Bet director Avraham Dichter last July that some Jewish extremists want Sharon dead. Speaking on the eve of memorial services marking the ninth anniversary of Yitzhak Rabin's assassination, Mofaz said, "We do not know if there is today another loaded weapon waiting to again strike Israeli democracy." Wallerstein said apocalyptically, "He [Sharon] is determined to lead the country to a split which could degenerate into civil war."

Bassy, the official in charge of evacuating the settlers, contends that the majority will leave their homes in Gaza and the West Bank quietly. But no one can be certain. The settlers and their supporters – a noisy, well-organized minority trying to impose their views on the nation – feel they have been betrayed by Sharon, who has vowed to fight terrorism with all his might and, indeed, has done so by staging continual raids into Palestinian areas.

It's clear that Israel is fast approaching a pivotal junction in its turbulent history, and that its fate may well hinge on what road it takes.

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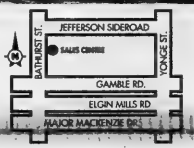

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Jewish studies and a horah, in China

By MORTON WEINFELD

Guest Voice

In mid-October, I participated in an unusual academic conference. The University of Nanjing in China hosted a conference on Jewish studies, the third of its kind. More than 30 academic papers were presented by Chinese and non-Chinese scholars, professors and graduate students. Most of the non-Chinese scholars present were Israeli academics, two were Canadians.

Papers presented by the Chinese scholars ranged from the philology of biblical Hebrew to a study of the German-Jewish philosopher Hermann Cohen to a review of Chinese press coverage in the 1930s of the Nazi persecution of the Jews.

The conference reflected the attempt by Prof. Xu Xin of the University of Nanjing to help solidify the young foundations of academic Jewish studies in China. Xu is even more unusual than this conference. He is a Judeophile of the first rank. His spacious Nanjing apartment could easily be mistaken for a North American Jewish home, replete with a mezuzah, books on Judaism and Judaica artifacts, and photos of him with luminaries such as former Israeli prime ministers Shimon Peres and Yitzhak Shamir, and Nobel Prize-winner, author Elie Wiesel.

The University of Nanjing is now the flagship institution in the area of Jewish studies, with two designated professors, but other programs and courses are being developed elsewhere.

Why Jewish studies in China? There is no pool of Jewish students eager to take courses or to specialize. There are no Jewish donors in China eager to endow Chairs. And one can argue that Judaism and the history of Jews have had no impact on Chinese history and culture, compared to the greater impact of Christian-European and Islamic civilizations.

Nevertheless, there seems to be a genuine curiosity about Jews among educated Chinese. They know the Jews, like the Chinese, are an ancient people, and that Judaism is the precursor of both Christianity and Islam. Perhaps there is something in the Jewish experience applicable to China. The Chinese are attempting to synthesize tradition with modernity. Jews, both in the Diaspora and in Israel, have been rather successful in forging just such a synthesis, with a pluralistic approach. For example, in Israel one finds haredi yeshivot co-existing with modern universities and scientific institutes.

Chinese scholars are researching the few direct Jewish connections to China, where there has never been and is not now any anti-Semitism to speak of. Many educated Chinese know about the old Jewish community in Kaifeng, which originated several hundred years ago and died out in the early 20th century. Many others also know of the later Jewish community in Shanghai, especially the thousands of Nazi-era refugees who fled there before and during the war.

The ongoing dislike of the Japanese may also play a role. The bitterness runs deep and is openly expressed in casual conversation with young Chinese and in the memorial/museum to the 300,000 Chinese killed in Nanjing in 1937 – the Chinese Yad Vashem. The fact that both Jews and Chinese were victimized by the Axis powers of Nazi Germany and Japan may bind Jews and Chinese together as contemporary victims of fascism.

In any case, Israel has been cultivating ties with China for some time. Recently these ties have been commercial and military. The Chinese are also ambivalent about the Islamic Chinese minority on their borders and in their cities. The growth of Jewish studies in China enhances those ties, as some of the younger Chinese scholars have begun to do a year of Jewish studies at Israeli universities, notably Tel Aviv.

During the conference, a concert of Jewish music was organized at the University of Nanjing. More than 1,000 Chinese students packed the hall. There was a surrealistic quality to the event. The band consisted of an ex-pat American Jew working in Nanjing, and four local Chinese musicians. As a band, they were second rate, amateurish, with a decided lack of energy, but they were technically competent and got the notes right. That was enough.

My guess is that for most of the audience, this was their first time hearing these standard Jewish-Israeli-klezmer tunes. (I am still not clear why they came – they were not coerced in any way. Maybe these students are curious about anything that is not Chinese.) But they visibly loved the show. They listened attentively as Xu introduced each selection with some background, and they clapped wildly after each song.

At the end of the concert, several of the visiting professors, including yours truly, climbed on stage to add some needed Jewish dancing, singing and *ruach* to the event, and the audience responded with even more enthusiasm.

For many reasons – from intellectual to geopolitical – it is vitally important to support Jewish studies in Chinese universities. There is a way that diaspora Jews can help. As Xu pointed out, academic books in the area of Jewish studies are in short supply in China.

Many readers of this article may have at home shelves of English language academic or scholarly books dealing with all areas of Jewish studies, notably Bible, Jewish religion and rabbinics, Jewish philosophy, Jewish history, Jewish literature and teaching of Hebrew language. Some books may be duplicates, others may be dated. They are needed here. Perhaps there are also such unused books in synagogue libraries or in the Judaica collection of our universities.

It would be a real mitzvah if readers could put together one or two (or more) boxes of the best of these books and mail them (please absorb the cost) to Prof. Xu Xin, Department of Religious Studies, Nanjing University, Nanjing 210093, China. They are desperately needed in China. Xu will send duplicates he receives to other universities. Please help.

Prof. Xu Xin of the University of Nanjing [Shoshannah Zirkin photo]

Morton Weinfeld is a professor of sociology at McGill University.

Jewish Life

Becoming a Jewish writer

By MARK MIETKIEWICZ

Sholom Aleichem. Naomi Ragen. Philip Roth. You.

So you want to be a Jewish writer.

If you have the Great Jewish Novel inside you and need help to get it out, there are people who want to help you get it on paper – or onto the web. November is Jewish Book Month, and now is the time to end the procrastination and excuses. Here are some Internet resources to help you out.

Start off by joining the discussions area at JBooks.com, The Online Jewish Book Community. The section is divided into areas looking at literary events and publishing news, favourite Jewish authors and books. But you really want to visit the Creative Writing section where you can post your own fiction, poetry or other creative writing and respond to others' work. When I peeked in, writers had posted their poems, short stories and attempts at humour.

The critiques are usually supportive but can also carry an edge such as this one: "Interesting topic, but you should think about running this by someone who's a professional writer or who knows grammar very well before sending it in. Compare it with what you read in magazines, and try to make it read the same. Good luck." **[www. jbooks.com/discussions/]**

David Grossman's Jewish Writing website also encourages writers to join its e-mail forum. According to the site, a different author's work will be critiqued weekly and a publisher will be profiled. In addition to tips for preparing your work for an audience, Grossman punctuates his site with sayings about how difficult good writing can be, such as this one from Franklin P. Jones. "Honest criticism is hard to take, particularly from a relative, a friend, an acquaintance or a stranger." **[www. geocities.com/jewish writing/]**

Many universities offer courses on Jewish creative writing however, these are usually face-to-face programs that are not offered over the Internet. I did come across one web-based organization, the Jewish Writing Institute. Geared primarily toward women writers, the institute aims to "foster self-discovery and intensify one's Jewish and spiritual identity." Courses focus on Finding Your Poetic Voice, The Hidden World of Being Funny and Reaching Kedushah (Holiness) Through Creativity. Even if you aren't going to enroll, check out the articles about jump-starting your writing, publishing in Jewish magazines and using a pen name. **[www.jewishwriting.com]**

Anybody with the most rudimentary HTML skills can cobble together a website to exhibit his or her literary abilities. But if you'd like to be in the company of other Jewish writers, there are many quality online journals that you may want to consider. Take a look at Zeek: A Jewish Journal of Thought and Culture **[www.zeek.net]**, Women in Judaism: Contemporary Writings **[http://tinyurl.com/5rgke]** and Mima'amakim: Journal of Artistic Exploration of the Jewish Religious Experience. **[www.mimaamakim.org]**

After you've appeared on the web, you may want to look into getting published between the covers of a book. Although the Association of Jewish Book Publishers no longer exists, a page created by the association still does. It has contact information for about 50 publishers of Jewish content. **[www. avotaynu.com/ ajbp.html]** And if you want to find out what other writers are writing about and where they're touring, don't miss Anna Olswanger's Jewish Book & Author News. **[www.olswanger.com/]**

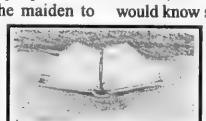
While you are considering your future as a Jewish writer, you may want to reflect on what that actually means. That's the focus of Anne Rolphe's article, "From Jewish Writing to Writing Jewish," which appeared in Moment Magazine. **[http://tinyurl.com/6nf33]** National Jewish Book Award winner Dara Horn writes in the Jewish Journal of Greater Los Angeles that nowadays, if you've written something "about someone named Goldberg who once ate a bagel – poof, you have become a Jewish writer." She argues that Jewish writers have a responsibility to go beyond the stereotypes and become familiar with traditional Jewish sources, so that genuine Jewish themes can be incorporated in their writing. **[http://tinyurl.com/5w9nd]**

"Writing that draws on such a legacy has the potential not only to inform but to enrich, to enliven, to nourish, to revive the dead."

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@ rogers.com.

The lesson of gemilut chasadim

By RABBI MARTIN BERMAN



And Eliezer said: "O Lord, God of my master Abraham, grant me good fortune today, and deal graciously with my master Abraham. Here I stand by the spring as the daughters of the townspeople come out to draw water. Let the maiden to whom I say, 'Please, lower your jar that I may drink,' and who replies, 'Drink, and I will also water your camels,' let her be the one whom You have decreed for your servant Isaac. Thereby I will know that You have dealt graciously with my master."

What does Eliezer mean when he says, "Let her be the one You have decreed for your servant Isaac?"

Rashi says that she will be worthy of him since she will be charitable and is worthy to enter into the house of Abraham.

The Keli Yakar starts out by saying that the section about Rivka is found immediately after the passage about Abraham buying the burial site, the Cave of Machpela. He finds fault with Ephron, who asked for a large sum of money. He displayed an evil disposition. People can be known by the way they relate to money. If a person behaves righteously when dealing with money, then you know he is not a hypocrite. One characteristic reveals them all.

So Eliezer felt about Rivka. One characteristic was enough to testify to all of her character. If she has a good disposition and is a practitioner of gemilut chasadim (kind deeds), that's all he needed to know. So he asked for water for himself, and if she offered to do more, he would know she was worthy.

The Keli Yakar goes on to quote the rabbis of the Talmud. "If a bride has beautiful eyes, the rest of her body needs no inspection." How could the rabbis say that? After all, he notes, there are many ugly women with beautiful eyes. Furthermore, how can the rabbis say to look for external beauty, for isn't it so that (as we read in Proverbs), "Grace is deceitful and beauty is vain!" The Keli Yakar concludes that the rabbis do not mean physically beautiful eyes, but the spiritual dimension of gemilut chasadim.

Abraham was known as a practitioner of gemilut chasadim. Eliezer knew that in order to be worthy of Abraham's household, a woman had to be of a similar nature.

The importance of gemilut chasadim was stressed by our sages. Anyone who was cruel or of a hard disposition is suspect of not being of the seed of Abraham. The Jewish ideal of caring for the needy, of reaching out a hand to the stranger, of helping those who are in need of help no matter what their station in life, has influenced Jews throughout the ages.

The prophet Micah said: "It has been told to you, Man, what is good and what does the Lord seek from you? But to do justice and love kindness." The prophet puts justice and kindness together. They are not two separate ideas with nothing in common. Justice must be tempered with kindness. A society must be built on two building blocks: justice and kindness.

That is the reason Jews have often been found in the forefront of movements that sought to ameliorate the conditions of the weak in society. It was not just that liberal political parties served Jews' self interests, but that their platforms of caring for the downtrodden found resonance in the Jewish soul, the good disposition that is our genetic inheritance from Abraham.

We risk losing our Jewish soul if we accept a notion of the world where the needs of the weak and the defenceless are not protected. If we wish to be seen as the seed of Abraham, then we must always practice gemilut chasadim. We must always work for a society that gives equal weight to justice and kindness.

When Eliezer spoke to God, he said: "Thereby I will know that You have dealt graciously with my master." If we seek God's kindness, then we must deal graciously and kindly with others.

Rabbi Berman is spiritual leader of Shaar Shalom Synagogue in Thornhill, Ont.

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Speaking out

Dr. Elmasry meets his Waterloo

This week's editorial focuses on comments made recently by Dr. Elmasry on the Michael Coren Show

Ed Morgan, National President, Canadian Jewish Congress

By ED MORGAN

Democracy is a wonderful thing. Its freedoms ensure that individuals with divergent views will have the opportunity to speak their mind. But it can make for a rough game, with some victories and defeats along the way.

As rough as the game can be, though, it does have rules. Dr. Mohammed Elmasry, a professor of engineering at the University of Waterloo and the president of the Canadian Islamic Congress, recently demonstrated the outer limits of those rules.

The incident occurred when Dr. Elmasry made an appearance on the popular Michael Coren TV show. In the course of the program, Elmasry stated his view that all Israelis aged 18 years and older are legitimate targets for attack. Elmasry's logic? Since Israel has a universal military draft, all Israelis above a certain age are combatants whether or not they are in uniform; whether or not they are carrying a weapon. One could logically extend Elmasry's observation to include all Israelis, regardless of where they live. After all, if a person is an evil military enemy on one side of the border, he or she is the same enemy when visiting the other side of the border or across the ocean. Elmasry's comments were aimed at justifying the acts of terror that have plagued Israelis from Tel Aviv to Taba, from Megiddo to Mombasa.

Dr. Mohammed Elmasry (left) on the set of the Michael Coren TV Show

The worst part about these comments is that they came from a prominent spokesperson and academic. Israel, sadly, is a country where even the hallowed halls of the academy have not been spared the suffering spawned by indiscriminant terrorism. Of course, according to the logic expressed by Dr. Elmasry on the Michael Coren Show, since the Hebrew University cafeteria that was bombed two years ago was presumed to have been populated by those over 18, this was a fair tactic in the ongoing Middle East war.

Are we surprised at the content of these comments? Well, the organization that Dr. Elmasry heads has one other known spokesperson, its vice-president. Ms. Wahida Valiente, who wrote the following passage in an article commemorating last year's Black History Month:

"Most notably, the Qur'an rejects the Jewish concept of racial superiority; that is, the status of their being a chosen people. The concept is not only racist, but directly contradicts the Qur'anic worldview of racial equality. Unfortunately, the Jewish idea of being 'chosen' not only institutionalized racism, but also set a terrible precedent for human history in general, where racial superiority claims became the norm, the divisive standard by which all others, those not like us were to be judged and treated."

If the Bible and Jewish beliefs are seen to be responsible for setting the historic precedent for racism and other divisive standards, then nothing takes us by surprise – including the vilification of the people of Israel today. What all of this demonstrates is that there are groups in Canada which not only play rough, but who play contrary to the rules of the Canadian game.

On the other hand, we are heartened by the strong voices of condemnation that have been issued against this vicious form of intolerance, from both within and outside the Muslim community. The Elmasry affair has in some ways been a lesson in the bounds of public discourse. Canadians of all stripes have come to view his justification of attacks on civilians as beyond the pale of political disagreement and well into the forbidden realm of endorsing violence against an identifiable group. Let us hope that Canadian values triumph, and that this kind of debased viewpoint has once and for all met its Waterloo.

Toronto supporting Israeli youth at Kfar Galim

By DVORA WILSHANSKY

Visiting Kfar Galim Youth Village just south of Haifa was a special experience for Torontonian Ben Rogowski, who recently participated in UJA Federation's Real Estate Division Mission to Israel. "Forty years ago my father actually attended Kfar Galim. He was born in Haifa. He left Israel in 1973, after the Yom Kippur War and after completing his army service. It's special for me to go back there and see that, through all the difficult times that Israel has been through, we still find a way to keep places like that alive."

"For me to be able to see a place that 40 years ago helped my father, it's amazing," said Rogowski. "We definitely have to keep places like that going, because we can see direct impact of our contributions. And to use a phrase that we hear very often - the children are the future."

Ben Rogowski

Kfar Galim was established in 1953 as an agricultural school. Today it is an educational centre incorporating a junior high school, a high school, and a college for technicians and practical engineers. Of the 900 pupils enrolled, aged 12-20, 45% are olim from Ethiopia, 40% new immigrants from the FSU, and the remaining 15% are sabras. The common denominator unifying the vast majority of pupils is that most come from severely distressed socio-economic backgrounds. Kfar Galim tries to ensure that these kids continue to stay in school until their graduation. In addition to educational and living facilities, various enrichment programs are provided to help ease the challenges of assimilating into Israeli society.

UJA Federation helps support Kfar Galim, which is encountering difficulties due to severely reduced government funding. Recent donations have funded renovations of the bomb shelters and the provision of security guards. Just before Pesach, UJA held a clothing drive to benefit 300 needy pupils. A generous donation of $100,000 was recently raised for the village.

With the support of UJA Federation, Kfar Galim does more than keep the socially challenged youngsters within the education system; graduates finish school with a matriculation *(bagrut)* degree, complete their army service, and become productive members of Israeli society.

Business Forum 2005

Mike Harris (l) with Ariella Rohringer, vice chair of UJA Federation Campaign 2005, shared a smile at UJA's recent Business Forum 2005, moderated by Sandie Rinaldo, CTV's national news anchor. Over 300 members of UJA's Business Cabinet attended the event.

Book of Life

"I believe in Jews helping Jews"

The Book of Life – an initiative of the Jewish Foundation of Greater Toronto – is an archival record containing first-person stories of people who have made an indelible mark on the fabric of Jewish life in Toronto.

By MORRIS ADAMS

I am a child of immigrants. My father, Zelig came from Zhitomir in Russia, (now part of Ukraine) and my mother, Annie from Pzemszyl in Galicia. They met in Toronto and were married in the early 1920s.

My father was a barber, and my mother a hand-sewer in a garment factory on Spadina Avenue. My sisters, Rita and Mimi, and I were born in Toronto in the 1920s and we grew up in the Depression.

I was touched by two Jewish organizations while growing up – once as a boy, and once as a young man -and both had an influence on my future involvement in the Jewish community.

As a boy, I remember my parents' concern about how we could keep warm in the winter. Coal had to be paid for in cash. My mother went to the Toronto Hebrew Free Loan, (now the Toronto Jewish Free Loan Cassa) to borrow $100 for the winter's supply of coal. Every Sunday morning, my mother gave me $2 to take to 150 Beverley Street to make the weekly payment on the coal loan. It took a year to pay it off - just in time to borrow it again for the next year.

Morris Adams

As a young man, I graduated from Harbord Collegiate in 1944 with honours and I didn't know what to do. We had no money. I turned to Jewish Vocational Services, also at 150 Beverley Street. With their guidance and direction, I became a chartered accountant, graduating in 1949.

Shortly thereafter, my firm appointed me as the partner in charge of a new client - the Toronto Hebrew Free Loan. Was it predestined that I would be able to help an organization that had helped my family so many years ago? There I saw businessmen giving their money, time and energy to help fellow Jews. They taught me how Jews should live.

My first trip to Israel was on a special UJA study mission for young leaders in 1962.

Over the years, I became president of the Toronto Hebrew Free Loan, president of Jewish Immigrant Aid Services, and president of Adath Israel Congregation. I served in the United Jewish Welfare Fund, and in many UJA Campaigns. I helped organize the Toronto fundraising for the Alyn children's hospital in Jerusalem. Presently, I am the treasurer of the United Synagogue of Conservative Judaism, Canadian Foundation for Masorti Judaism in Israel and Mercaz-Canada.

All this I did with the support of my wife, Ruth, who willingly shared me with our community.

I believe in Jews helping Jews. I have had great satisfaction in being able to help Jewish people in Toronto and in Israel. Helping is both a privilege and an obligation. I hope to continue to help as long as I can, and that my legacy will then continue to help for me.

For more information about the Book of Life - please contact Janice Benatar at 416.631.5847 or jbenatar@ujafed.org

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Prominent Canadians take eye-opening mission to Israel

Non-Jewish participants get insiders look at the Middle East

By DANIEL HOROWITZ
UJA Federation

Under the leadership of some of Toronto's Jewish community leaders, UJA Federation recently took 23 prominent non-Jewish Torontonians to Israel on an eye-opening, educational leadership mission.

Led by Michael Bregman, Dan Daviau, Jeff Rosenthal and Henry Wolfond, the mission was designed to give participants an in-depth look at the truth behind the headlines in the Middle East.

The five-day mission included meetings with high-level members of Israel's government and military, an eclectic group of speakers, and visits to several important Israeli locations.

Israeli tour guide Ezra Eini briefs mission participants on the site of the security barrier. (Photo by Doug Vanderby)

For mission participant Rocco Rossi, 42, a partner at NPV Associates, a management consulting firm, and the former mayoral campaign manager for John Tory (now Ontario Conservative leader), his first trip to Israel won't be his last.

"This visit to Israel was definitely the time of my life," said Rossi. "All I really hear and see about Israel from the media is that Israel is a war-zone, but once I got there, I was struck by the vibrancy of the land and its people. There's so much beauty and passion there. People were sitting in cafes, going shopping; even young kids were going to clubs at two in the morning. They have a zest for life and refuse to give that up."

"I quickly saw how ferociously complicated and intricate the situation is in Israel from a military, political, religious, and historical perspective," said mission participant Peter O'Brien, director of development and alumni relations at McGill University's Ontario office, and the group's official scribe and photographer. "If people say that they understand what's been going on in Israel, they obviously haven't been paying attention, because in my mind, it's far more intricate, and layered for any person to fully understand. I went to Israel relatively objective, and as a result of this trip, I have much more sympathy for this small Jewish country that is surrounded by many countries that simply don't want it there."

For John Campion, one of Canada's leading senior legal counsels, the leadership mission put things into perspective.

"The people in Israel are so humane, so courageous as to their own circumstances and in reaching out to others," said Campion. "That combination of humanity and courage is so compelling that little things bring tears to your eyes, and one's own life pales in comparison. It is nothing short of astonishing."

Barbara Amiel asks, "Who are our firm allies?"

By REBECCA GLUCK SOBERMAN
UJA Federation

Journalist Barbara Amiel simply does not understand why President George W. Bush is so unpopular among Jewish Americans. In fact, Amiel, keynote speaker at last week's UJA Federation Women's Campaign & Advocacy Lion of Judah Luncheon, finds his lack of popularity downright troubling.

"He is one of the best allies we have," Amiel told the 200 women in attendance. "He turned Clinton's foreign policy on its head, and has clearly stated he will not negotiate with Arafat."

The views of Europe toward Israel and, in particular, Canada - which "by abstention or by vote against Israel, clearly states its position" - forces us to ask "who are our firm allies?"

"Jews have survived with tremendous tenacity," she said, " but, like any small group, Jews get by with a little help from friends." These friends must be identified, she explained. "In establishing who our real friends are at this time, we are singling out more than 'who are good to the Jews.' It's part of the battle against terrorism – a battle against all that civilization holds dear, such as freedom of speech and individualism," she added.

On the question of antisemitism in Europe and Britain, her birthplace and country of residence, Amiel sees several camouflages being used by those who spout anti-Israel hatred. "Just as anti-Israel sentiment is used to mask antisemitism, so too is the war in Iraq," she explained, referring to the anti-American atmosphere in Europe that is often combined with anti-Israel slogans.

Women's Campaign & Advocacy has already raised approximately $5 million towards Campaign 2005, an action plan for a safe Jewish future, a fact not lost on Amiel.

"You are absolutely amazing," Amiel told the crowd of Lions. "All of you give so much…it's going to make the fight so much easier," she added, referring to the need to defend Israel and Jews everywhere.

Women's Campaign and Advocacy chair Fran Sonshine paid tribute to the women in attendance, thanking them for their individual Campaign gifts of $5, 000 or more. She also praised the 30 endowments that have been established by Lion of Judah members so far.

(L-R) Honey Rubenstein, Eleanor Appleby, Renee Gozlan, Fran Sonshine, Linda Frum & Vivian Silverberg. (Inset photo) Barbara Amiel

Campaign 2005, which currently stands at $37.5 million, focuses on the four following pillars:

- Community Security: UJA Federation has initiated a special community task force to review local security needs, especially at schools and community centres. New dollars will fund the implementation of security measures recommended by the task force.
- A Strong Jewish Voice: UJA Federation is supporting the Canadian Council for Israel and Jewish Advocacy (CIJA) and other partner organizations that stand up for Israel and against antisemitism.
- Building a Stronger Israel: Campaign 2005 will invest in several programs in Israel with special focus on young people, to help the country recover from years of terror attacks and a weak, but recovering economy.
- Empowering a New Jewish Generation: Campaign 2005 will invest in training programs for young adults to help them counter antisemitism, and initiatives such as *birthright israel* and March of the Living, to help them connect more closely with Jewish life.

Assembly celebrates day school growth

Excellent Toronto attendance

By HOWARD ENGLISH
UJA Federation

Close to 30 Toronto education leaders formed one of the largest single-city delegations at a recent Boston conference sponsored by the Partnership for Excellence in Jewish Education (PEJE).

It was, in fact, the largest PEJE conference ever, with nearly 700 supporters of Jewish day schools from across North America listening to top experts in the field at a time of unparalleled growth in Jewish day schools. Over 11,000 children attend some 35 day schools in Toronto and another 6,000 go to supplementary schools. Across North America, day schools have attracted more than 200,000 students – a tenfold increase in the past half-century.

"There's no doubt that Jewish education is going through a renaissance period," says Dr. Seymour Epstein, UJA Federation's senior vice president for Jewish education and identity. "There's a growing realization that Jewish education and the future of Jewish life depend on each other."

PEJE founding chair and noted philanthropist Michael Steinhardt challenged delegates to focus their energies on attracting families who have never considered Jewish day schools for their children. Although most Orthodox children receive a day school education, enrolment is lower for other streams of Judaism. "We have to broaden the appeal of day schools beyond the already affiliated," he says. "If we care about the Jewish future, there's nothing more important than education and there's nowhere better to educate our children than in Jewish day schools."

Rabbi Josh Elkin, the executive director of PEJE pointed to the need for a collective community commitment to marketing the value of Jewish education. "The era of each school doing its own thing is over," he says.

The three-day assembly was packed with 80 workshops, presentations and planning sessions, exploring, among other subjects, recruiting and training the best teachers, successful fundraising, encouraging parents of pre-school children to take the next step toward a day school education and retaining students in the day school system.

They also explored several hopeful trends such as the increased involvement of grandparents in programs and funding and the rising number of young parents in Jewish learning programs.

"What really impressed me was the incredible calibre of the people who came out for the assembly," says Rabbi Elkin. "To see these highly talented men and women from every part of the US and Canada so passionate about the power and the future of day schools is not only inspiring, it's a terrific indication of what tomorrow's children will have to look forward to."

Shirley Worth, director, donor development, UJA Federation, shares a moment with Rabbi Josh Elkin, executive director, Partners for Excellence in Jewish Education (PEJE), during a recent conference in Boston.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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Greater Toronto Area

Canadian stores stock Nazi dolls

By PAUL LUNGEN
Staff Reporter

Stores in Vancouver, B.C., and Mississauga, Ont., have stocked toy soldiers depicting members of an infamous Nazi SS unit that was responsible for running concentration camps in which Jews and political prisoners were murdered.

The toy doll is configured to represent a member of the Nazi Totenkopf (Death's Head) division. It comes with a pistol and a gas mask. The toy's packaging suggests the division fought in Normandy in 1944, although the unit was formed to guard concentration camps.

The doll, part of a series based on the Activision video game Call of Duty, was produced by Plan-B Toys, a company in Groveport, Ohio. Plan-B co-president Chris Borman said the company did not intend to offend anyone, but that the toy merely portrays troops who fought in France.

"We picked them because they've got the coolest gear. It makes a cool figure," Borman told Canadian Press.

"That division was involved in some terrible things, but wasn't everyone during World War II? It's just history," he is quoted as saying.

Bernie Farber, executive director of the Ontario region of Canadian Jewish Congress, said the manufacturer's attitude is one "we have to confront on a daily basis. It's not just history. The Nazi Totenkopf killed Jews."

Farber said he was concerned that Borman also equated the Nazi unit with Allied soldiers and that the toys' selling point is its "cool uniforms. Survivors recall what people did in these cool uniforms. They killed their mothers and fathers."

An Internet search reveals the unit was involved in war crimes against Allied soldiers. In May 1940, a Totenkopf regiment shot 97 captured British soldiers at a farm in Le Paradis. The unit commander, SS Obersturmfuhrer Firtz Knoechlein, was hanged in 1949 for war crimes.

Bob Butt, director of communications for the Royal Canadian Legion, Dominion Command, said "the Legion does not condone any type of outward display of Nazism. We would think something like that would be ill-chosen and ill-advised, and is insensitive to boot."

Farber said he was told that the Mississauga store has agreed not to replenish its stock of Totenkopf dolls, while a CP report indicated Virgin Megastores in Vancouver has apologized for any harm that may have resulted from its outlets carrying the doll. It also stated its Vancouver store is no longer stocking the item.

After reports of the doll's sale in Canada, Plan B Toys issued a statement on its website saying it "has removed figures from its line of Call of Duty action figures due to numerous requests. Plan B Toys in NO WAY, SHAPE, OR FORM actively promotes ideologies, beliefs or political views that may be associated with the nature of its produet. Our intent was to depict historically accurate action figures of Allied and enemy forces. We apologize for any unintenional harm our product may have caused."

Through its website, Plan-B continues to sell dolls that depict a German Waffen SS MG42 gunner, a Waffen SS NCO and a Panzergrenadier.

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Corrections

In the obituary for Cantor Joseph Cooper, "Beth Tzedec chazzan chanted Kol Nidrei at Sosnowitz" (*CJN*, Oct. 21), his wife was incorrectly identified. Her name is Rose Cooper. *The CJN* apologizes for the error.

* * *

An error in the story, "Liberal MPs work to change UN voting patterns on Israel" (*CJN*, Oct. 28), may have left the impression that Senator Jack Austin and MP Jacques Saada are not members of the federal cabinet. They are. Austin is government house leader in the Senate and Saada is minister responsible for the francophonie. *The CJN* regrets the error.

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Passion for British Jewish event inspires Toronto Limmud

By FRANCES KRAFT
Staff Reporter

Peter Sevitt admits to having "a bit of a passion" for Limmud. The Toronto accountant – a native of Birmingham who immigrated in 1972 – is so taken with the annual British Jewish learning festival that he is bringing it here.

Limmud Canada is the first event of its kind to be held in North America. Another will be held in New York in January. Toronto's Limmud will take place Nov. 21 at York University's Founders College.

The British Limmud, which Sevitt noted is a "huge meeting place for young people," has spawned "Limmuds" in Europe, Australia and Israel. Since its inception in 1980, the event, whose name means "learning" in Hebrew, has grown to a five-day retreat at Nottingham University, north of London. The festival attracts 2,300 people over the Christmas holiday.

Sevitt, who is chairing a core committee of at least 20 volunteers, first attended Limmud in 2001 at the suggestion of his daughter, who was living in England and involved in the project. He returned in 2002 and again last year.

"It's something quite extraordinary," he said, referring among other things to the age range of participants (young children to seniors), the dual role of presenters who also become participants, the informality reflected by a lack of titles – "Lord Winston is definitely Robert at Limmud" – and the eclectic variety of topics and denominational backgrounds of speakers.

"Every hour there are 10 speakers," he said. "You can only choose one, and you can't pre-register it. The room may be full, and [if so, you] are going to have to go to your second or third choice. We'll encourage that. That's what Limmud is. There's a huge buzz. There'll be nine other good speakers [to choose from]."

Canada's Justice Minister Irwin Cotler will speak at lunchtime on Jewish values and public policy. Other offerings of the day include "Healthy Jewish Cooking" with cookbook author Bonnie Stern and dietician Fran Berkoff; "Spiritual Parenting" with Rabbi Elyse Goldstein; "Baseball as a Vehicle for American Jewish Culture" with Maxwell Kates; and "Trudeau and Canadian Jews" with history professor Harold Troper. Among the 50 presenters are *CJN* editor Mordechai Ben-Dat and *CJN* reporter Anna Morgan.

All the sessions fall into five categories: arts and culture, text/ideas, contemporary issues, Israel/Ivrit and history.

There will also be sessions for children from ages five to eight, and nine to 12, including Jewish yoga involving body poses based on the aleph-bet.

The program, which received seed money from UJA Federation of Greater Toronto, is totally volunteer-run, with 50 high school and university students serving as helpers on the day of the event, said Sevitt.

"I'm hoping it will become an institution, just like in the U.K.," said Sevitt. "It's the most amazing, amazing experience."

Registration, including a kosher lunch, is $60 per adult, and $36 for students and children. There is a $145 family rate for up to two adults and four children.

To register, or for more information, go to www.limmud.ca or call 416-781-8711.

CRITTER VISITORS: Grade 1 students at Associated Hebrew Schools' Posluns Education Centre recently welcomed some critter visitors to their classroom as part of a science exploration visit. Marty Cummings, from Critters, which does animal presentations in Toronto, introduced the students to the animals, including snakes, turtles and rabbits. Pictured are, from left, students Alexandra Anisman, Natalie Soberano (with snake) and Dina Slone showing off their new friend.
[Lorna Leibovici photo]

To resolve conflict, we must recognize the 'other': Rae

Continued from page 1

When bullies are allowed to trump free speech and civil dialogue, it's a very bad sign. And yet the outcry against that decision is also heartening, because it means that there is a deep sense that these are comments and decisions that do not at all reflect the views and feelings of the vast majority.

The idea of a modern, democratic Jewish state in the Middle East grew out of the growing self-awareness of the Jews of 19th-century Europe. Of course, its origins lie much deeper: in the historic presence of the Jewish people in the land of Israel, before their repression and dispersal 2,000 years ago. When the Zionist pioneers came to Ottoman Palestine in the 1880s and 1890s, needless to say, their arrival was not welcomed. Indeed, at every turning point after the Balfour Declaration, at the first suggestion of partition in the late 1930s, again in the 1940s, there's consistently been fierce resistance to the very idea of a Jewish presence, let alone a Jewish state in the Middle East. And yet as we reflect on that resistance, and on its terrible consequences for the world today, it is also important for us to remember that Israel's existence and Canada's commitment to human rights, to pluralism, to the fight against racial hatred, are also foundations of our common belief.

I want to say that Israel is not alone. And the Jewish community is not alone.

The voices of extremism are just that – an angry fringe that gets louder but is not more effective or more resonant for all of its noise… But when it comes to these fundamental questions, I believe very strongly that the vast majority of Canadians come together in the fight against intolerance and in common cause for human rights in Canada and around the world.

The first requirement for the resolution of any conflict… is a fundamental step in human behaviour. And that is the recognition that other people are also legitimate. It's always easier to negotiate in front of a mirror, but when you actually have to confront the "other" and recognize that they, too, have a personality, they, too, have a culture, they, too, have an existence, recognizing that and coming to terms with that is the first step to the resolution of conflict. It's not the denial of conflict – it's the recognition and then its resolution. President [Anwar] Sadat had the courage to do that. Looking back in time, the historic courage that he showed, I think, was truly remarkable. Prime Minister Rabin had the same courage when he recognized the legitimacy of the Palestinian Authority. The tragedy of our time is that both men paid the price with their own lives.

And now we live in a time when we see an escalation of fundamentalist rhetoric that spews out the hatred that the "other" is illegitimate and must be rejected in a horrifying reprise of hatred that echoes the anti-Semitism of the 19th and 20th centuries… It's important that we remind our fellow Canadians that the occupation that is referred to and reviled by Hamas and Al Qaeda is not, as it appears to be to some naive observers, what happened after the war in 1967. It is the very existence of Israel – any Israel – whose legitimacy is denied by the voices of extremism or given such currency in the world today.

The Israel that I know and that I love respects the rule of law, understands the need for pluralism, and seeks to live in peace with its neighbours, within borders that are secure and that are internationally recognized. Yitzak Rabin's courage will have to find its successors in our own time.

No visitor to Israel can be unaware of the debates and the divisions that make it such a democratic and such a vibrant place. I shall always remember asking my Jerusalem cab driver on my first visit to the Knesset, a quarter of a century ago, how many members of the Knesset there were. His simple answer: "About three million." And all the mikes are live. It's quite an extraordinary place to visit, if you haven't been there before.

It is in the context of the conflicting passions that mark the debate in Israeli society, as they must do in any democratic society, that I want to draw attention to the role of reason, facts, evidence, research, in the search for better public policy. That is what great universities are supposed to do. That is what Hebrew University does. It has been a centre of world scholarship since its foundation in 1925. Its beginning was a cause for celebration – its continued success is a cause entirely worthy of our support…

I also accepted this award for another reason, and that is my profound belief that universities matter. They are centres of excellence and innovation. They provide great opportunity in open societies. They also challenge orthodoxy. By insisting on the integrity of intellectual life, they play an irreplaceable role in our society as they do in Israeli society…

In a way, we're celebrating two wonderful countries – our own, because it's given us the means and the ability to support the causes in which we believe, and of course, Israel, to which we owe so much.

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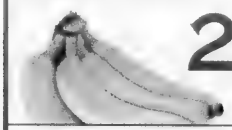

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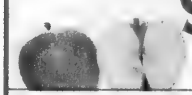

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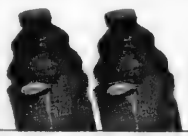

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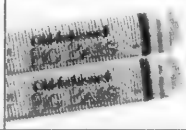

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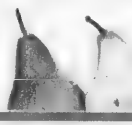

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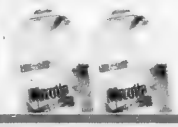

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Wine critic hosts fundraiser for Israeli sports school

By CYNTHIA GASNER
Special to The CJN

In 1992, Jordana Lokash, 20, was killed in a car accident while travelling from Montreal to Dalhousie University in Halifax.

The following year, her family, friends and members of the community established the Jordana Lokash Sports Centre, located in the Frankel School, a public school in the French Hill district of Jerusalem.

The school is open to children of all backgrounds from ages four and up. The centre, however, is operated independently from the school and is associated with the Masorti movement (Conservative) in Israel.

"After Jordana passed away," says Paul Lokash, Jordana's father, "our family wanted to do something in Israel in her memory."

He says that after he was introduced to the principal of the Frankel School and learned that their sports teacher had been killed while serving in Lebanon, "it seemed appropriate to offer the facility a program in gymnastics in Jordana's memory." The centre was established as a gymnastic and recreational facility.

In 2001, Paul Lokash organized a conference on eating disorders with the Canadian Friends of Hebrew University, after it was discovered that some of the participants in the gymnastics program at Frankel were suffering from the eating disorders anorexia nervosa and bulimia.

To encompass an expanded mandate, the program, dedicated to the life of Jordana, was renamed the Canada-Israel Institute for Sports and Health Education. Her picture hangs in the centre.

"It is the money raised in Canada that subsidizes the program," says Lokash, a real estate developer.

On Nov. 9, the Canada-Israel Institute for Sports and Health Education holds its first fundraising event, "A Festival of Israeli Wines: Past and Present," chaired by Lokash.

A reception and wine-tasting will be held at the Sandra Ainsley Gallery, 55 Mill St., in Toronto's Distillery Historic District, from 6 to 9 p.m.

Participating in the fundraiser is Jonathan Livny, one of Israel's best- known wine critics. Livny will act as host and guide for a journey of wine-tasting.

Some of the wineries to be represented include Carmel Winery, Handcrafted Wines of Israel, Golan Heights Winery, Recanati Winery, Ella Valley Vineyards and Karmei Yosef Winery.

Lokash says he hopes "to help generate awareness and information relating to the methods of prevention of these potentially deadly diseases [anorexia nervosa and bulimia]."

He adds that "Israel is not immune," noting that according to Dr. Eitan Gur, director of the Eating Disorders Department of the Chaim Sheba Medical Centre at Tel Hashomer, dieting is the national sport in Israel.

According to a recent study, 10 per cent of students suffer from an eating disorder and a significant number of them are boys.

Young people participate in the gymnastics program, operated by the Canada-Israel Institute for Sports and Health Education in Israel's Frankel School.

The institute has designed programs to educate Israeli teenagers, their parents and teachers on how to recognize the early warning signs of these maladies and how to develop healthier lifestyles.

"Along with helping Israeli children," says Lokash, "my goal is to promote Israeli products, in particular, the wineries that are exporting and becoming world class."

Members of the board of directors of the Canada-Israel Institute for Sports and Health Education are Edna Levitt, Ernie Rubenstein and Cory Sherman. Advisory members include Dr. Allan Kaplan, who heads the eating disorders program at Toronto General Hospital and Dr. Naama Constantini of Israel.

Tickets to the wine-tasting are $180. The institute is a registered charity. For tickets, call 416-922-3950 or e-mail Lokash at plokash@on.aibn.com.

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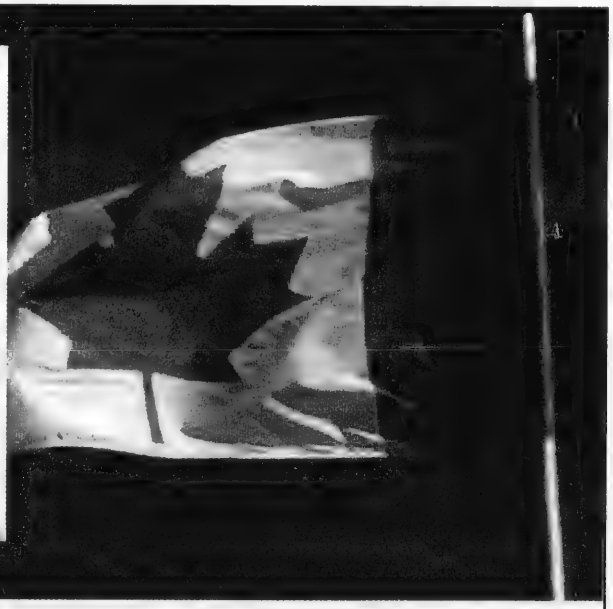

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LIFESTYLE
Retirement Communities

Rally for Darfur set for Sunday at Queen's Park

By CAROLYN BLACKMAN
Staff Reporter

Canadians for Action in Darfur, a coalition of more than 40 community groups, is planning a rally Nov. 7 from 2 p.m. to 3 p.m. at Queens Park.

The coalition, co-chaired by Canadian Jewish Congress, Ontario region, and KAIROS, the justice wing of the Canadian Council of Churches, was formed to address the horrors being committed in the Darfur region of Sudan, said Simon Rosenblum, director of public policy and Israel affairs for CJC, and co-chair of the rally's steering committee as a representative of CJC and UJA Federation of Greater Toronto.

Rosenblum said the coalition planned the rally in solidarity with the people of war-torn Darfur, "[who are currently suffering] the greatest human rights crisis in the world. Well over 50,000 people have died, and one million have been displaced. Atrocities include rape as a military strategy."

Other community groups in the coalition include Ve'ahavta: the Canadian Jewish and Humanitarian Relief Committee; the Canadian Council for Reform Judaism; Oxfam Canada; Save the Children; and CASTS (Canadians Against Slavery and Torture in Sudan).

"We are calling upon the international community to immediately bolster the mission of the African Union and to widen its mandate to include peace enforcement and protection of civilians," said Rosenblum.

The group also wants the Canadian government "to accelerate its efforts to be a catalyst in energizing the international community to take seriously its responsibility to protect the people of Darfur," he said.

As well, it's "calling on the people of the Greater Toronto Area to come out and publicly demonstrate its concerns."

Rosenblum said Darfur is an issue that world Jewry takes seriously, and he hopes to see a large delegation of Toronto-area Jews at the rally, as well as members of other ethnic communities that have suffered genocide or other large-scale crimes.

"Organizers behind the rally need their members to come out so they can speak with credibility. We need people to bear witness [to the crisis.]" he said.

Conference looks to renew the Jewish spirit

The third annual Torah in Motion conference will cover topics ranging from agunot to religious Zionism and spirituality to modesty.

Titled "Renewing Our Spirit: Self, Family, Nation," the one-day event will will be held this Sunday, Nov. 7, at Beth Jacob V'Anshei Drildz Congregation, 147 Overbrook Place, from 9:30 until 5:45, and will honour the memory of Nathan Noteh Krauss.

Keynote speaker will be Rabbi Norman Lamm, chancellor and former president of Yeshiva University. He will be speaking on "Torah Umadda [Torah and secular learning]: seeking knowledge in all of God's world."

Other speakers include Rabbi Pini Dunner, founding rabbi of London's Saatchi synagogue; Rabbi Yosef Reinman, of Beit Midrash Gavoha in Lakewood, N.J.; Rabbi Nathan Lopes Cardozo, dean of the David Cardozo Academy for Jewish Studies and Human Dignity in Jerusalem; Rabbi Michael Broyde, professor of law and director of the law and religion program at Emory University's law school; Bracha Rutner, halachic consultant, with the Riverdale Jewish Center in New York; and Rabbi Michael Skobac, educational director of Jews for Judaism.

Rutner is one of the few women specially trained to advise on halachic issues of concern to women. She will speak about "What Women don't know about the laws of family purity" and "Lending dignity to intimacy: the role of the female halachic adviser."

Before Nov. 3, admission, including lunch, is $40. At the door, admission is $50.

Torah in Motion's mission, according to its website, is "to inspire Jewish living and learning in an open and supportive environment… [and] to foster a community of passionate Jews sensitively engaged with the modern world through the prism of Jewish law, values and traditions." The organization is chaired by Ilana Kelman, Rabbi Jay Kelman and Elliott Malamet.

Subjects covered at past Torah in Motion seminars include include business ethics, medical ethics and scientific advances and Torah. Other programs planned for this year include sessions on parenting, Maimonides and Jewish law.

For more information or to register for any program, call 416-633-5770, visit www.torahinmotion.org or e-mail info@torahinmotion.org.

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Greater Toronto Area

Ex-Shanghai Jews recall wartime ghetto experiences

By CYNTHIA GASNER
Special to The CJN

In the late 1930s and early 1940s, some 20,000 Jewish refugees arrived in Shanghai after escaping from Germany, Austria and Poland.

In Hongkou District, the poorest part of the city, they formed a Jewish community – establishing schools, synagogues, theatres, restaurants, cafes and other institutions and facilities.

Seen at the Rickshaw Reunion are chief organizer Sonja Poizner, right, and her assistant, Eva Hollander.

Shanghai was the only place fleeing refugees could emigrate without a visa. Most arrived stripped of their belongings and had to rely on Jewish charitable organizations to help them.

Japan, which was at war with China, occupied the city, and barred Jews from leaving the ghetto in the Hongkou district, except by special permit. The Jews lived in squalor and there was much poverty and hunger from 1938 to 1945.

Shanghailanders – as the Jews of the coastal city were known – gathered last month in a downtown Toronto hotel to renew acquaintances and share memories in what was billed as the "Rickshaw Reunion."

The welcoming banner for the Rickshaw Reunion

Seventeen Canadians – including 12 from Toronto – were among more than 250 Jews from Brazil, Argentina, Israel, Australia, Germany, Switzerland and almost every part of the United States who attended the four-day event.

Toronto psychologist Sonja Poizner was the event's chief organizer. Her family had managed to secure their release from a Nazi concentration camp, and later escaped Germany. They found refuge in China in 1939, when Poizner was 10 years old.

Poizner said Shanghailanders –some joined by their children and grandchildren – gather for a reunion every two to three years, "to meet old friends, to celebrate our survival and to relive our years of emigration and detention in a ghetto in Shanghai."

The reunions "give the generations that follow us an opportunity to share with us and carry on the history that is part of their roots," she said.

"I have profound gratitude to Shanghai for the survival of my loved ones."

Participants at the Rickshaw Reunion toured Toronto, attended services at Beth Tzedec Congregation, visited Niagara on the Lake, and toured Ottawa, Montreal and Quebec City.

While in Toronto, they held a banquet, viewed a film titled *Shanghai Ghetto* and gave presentations about their lives in Shanghai.

Toronto artist Ian Leventhal also spoke to particpipants about his involvement in a renewal project currently taking place in Shanghai.

His involvement began after he visited Shanghai in 2001 and found Hongkou to be one of the most neglected areas of the city.

Upon his return to Toronto, Leventhal teamed up with travel agent Harriet Morton to co-chair a project to send a collection of artworks from the Jewish and Chinese communities in Canada to the "musty halls" of the Ohel Moshe Synagogue in Shanghai, "to commemorate the safe haven Shanghai offered Jews during the war."

The mammoth and highly successful undertaking by 33 artists – titled Gift of Friendship – brought Leventhal back to Shanghai in 2002 for the official opening of the exhibit.

At a celebratory lunch after the opening ceremony, vice-mayor Zhou Mu Yau thanked the Canadians "profusely for our gift and invited us to participate in furthering the revival of Jewish culture in China," Leventhal said.

Leventhal has also formed a company with friend Tom Rado of Toronto called Living Bridge that is working with the Hongkou District government on developing a plan to renovate the old Jewish district. The plan includes a new Jewish museum, a refurbished concert and party venue in an old Art Deco theatre, and an expanded Shan Park, the site of a memorial to the Jewish community.

The final master plan, designed by Cliff Korman of Toronto's Kirkor Architects, has been given preliminary approval, Leventhal said.

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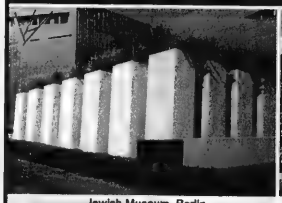
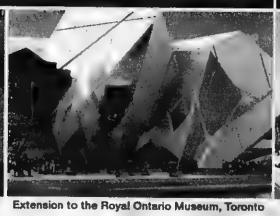


Jewish Museum, Berlin



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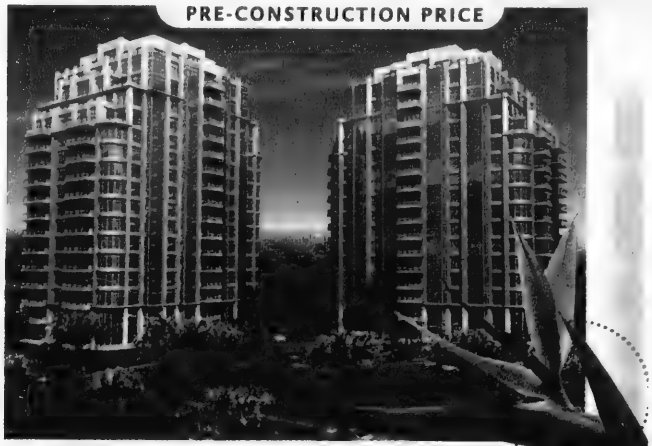

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ENGEL

Offer to speak off campus rejected by Barak: Lowy

By JANICE ARNOLD
Staff Reporter

MONTREAL – Former Israeli prime minister Ehud Barak turned down a direct invitation from Concordia University to speak in Montreal at an off-campus location, president Frederick Lowy revealed in an op-ed article that appeared in three daily newspapers last week.

Lowy also wrote that the university is studying ways to make it physically possible to have the level of security needed to permit high-level or controversial personalities to speak on campus.

After Hillel and its "supporters" rejected the university's offer to co-sponsor a public lecture by the former Israeli prime minister at an off-campus site, Lowy wrote, Concordia invited Barak to speak "under its auspices."

Concordia spokesperson Chris Mota said the likely site would have been Place des Arts' 3,000-seat Salle Wilfrid-Pelletier, where the university usually holds its convocations, and a couple of dates were offered. She said Barak gave no reason for not accepting.

In late September, the university announced it would not allow Barak to speak on campus, citing the security risk and disruption to the lives of students and staff, as well as the residents and institutions near the Loyola campus. Barak had tentatively been invited by Hillel for Oct. 19.

Security officials, Lowy wrote, feared a repeat of the violent protests in September 2002 against the scheduled appearance of another former Israeli prime minister, Benjamin Netanyahu.

Hillel president Jason Portnoy said it was news to him that the university had issued its own invitation to Barak. Portnoy said Hillel has had no direct contact with Barak and has dealt with him only through the agency that books his speaking engagements. He said he has only heard that Barak, now a private citizen, was aware of what happened at Concordia, but was not commenting.

Barak, who is reportedly planning a comeback as Labor Party leader, is surrounded by plenty of security of his own. The Jewish Telegraphic Agency recently reported that the Knesset decided to boost the government's expenditure on Barak's bodyguards from $310,000 to $420,000 (US) a year.

Portnoy found Lowy's suggestion of changes to campus security too vague.

"We want a concrete plan of action with a timeline," Portnoy said. "If there is a legitimate security problem, we have to do something to fix it."

Portnoy also said that when Michael Tarazi, the legal and communications advisor to the PLO, spoke at the downtown Hall building last month at the invitation of Solidarity for Palestinian Human Rights, Hillel supported his right to speak on campus.

"We are just asking that this freedom of speech be mutual," Portnoy said.

Lowy's article, his first full statement on the Barak matter, appeared in the *Toronto Star*, the *Gazette* and *Le Devoir*.

Lowy wrote that the university hoped that the offer to Hillel to co-sponsor Barak's speech at an off-campus location would have been "a win-win situation: Freedom of speech would be served because our students and the public at large would still be able to hear Barak's views; security for the university community would be protected because the site selected, approved by the police, would presumably be safer in the event of a large, violent demonstration… Let me stress a Concordia event organized and held off-campus remains a Concordia University event."

Nevertheless, Lowy wrote that Concordia must be able to accommodate high-profile speakers on campus, even those with controversial views on international disputes, but it currently lacks the facilities where such events can be held safely.

"Concordia is now reviewing its physical plant and general environment. Changes recommended by experts will be considered so that all speakers can then be welcomed on campus," he wrote.

"And this will be done in a timely fashion with an eye toward implementing the necessary changes this academic year."

Frank Dimant, executive vice-president of B'nai Brith Canada, was not impressed by Lowy's explanation, saying in a statement that the university has had ample time in two years to have implemented the necessary security measures.

"The only way that the university can restore its credibility is by re-issuing an invitation to Benjamin Netanyahu to address students in the original 2002 venue [room 110 of the downtown Hall building]. This holds true for Ehud Barak as well, who must be extended an invitation to address an audience right on Concordia's campus. Anything less would be considered a victory by militant groups who clearly continue to set the campus agenda."

Israeli Consul General Marc Attali earlier wrote in a letter of "outrage" to Lowy: "How long must Concordia University be held at the mercy of a small and violent group of students?… I don't feel the need to remind you of the dangers of appeasement, Mr. President – simply that history has taught us a valuable lesson. If we are held captive by fear, we will be forever reluctant to defend our interests and to uphold our values."

Lowy, who is in his 10th and final year as head of Concordia, complained in his article about the negative image Concordia has in the media. Overlooked, he suggested, is its growth and improvements over the past decade, and in particular in the two years since the anti-Netanyahu demonstration. (Lowy notes that many involved in that protest were not students.)

Measures include a new Code of Rights and Responsibilities for everyone on campus, and a formal risk-assessment team to "review requests and monitor situations on campus."

In other news, Concordia has just appointed Combined Jewish Appeal campaign director Kathy Assayag to the new position of vice-president, advancement and alumni affairs, for a five-year term beginning in January.

Her responsibility will be fundraising and she will report directly to the president.

Assayag had been CJA campaign director since 2002, and was director of CJA's Sepharade Division for two years before that.

Coast to Coast

Few Canadians donating blood as demand grows

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Canadians have good intentions, but when it comes to actually donating blood, very few follow through, according to Gordon Sher, CEO of Canadian Blood Services.

"There is a big disconnect between the intention to donate and the actual act of donation," said Sher.

Thirty per cent of people surveyed said that they intended to donate within the next year, but "intentions are not being translated into action," he added. In fact, only 3.7 per cent of eligible people in Canada donate blood.

Speaking at the 24th annual general meeting of Jewish Family Services (JFS) of Ottawa, Sher said that fewer Canadians give blood than people in the United Kingdom, United States and parts of Europe, but the Canadian donors who do give, give more frequently than their counterparts in other places.

"The demand for blood and blood products continues to go up. At the same time, regulatory hurdles and safety measures make donation more stringent," he said. "Canadians are much more confident in the safety and security of the blood supply in Canada than they were five years ago." The time required to screen potential donors and the strict guidelines for who is an acceptable donor, however, result in approximately 20 per cent of prospective donors being rejected.

Reasons given most commonly for people not donating blood are lack of time and inconvenient locations. Canadian Blood Services is trying to accommodate donors by having clinics in convenient locations and extending clinic hours to evenings and weekends. There is also an attempt to draw in young donors, beginning at 17 and 18. "If you can get someone to donate three times," said Sher, "you have them."

Innovative advertising, corporate partnerships and an interfaith pilot project launched in 2003 are all geared toward attracting new blood donors. It is hoped that the interfaith project, which began in Ottawa with the aim of making blood donation an integral part of the city's spiritual life, will soon become a national program.

At the JFS annual general meeting, the Elaine Rabin Social Service Award, given each year in honour of the founder of JFS of Ottawa, was presented to Lynda Klingen and Central Park Lodges. Klingen, the executive director of Central Park Lodges, has initiated monthly kosher Friday night dinners for the residents, as well as community Passover seders and a Rosh Hashanah dinner. She has also made available a bus to transport Jewish seniors to Jewish community programs.

The staff and volunteers of JFS were recognized for their dedication and hard work and a presentation was made by Executive Director Mark Zarecki to Jonathan Wouk, who retired after many years as the agency's chaplain.

"Jonathan is able to reach people who, in many cases, are unreachable," said Zarecki. "In many of the institutions we go to, people are isolated 24/7… many of these people are in the twilight of their lives. His work shows that every individual is important in the community, and Jonathan has helped us as an agency [to] realize that."

Rabbi Arnold Fine, recently retired from Congregation Agudath Israel, is now the JFS chaplain.

WACKY HAIR DAY: Teacher Rhonda Schlanger and her senior kindergarten class at Leo Baeck Day School's Thornhill campus took part in a "Wacky Hair Day" to mark Canadian Children's Book Week, which runs from Oct. 30 to Nov. 6. The "Wacky Hair Day" celebration was inspired by two of author Robert Munsch's popular children's stories, *Stephanie's Ponytail* and *Aaron's Hair*. [Jan Lapedus photo]

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Coast to Coast

FIGHTING CANCER: Associated Hebrew Schools students participated in the Terry Fox Run at Associated's Kamin Education Centre in Thornhill last month, raising more than $20,000 for cancer research. Kamin students also created an "Honour Board" in the school where students could write tributes in honour or in memory of a loved one touched by cancer. Pictured are, back row from left, Adina Zeldin, Dahlia Muskat-Brown and Jacqueline Craig; middle from left, Sasha Liknaitzky, Melani Margel, Jennifer Dzaldov and Moriah Gibli; and, front row from left, Rachel Benezrah, Josette Halpert and Maayan Perez.

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YIDDISH CORNER

Edited by: ALEK SILVER

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רעדאַגירט פון: אַלעק סילוער

זכרונות וועגן לייבל באַסמאַן

פון יאַנקל (דזשערי) קעין

אין אַ פלוגבלעטל, וואָס האָט אַנאָנסירט דעם 28טן טאַראָנטער בוך־יאַריד האָב איך געפונען עפּעס, וואָס האָט מיך דערמאַנט מיינע שיינע קינדער־יאָרן ווי איינער פון לייבל באַסמאַנס שילער אין דער מאָריס ווינטשעווסקי שולע. זונטיק, דעם 14טן נאָוועמבער, 1.30 נ.מ. וועט פאָרקומען אַ פּראָגראַם וועגן אַ נייעם מעטאָד, וואָס קען גענוצט ווערן פון קינדער און עלטערן גרינג צו לערנען ייִדיש. דער פּראָגראַם הייסט: „זינג און לערן ייִדיש" וואָס נוצט באַקאַנטע ייִדישע פאָלקסלידער ווי אַ לערן־מיטל. די וואָס האָבן געשריבן דאָס ביכל מיט די לידער און פּראָדוצירט די פּלאַטע ווו די לידער ווערן געזונגען פון קלעיר קליין אָסיפאָוו, זיינען מוני און קעראָל באַסמאַן.

מוני באַסמאַן איז דער זון פון לייבל באַסמאַן, אַ געוואַלדיק פעיקער לערער, וועלכער האָט צוגעצויגן הונדערטער קינדער צו מאַמע־לשון און איר קולטור אין מאָנטרעאָל, וואַנקוווער, וויניפּעג און טאָראָנטאָ. אין משך פון מיינע שולע־יאָרן האָב איך געהאַט אַ סך פעיקע לערערס, אָבער לייבל באַסמאַן איז געווען אַן אויסנאַם. ער האָט גענוצט זיין טאַלאַנט אַוועקצושטעלן פאַר זיינע שילערס אַ בינע ווו די „סקריפּטן" זיינען געווען געשריבן פון שלום עליכם, שלום אַש, פּרץ, א. רייזן, גאָלדפאַדן און אַנד. די קינדער, זיינען געווען די שפּילער. לייבל האָט אונדז געגעבן אַ געלעגנהייט צו הערן און פילן אַ דערהויבענעם מאַמע־לשון, וואָס איז נאָך אַלץ איינגעקריצט אין אונדזער זכרון.

איינער קען זאָגן, אַז מיינע יונגע יאָרן אין אַ ייִדיש וועלטלעכער שולע זיינען געווען יאָרן פון קינדער שפּיל. אָבער איך האַלט, אַז ניין. איך און אַלע אַנדערע קינדער, וואָס האָבן פרי פאַרזוכט די פרוכט פון אונדזער ייִדישער קולטור אין די פאַרשיידענע וועלטלעכע שו־לעס, זיינען אַוועק פון דאָרט מיט אַ טיפערער באַנעמונג וועגן דעם חשובן אָרט פון ייִדיש און ייִדישער קולטור. דורך אונדזערע לערערס און אַ דאַנק די פאַרשיידענע אַרבעטער באַוועגונגען, וואָס האָבן געבויט די דאָזיקע שולעס, האָבן מיר אויך בעסער פאַרשטאַנען די סיבות, וואָס האָבן געטריבן אונדזערע זיידע־באָבעס און טאַטע־מאַמעס קיין קאַנאַדע.

לייבל באַסמאַן איז געבוירן אין ווילקאָמיר, ליטע. אין מעמואַרן, וואָס אַ גרינדער פון דער וועלטלעכער שול אין ווילקאָמיר האָט געשריבן, ווערט דערמאָנט די ערשטע גראַדויר קלאַס. עס ווייזט דאָרט אַ בילד און אַ באַריכט־קאַרטל פון יונגן לייבל און אין אַלע לימודים איז ער געווען אַן אויסגעצייכנטער סטודענט. אָט דער סטודענט איז געוואָרן אַן אויסגעצייכנטער לערער.

אָבער דער אימפּעט, וואָס האָט געבויט די וועלט־לעכע שולעס אין קאַנאַדע איז אויסגעטרוקנט געוואָרן. דער צווייטער דור, אין זיין מערהייט, האָט זיך אַוועק־געקערט פון ייִדיש און פון די אַלטע באַוועגונגען, וואָס האָבן געקעמפט פאַר אונדזער קולטור. דער נייער דור האָט זיך פאַרבונדן מיט אַנדערע ענינים.

דאָך, ווי באַגרענעצט די לאַגע איז געוואָרן, איז ביים רעשטל פון דור ביי וועמען ייִדיש איז געווען די ערשטע שפּראַך, ווי אויך ביי אַ היפּש ביסל פון הי־געבוירענע, געבליבן דער גלויבן, אַז די לאַגע וועט זיך פאַרבעסערן. אומעטום האָבן זיי געשאַפן קאָמיטעטן פאַר ייִדיש און אָנגעגאַנגען מיט קולטור־אַרבעט. זיי האָבן געגלויבט, אַז דער נייער דור ייִדן וועלן מוזן רע־אַליזירן, אַז אויב זיי ווילן פאַרשטיין אונדזער קולטור, אין אַלע אירע פאָרמען, וועלן זיי ווייטער מוזן אָנקומען צו ייִדיש — אין אָריגינאַל אָדער אין איבערזעצונג.

דאָס ברענגט אונדז צוריק צם בוך־יאַריד און צום פּראָגראַם פון מוני באַסמאַן: Sing and Learn Yiddish. אויף דער בינע מיט מוני וועלן זיין צוויי פון לייבל באַסמאַנס שילער: ד"ר דזשערי בעין און דזשערי גרעי. ברענגט אייערע קינדער און אייניקלעך. מוני און פריינד וועלן אייך ווייזן, ווי גרינג עס איז צו לערנען מאַמע־לשון מיט געזאַנג אויף די ליפּן.

Australian high schooler wins debating meet

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Ryan Steed, a Jewish high school student from Australia, has won the Gray Academy of Jewish Education's first annual Asper Cup debating competition.

He was chosen as the best individual debater from a group of 48 students who took part in the Oct. 13-14 event.

The students represented 14 high schools, both public and private, and while most are located in Winnipeg or Manitoba, there were also students from Herzliah High School in Montreal; Strathcona-Tweedsmuir School in Okotoks, Alta.; Carmel School, a private Jewish school in Perth, Australia (which Steed attends); and a contingent of students from the Israeli Debating Society.

The idea for the Asper Cup competition – and the four-year-old debating program at Gray Academy, Winnipeg's only pre-school to Grade 12 Jewish day school – came from Winnipeg businessman Raymond Kives. His son Michael developed into a world-champion debater at St. John's Ravenscourt, Winnipeg's most prestigious private school, which has had a debating program for many years. (Michael graduated from Stanford University last spring. He was back in Winnipeg in September to participate in a public debate.)

"Raymond Kives felt that all students should have the opportunity that Michael had to learn debating," said Linda Martin, the founder of Gray Academy's debating program and co-ordinator of the Asper Cup.

"He saw that such a program helps students to communicate with family, friends, employers and peers. It provides them with the skills to articulate well in job interviews and to gain employment, to persuade others of their point of view and thus to be successful in their goals and careers. Students who participate in debating become self-confident and potential leaders."

Martin said debating is now a regular course for Grade 7 and 8 students at Gray Academy, and a credit course option for students in higher grades.

Last year, Gray Academy students represented Manitoba at the Senior National Debate Championship in Calgary, the Junior Championship in Edmonton, and placed second and third in team competitions at the Provincial Novice Championship. Coming up this year is the International Independent Schools Public Speaking Competition in St. Catharines, Ont., a qualifying tournament for the World Individual Speech and Debate Championship in Cyprus.

"The goals of the Asper Cup are to provide a forum for excellent debate, to join students from around the world, and to provide a debate forum, not held on Shabbat, where Jewish students can become involved," Martin said.

The first phase of the Asper Cup debates were held at Gray Academy. On the evening of Oct. 14, the top four teams faced off at Shaarey Zedek Synagogue for the team championship in an event that was open to the public.

In the first round, twin brothers Rosh and Roshan Sethi from Strathcona-Tweedsmuir in Alberta faced off against Gray Academy's Susan Schipper and Elana Shapira over the question of whether or not national borders should be re-evaluated.

The second debate pitted Steed and schoolmate Craig Hershkowitz against Matt Literovich and Julian Prokopetz from St. John's Ravenscourt. Their topic was whether security or liberty was more important.

The overall team winner was St. John's Ravenscourt, with Carmel from Australia placing second and Gray Academy third. The Israeli team finished seventh.

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Coast to Coast

Anti-Semitic hate mail shocks McMaster

By FRANCES KRAFT
Staff Reporter

The hate crimes unit of Hamilton Police Service is investigating an anonymous e-mail received by executive members of the McMaster University student group Zionists@McMaster Oct. 24.

It bore a terse, unsigned message, addressed to "My fellow penny pinching jews," and referring to a picture the author had uploaded onto the group's Yahoo website.

Avi Ben-Zvi, president of Zionists@McMaster, later found an illustration of a helmeted soldier pointing his right forefinger – captioned "Always Remember… Jesus and Hitler told the Truth about the Jews" – on the group's website, which is available to its 160 members, and on which visitors have been able to post messages.

Ben-Zvi told *The CJN* last Friday that a report was filed with McMaster University Security Services, who then contacted police.

"It was shocking," said Ben-Zvi. "To be singled out as Jews for Israel activism is very upsetting."

Among the group's executives, he noted, are two Christian Zionists. "Many of our members are not Jews."

Ben-Zvi said he has no idea who might have sent the e-mail, and was particularly upset that younger, first-year representatives "who have the courage to stand up for Israel on campus" were also targeted. He fears some members will be intimidated. "But for a lot of us, it reminded us we need to strengthen our resolve. We really do have a purpose on campus. I think that our open activism will only work to combat this form of hatred."

Last year, Ben-Zvi received an anti-Semitic e-mail that was signed, and he later met with the student who sent it. They left on better terms, he said, adding that the student nonetheless continued to visit the Zionist group's tables and make "controversial remarks."

Ben-Zvi said many students at McMaster fear harassment by other students if they wear Jewish symbols, but Bill Armstrong, operations manager for McMaster University Security Services, said hate-related incidents are "pretty rare" among the 3,000 occurrences they deal with each year. "I'm not saying it doesn't exist, but it hasn't been brought to my attention. This one jumped right out at us."

Ken Norrie, McMaster's provost and vice-president (academic), said he was appalled by the incident. "If anything smacks of hate mail, we have zero tolerance for it. We will not put up with it."

The university is in favour of open discussion, including on controversial topics, "but it has to be done in an atmosphere of mutual respect," he said. "We will be doing whatever we can to find out who sent it, and to stop it… It is not part of McMaster's culture or tradition to have this. We pride ourselves on an open community." Umair Khan, vice-president (finance) of the McMaster Students Union, under whose jurisdiction student clubs fall, also expressed shock, as well as support. " We're hoping we can work with the police, the university and Zionists@McMaster to help resolve the issue."

Brandon deSilva, McMaster's Jewish Student Association president and a member of Zionists@McMaster, said he was "horrified, dismayed and angry. "We're supposed to be on a diverse campus in Canada. It's horrible that we're still getting this kind of hatred coming up in our day-to-day lives."

The JSA, with about 250 members, is a separate entity from the Zionists@McMaster, but it co-sponsors non-political pro-Israel activities, said deSilva. "We keep the political stuff separate."

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Coast to Coast

Jews, Israel and America lumped under media microscrope

Israel is always under intense media scrutiny. But recent coverage has been even heavier than usual, due to momentous events such as the Knesset vote in favour of Israeli Prime Minister Ariel Sharon's Gaza disengagement plan and, at the time of writing, breaking news that Palestinian Authority President Yasser Arafat might be critically ill.

According to Reports

By PAUL MICHAELS

The Canadian media generally reported on the Knesset vote in a straightforward manner. On the Oct. 26 television newscasts, reports by Adrienne Arsenault for CBC's *The National*, Martin Himel for Global and Janis MacKey Frayer for CTV all emphasized that Sharon's plan was daring – if controversial – especially because he had been a prime architect of the settler movement.

Himel explained: "Sharon defended the [Gaza withdrawal] with demographics. He said Israel must unilaterally disengage from ruling 1.5 million Palestinians. Otherwise… the Jewish state could lose its democratic identity."

> ***The Canadian media generally reported on the Knesset vote in a straightforward manner***

The *National Post*'s front page story the next day ("Israel votes to quit Gaza," Oct. 27) was an in-depth report by Matthew Fisher, CanWest's new Middle East bureau chief, based in Jerusalem.

The *Globe and Mail* gave the story less attention, reprinting a *Boston Globe* piece ("Knesset backs Gaza pullout plan," by Charles A. Radin, Oct. 27). But its Oct. 27 lead editorial, "The Knesset wisely backs Sharon on Gaza," said the decision "is a wrenching but necessary step for which Mr. Sharon and Israel deserve applause and international support."

Elsewhere in the *Globe and Mail*, in two recent columns ("A shift in policy on Mideast?" Oct. 15; "Is Canada preparing to shift line in the sand?" Oct. 21), John Ibbitson implied that the federal government is moving from a traditional, balanced Mideast approach to a "pro-Israel" stance.

Ibbitson did not back up his argument with any substantive evidence. Nor did he explain what Canada's Middle East policy currently is, or how it is in the process of being reviewed. Responsible journalism requires more than mere speculation and innuendo.

The *New York Times* was also critical of what it believed to be the pro-Israel tilt in American foreign policy. The Oct. 18 *Times* editorial, "The Middle East Awaits," criticized both U.S. President George W. Bush and rival presidential candidate Senator John Kerry for "offering… Sharon virtually uncritical support for whatever military operations or settlement expansions he chooses to undertake."

The close relationship between the Bush administration and the Sharon government was also blamed for the escalating violence in Iraq in a recent *Times* column by Thomas Friedman ("Jews, Israel and America," Oct. 24).

Part of the problem, Friedman wrote, is "a steadily rising perception across the Arab-Muslim world that the great enemy of Islam is JIA – 'Jews, Israel and America,' all lumped together in a single threat… This trend has been helped by the Bush team's failed approach to the Arab-Israel problem, which is to tell the truth only to Yasser Arafat, while embracing Ariel Sharon so tightly that it's impossible to know anymore where U.S. policy stops and Mr. Sharon's begins."

Friedman mysteriously forgets that previous U.S. administrations tried to work with Arafat, who proved beyond any reasonable doubt that not only can he not be trusted as a reliable negotiating partner, but, more importantly, that he has no intention of putting an end to the Palestinians' conflict with Israel. Friedman also fails to mention that Bush is the first U.S. president to officially call for the creation of an independent Palestinian state – one that depends on a new Palestinian leadership actually committed to ending violence and terrorism as demanded in the internationally backed "road map" peace plan.

Still, some media pundits' complaints about "unbalanced" foreign policy in Canada and the U.S. are relatively minor irritants compared to the massive and violent propaganda campaigns waged against Israel by its enemies.

As Norman Spector wrote in his Daily Press Review (Macleans.ca, Oct. 27) about the recent remarks by Canadian Islamic Congress head Mohammed Elmasry that all Israelis over 18 are legitimate Palestinian targets: "What I can't figure out is the hullabaloo over Mohammed Elmasry; is anyone truly surprised by his statements? And, if the hapless professor heeds the editorialists' call to resign, how likely is it that the next guy to head the Canadian Islamic Congress will think any differently about the legitimacy of 'martyrdom' attacks against civilians in the Mideast?" (Spector's daily analysis can be found at http://weblogs.macleans.ca/dailypress review/.)

Paul Michaels is communications director for the Canada-Israel Committee.

SINGLES EVENTS

DEADLINE:
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8 days preceding issue date

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Sunday, November 14 at 1:30 pm

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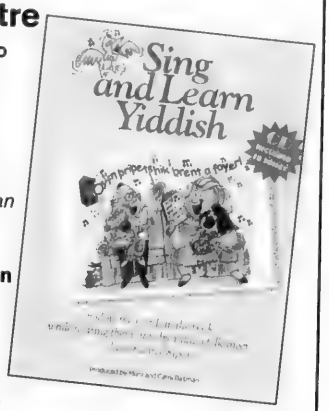

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Jewish Foundation

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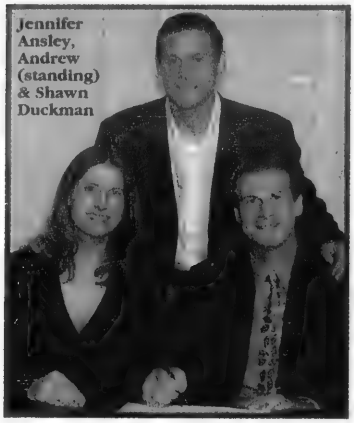

Jennifer Ansley, Andrew (standing) & Shawn Duckman

Marcia Schnoor & Susan Steinberg

Bernie Weinstein & Family

Over 200 family and f
ing of 31 new sto
Jewish Foundation's
October 5, 2004 at the Estat

The Book of Life is kept on
Federation as an ever-growin
of the Jewish people of Tor
messages for future gener
donor's family history and
thoughts about tzedakah a
important to leave a legacy
It is a collective portrait of t
ment to the unbroken chain

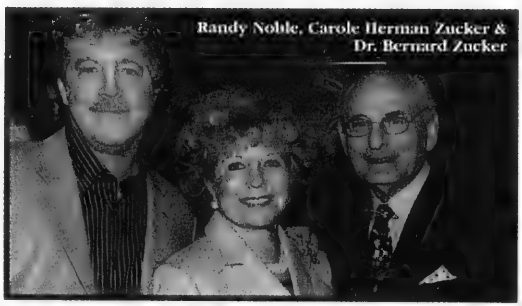
2004 Honourees: Morris A
Sandra Brown, Ellen Drazner,
Elliott Eisen, Judy & David
Family, Jennie & Bernat Gol
Goldberger, Sydney Gree
Grossman, Anne Handelman
Susan Jackson, George (Jose
Jonathan Matthews, Wilfred
& Gerald Schwartz, Shelle
Richler, Kurt Rothschild, Mar
Bess Shockett, Esther Sk
Steinberg, Bernard Weinstein

Inclusion in the Book of Lif
you when you leave a legacy
through the Jewish Found
Your legacy can be in the f
bequest, an endowment fun

If you would like more infor
Life project or the Jewis
Toronto, please call Janice B

Jonathan Matthews & Family

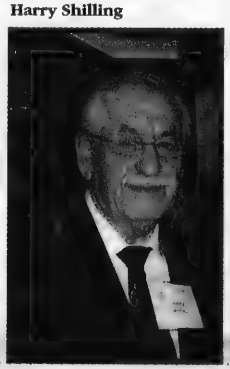
Ruth Richler (centre), Gerry & Shelley Richler (far right), and family.


Randy Noble, Carole Herman Zucker & Dr. Bernard Zucker

(l to r) Yetta Freeman, Debbie Kimel, Risa Freeman and Zoltan Freeman

David and Judy Engel

Harry Shilling



2004 Book of Life Honourees

# of Greater Toronto
Book Of Life Ceremony

Jewish Foundation of Greater Toronto
UJA Federation

iends witnessed the sign-
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Book of Life on Tuesday,
es of Sunnybrook.

permanent display at UJA
g archive of family stories
onto. It contains personal
tions, briefly telling the
expressing his or her
nd why they felt it was
or the Jewish community.
he community and a testa-
of Jewish life.

dams, Marsha Bronfman,
Duckman Family, Wendy &
Engel, Brad Fox, Freeman
dberger, Barbara & Ernest
nstein, Genia & Alex
, Carole Herman Zucker,
ph) Kostman, Paul Levin,
Posluns, Heather Reisman
y & Gerry Richler, Ruth
cia Schnoor, Harry Shilling,
ovronek, Susan & Wilf
Donna & Howard Winick.

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ation of Greater Toronto.
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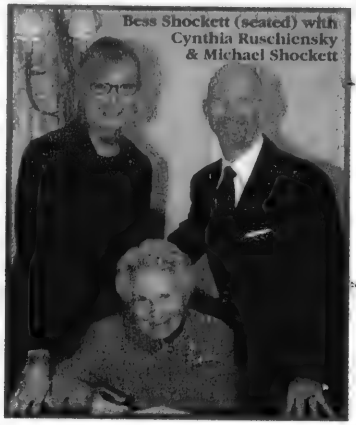
mation about the Book of
Foundation of Greater
enatar at 416-631-5847.

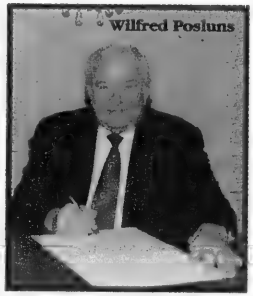
(l to r) Ernest & Barbara Goldberger and Bernat & Jennie Goldberger

Joseph Kostman & Lucia Stephenson



Bess Shockett (seated) with Cynthia Ruschiensky & Michael Shockett

Co-Chairs Barbara Bank & Vicki Campbell



Wilfred Posluns

Sydney Greenstein & Family

Esther Skovronek and family

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Photo by Rosemary Goldbar Photography

Anne Handelman

Sandy & McLean Brown

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Coast to Coast

Former Niagara Falls rabbi also served in Toronto

By FRANCES KRAFT
Staff Reporter

Obituary

For 23 years until 1998, Rabbi Nathan Liberman served the Niagara Falls Jewish community as rabbi, cantor, teacher and principal of the Hebrew school at B'nai Jacob Congregation.

He is also remembered as cantor of Toronto's Beth Am Congregation (now part of Beth David B'nai Israel Beth Am Congregation), where he served for 16 years before moving to Niagara Falls. Rabbi Liberman died Oct. 22 in St. Catharines' Hotel Dieu Hospital following a lengthy illness. He was 84.

"He was such a wonderful man," recalled Susan Jackson of UJA Federation of Greater Toronto, who knew him professionally when she worked with small communities for Canadian Jewish Congress, Ontario region. "He was soft-spoken. The kids adored him. He had such a kind way about him… but he had a serious backbone and wouldn't compromise his Jewish values for anything."

> *'He had a kind way....but serious backbone'*

Rabbi Liberman, a native of Warsaw, was the descendant of a long line of rabbis. When World War II broke out in 1939, he was studying at a yeshiva in Riga. It wasn't until after the war, in Italy, that he received his smichah.

Although the rabbi lost two brothers and his father during the war (his mother died in the early 1930s, and one sister survived), he never showed any bitterness, Jackson told *The CJN*.

In a eulogy at his funeral in St. Catharines, Rabbi Liberman's daughter Rosalie Samosh, who taught alongside him for many years, remembered her father as a "very peaceful and mild-mannered man who had a great love of music, the Hebrew language and the Land of Israel."

She said she finds it impossible to imagine him as a soldier in the Russian army, referring to a wartime stint after he escaped from Poland.

An experience the rabbi had in the army, when he lost his ration card and a fellow soldier shared food with him, had a lifelong influence, Samosh said. "He vowed to dedicate his life to emulating this man's kindness and helping others in their time of need."

The rabbi's door was open to anyone, Jewish or not, who needed support, including congregants, fellow clergy and strangers, she added.

Samosh's sister Sharona noted that their father did a lot of interfaith work in Niagara Falls, which then had a Jewish population of about 65 families (it has about half that number now). He used to go into high schools to talk about Judaism, and bring students and church groups into the synagogue, she said.

After he arrived in Canada in 1949, joining relatives in Montreal, Rabbi Liberman studied at the United Jewish Teachers Seminary there. He subsequently worked with the Jewish community in the Niagara area. In 1957, he travelled to Israel, where he met his wife, Esther.

Following Rabbi Liberman's retirement, B'nai Jacob, a Conservative synagogue, amalgamated with St. Catharines' Reform congregation. The congregation, still based in Niagara Falls, is now called B'nai Tikvah.

Rabbi Liberman "wanted to make a difference," Jackson said. "He felt these smaller communities really needed a rabbinical leader… There are actually generations of Jews out there who attribute their Jewish identity to him."

Rabbi Liberman is survived by Esther, his wife of 47 years; daughters Rosalie Samosh of St. Catharines, Sharona of Toronto and Rachelle Frydman of London; eight grandchildren, and his sister Chana Celniker of Toronto.

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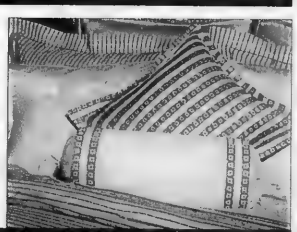

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Jewish Book Month

The Jewish Public Library proudly announces
this year's winners of the prestigious

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The prizes will be presented at a special Awards Evening
on Wednesday, November 17 at 7:30 p.m. in the Gelber Auditorium, 1 Carré Cummings. Admission is free.

Rosenfeld Yiddish & Hebrew Literature Award:

Musia Landau
"With Writers, Books and With...Vilna"
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Sam Simchovitch
"Toward Eternity" דעם נצח אַנטקעגן

English fiction and poetry on Jewish themes:

David Homel
"The Speaking Cure"

English non-fiction on Jewish themes:

Heather Laskey
"Night Voices:
Heard in the Shadow of Hitler and Stalin"

The Jacob Zipper Education Award:

Neil Caplan

Translation of book with Jewish theme:

Vivian Felsen
Translation from Yiddish into English of Israel Mendes' book "Between the Wars: Canadian Jews in Transition"

Canadian Jewish Studies Award:

Haim Genizi
"The Holocaust, Israel, and Canadian Protestant Churches"

Film/Video Award on a Jewish theme:

Malcolm Clarke
"Prisoner of Paradise"

The awards were created in 1968 by Dr. Hirsch and Dvora Rosenfeld as a memorial to renowned Montreal poet and journalist, Jacob Isaac Segal (1896-1954), author of numerous books of Yiddish poetry. This year we celebrate the 50th yahrzeit of J.I. Segal.

Refreshments will be served. Books and videos will be sold.
Jewish Public Library, 1 Cummings Square (5151 Côte Ste-Catherine)
For information, please call (514) 345-2627 ext. 3017

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City of Vaughan
The City Above Toronto

2004 MUNICIPAL ELECTION

PROXY VOTING/VOTE PAR PROCURATION

N.B. Ce document est également disponible en français au Bureau du Secrétaire, à l'Hôtel de Ville de Vaughan au 905-832-8504.

WHAT IS A PROXY VOTE?
A Proxy Vote allows any person entitled to vote to appoint another qualified elector to vote for them.

HOW DO I ARRANGE FOR PROXY VOTING?
Call us and we will mail you the prescribed *Appointment of Voting Proxy* form. The person you appoint to act as your voting proxy must complete his/her portion of the *Appointment of Voting Proxy* form and present it **in person** to the Clerk's Department, 2141 Major Mackenzie Drive, Vaughan (Maple) Ontario.

The apppointment may only be made after Thursday, October 14, 2004 and must be made on the *Appointment of Voting Proxy* form available in the Clerk's Department. The form must be certified by the City Clerk and is to be taken to the voting place by the elector appointed. The Clerk's Department will be open Monday to Friday to receive and certify the Appointment of Voting Proxy forms during the following times:

Thursday, October 14, 2004 to Monday, November 25, 2004 (Voting Day) - 8:30 a.m. to 4:30 p.m.

and on Advance Voting Days:
Saturday, November 13, 2004 - 12 noon to 5:00 p.m.
Sunday, November 14, 2004 - 12 noon to 5:00 p.m.
Wednesday, November 17, 2004 - 8:30 a.m. to 5:00 p.m.

QUESTIONS?
To find out more about who can vote by proxy and who may be appointed a voting proxy, please call the Clerk's Department at 905-832-8504

First Published: October 28, 2004

John D. Leach
City Clerk & Returning Officer
City of Vaughan

City of Vaughan
The City Above Toronto

IS *YOUR* NAME ON THE WARD 5 2004 VOTERS' LIST?
ÊTES-VOUS SUR LA LISTE ÉLECTORALE?

2004 MUNICIPAL ELECTION

THURSDAY, NOVEMBER 25, 2004
JEUDI, 25 NOVEMBRE 2004

N.B. CE document est également disponible en français au bureau du Secrétaire, a l'Hôtel de Ville de Maple au 905-832-8504.

How do you know if your name is on the Voters' List? *IT'S EASY!*

To ensure your name is on the Voters' List and that the information is correct, come to the Clerk's Department in the City of Vaughan Civic Centre, 2141 Major Mackenzie Drive, Vaughan, Ontario (Maple).

OR:

You can call us at 905-832-8504 and if your name is not on the Voters' List visit our offices Monday to Friday from 8:30 a.m. to 4:30 p.m., for the purpose of amending the Voters' List. Alternatively, you can access the Voters' List on the City of Vaughan website, www.vaughan.ca

Who can vote?

You may vote in the municipal election if on voting day, November 25, 2004, you are:

- a resident in Ward 5 in the City of Vaughan; or
- the owner or tenant of property in the City of Vaughan or the spouse or same-sex partner of such owner or tenant.
- a Canadian Citizen; and
- at least 18 years of age; and
- not prohibited from voting by law

For further information please contact the Clerk's Department at 905-832-8504.

YOUR VOTE COUNTS!

First published: November 4, 2004

John D. Leach
City Clerk and Returning Officer, City of Vaughan

Watch for notices in the local papers and the City of Vaughan website www.vaughan.ca for more information on the 2004 Ward 5 By-Election

Food, Scrumptious Food

Culinary tour of Israel about more than food

By CAROLYN BLACKMAN
Staff Reporter

An upcoming culinary tour of Israel led by Rabbi Elyse Goldstein and cooking maven Bonnie Stern, is about much more than food.

"It's about Jewish culture, and it's about the ethnic diversity of Israel," says Rabbi Goldstein, director of Kolel, the Adult Centre for Liberal Jewish Learning.

The nine-day tour, taking place Feb. 13 to 21, is organized by Skylink Holidays. It includes visits to the major sites, says Rabbi Goldstein, "but the added hook is the culinary part of the tour.

"Over the course of only 56 years of existence, more than three million Jews from all over the world have gathered in Israel. This culinary extravaganza will be a splendid celebration of the diversity of universal Jewish life in Israel," she says.

Some of the highlights of the tour are a visit with food writer and cookbook author Phyllis Glazer, who will talk about Israeli cuisine and give a challah demonstration; a trip to the Druze-Muslim-Jewish village Peki'in, where the tour group will see a traditional style olive press and sample olive oil from the ancient trees in the area; breakfast at a goat cheese farm; and a visit to the spice shops and stalls in the Old Acco market.

On the Friday afternoon of the tour, participants will be divided into two or three groups and will visit the homes of Moroccan-born and first-generation families from the Atlas Mountain area who will demonstrate a different aspect of a Moroccan meal. Groups will come together to enjoy the meal.

At Carmei Ha'ir, which operates as a restaurant in the evening and a soup kitchen during the day, owner Moshe Basson will serve native Jerusalemite foods.

The group will also visit an Arab culinary school that trains disadvantaged Arab youth.

The tour is open to anyone who has an interest in food, says Stern. "The whole point is that it is not for professional chefs. It is for people who love to eat and who want to see Israel in a whole new light."

She visited Israel with Kolel for the first time last year, and "got captivated. We ate at Carmei Ha'ir and I [am anxious to share my experience.]"

People in Israel are anxious to "nourish visitors with knowledge and with background. Both teaching and cooking [are seen] as nourishment, and people want to share," Rabbi Goldstein says.

An information meeting about the tour will take place Nov. 7, 7 p.m. at the Bonnie Stern School of Cooking, 6 Erskine Ave., or call Skylink Holidays at 416-923-2003.

Stern offers these recipes from Moshe Basson.

ISRAELI RED LENTIL SOUP

Basson's version of lentil soup is thinner than most and perfect before a big meal.

Continued on page 37

City of Vaughan
The City Above Toronto

2004 MUNICIPAL ELECTION

NOTICE OF ADVANCE VOTING/AVIS DE VOTE ANTICIPÉ

N.B. Ce document est également disponible en français au Bureau du Secrétaire, à l'Hôtel de Ville de Vaughan au 905-832-8504

WHO CAN VOTE AT THE ADVANCE VOTING?
If you are eligible to vote in the 2004 Municipal Election **and** expect to be unable to vote on Thursday, November 25, 2004 (Voting Day) at your designated location, you are encouraged to vote on the Advance Voting days.

SIGHT IMPAIRED VOTERS
All Advance Voting locations are accessible to persons who have a physical disability or a mobility impairment. In addition, sight impaired voters will be able to vote on the advance voting days at the Garnet A. Williams Community Centre location using the Ivotronic Voting system. Transportation will be provided for sight impaired voters who wish to vote on the advance voting days using this system. Please contact Larry Glass at 905-832-8504 Ext. 8691.

WHEN WILL THE ADVANCE VOTING BE HELD?
The Advance Voting will be held on the following dates:

Saturday, November 13, 2004 from 10:00 a.m. to 6:00 p.m.
Sunday, November 14, 2004 from 10:00 a.m to 6:00 p.m.
Wednesday, November 17, 2004 from 10:00 a.m. to 8:00 p.m.

at the following location:

GARNET A. WILLIAMS COMMUNITY CENTRE
501 Clark Avenue West, Thornhill

QUESTIONS?
For further information, please contact the Clerk's Department at 905-832-8504

First Published: October 28, 2004

John D. Leach
City Clerk & Returning Officer
City of Vaughan

YOUR VOTE COUNTS!

Tour set for February

Continued from page 36

1 cup red lentils
2 tbsp. oil
1 large onion, chopped
3 cloves garlic, finely chopped
1 jalapeno chile, seeds and ribs removed, sliced
1/2 tsp. ground cumin
8 cups water
2 tsp. lemon juice
2 tsp. salt
1/4 tsp. pepper
1/3 cup fresh coriander, chopped

Rinse lentils a few times. Spread out on a baking sheet and discard any stones. Heat oil in a large saucepan. Add onions, garlic and jalapeno, and cook gently until tender and fragrant. Add cumin and cook until fragrant, about 30 seconds.

Add lentils and water. Bring to a boil. Reduce heat and simmer gently 30 to 45 minutes or until lentils are very tender. Stir in lemon juice, salt, pepper and coriander. Adjust seasoning if necessary. Makes eight to 10 servings.

MOSHE BASSON'S FIGS STUFFED WITH AROMATIC CHICKEN

These figs are Basson's signature dish. We had them as an appetizer along with stuffed chard leaves and four kinds of salad. Tamarind paste is available at many health food stores and at Asian and East Indian markets.

2 tbsp. olive oil
1 onion, chopped
8 oz. boneless, skinless chicken breasts, finely chopped or ground
1 tsp. salt
1/2 tsp. cinnamon
1/4 tsp. each of allspice and cardamom
18 dried figs

Sauce
1 tbsp. tamarind paste
2 cups boiling water
2 tbsp. brown sugar
1/2 tsp. salt
1/4 tsp. each of cinnamon, allspice and cardamom

Heat oil in large deep skillet and cook onions until tender and lightly browned. Add chicken, salt, cinnamon, allspice and cardamom. Cook a few minutes, until chicken is just cooked through. Remove chicken from pan and cool.

Return pan to heat. Prepare sauce by removing any seeds from tamarind and add tamarind to pan with water, sugar and salt, and spices. Bring to a boil. Cook a few minutes.

Cut a slit on the side of each fig and open up the cavity with your finger. Stuff with chicken mixture.

Place figs in sauce. Bring to a boil. Reduce heat, cover and simmer gently 15 to 20 minutes, stirring occasionally.

Remove figs to a platter. If sauce has reduced too much (you should have about 1/2 cup), add a little water. Strain sauce over figs. Makes 18 figs.

PEARS POACHED IN POMEGRANATE JUICE

Along with barley, wheat, grapes, olives, dates and figs, pomegranates are one of the seven foods specifically mentioned in the Bible as growing in the land of Israel. If you can't find pomegranate juice, you can dilute pomegranate molasses or use cranberry juice instead.

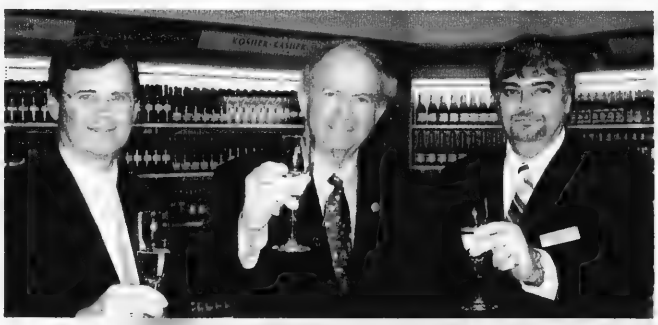
6 firm but ripe pears
1 cup pomegranate juice
1 cup dry red wine
1 cup water
1/2 cup sugar
1 cinnamon stick
2 tbsp. pomegranate seeds or dried cranberries

Peel pears. Cut in half and remove core and seeds. (A melon baller works well for this.)

In a wide saucepan bring pomegranate juice, wine and water to a boil. Stir in sugar and cinnamon stick. Add pears and cook gently for 20 to 30 minutes, until tender. Remove pears.

Return pan to heat and cook on medium/high until liquid is reduced to about 1 cup.

To serve, leave stem end attached and slice pears so that they can be fanned out. Serve two halves per person. Spoon juices on top and sprinkle with pomegranate seeds or dried cranberries. Makes 6 to 12 servings.



LCBO L'CHAIM: A new LCBO store opened last week at 675 Wilson Ave., beside a big box complex with Costco and Home Depot. The 12,700 sq.-ft. LCBO outlet features more than 2,000 products, including 75 kosher wines and spirits. On hand to offer a toast was Monte Kwinter, centre, MPP for York Centre and minister of community safety and correctional services, along with LCBO president and chief operating officer Bob Peter, left, and store manager Andre Affrunti. [Carolyn Blackman photo]

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Sylvia & Avrom Bornstein are thrilled to announce the engagement of their daughter Lisa to Eytan, son of Rabbi & Mrs. Naphtaly & Shoshana Lancry.

Happy 64th anniversary to Ralph & Rose Etigson. We love you very much! Barbie, Stephen & Esther; Shoshana, Sheldon, Ashley, Melissa and Melanie; Uri, Dina & Shimon

David Yechiel, son of Philip & Debbie Kates, treasure and love of Harold & Terry Kates of Toronto, and Shirley Marcus of Oceanside, N.Y.

Mazel tov our parents Rena & Arnold Webber on your 55th wedding anniversary. Love from your children and grandchildren.

Congragulations to our granddaughter Jaimie Wardinger who has been accepted at Bishop University. Mazel tov from your loving grandparents Ruth & Al Wardinger.

On behalf of their parents, Lyle & Esty, Jennifer and Zachary would like to introduce their brother Miles Luke Kirshenbaum, born June 23.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New

By REBECCA NADLER

YAD VASHEM
GALA DINNER
NOV 14, 2004
Guest Speaker:
MOSHE SAFDIE
Architect of the New Museum
416-785-1333

What's New Deadlines: Monday, Nov. 8, is the deadline for the Nov. 18 issue and Monday, Nov. 15, is the deadline for the Nov. 25 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

HOLOCAUST EDUCATION WEEK. For information, contact 416-631-5689 or visit www.holocausteducationweek.com.

THURSDAY, NOV. 4

"Surviving Their Survival: Life After the Holocaust." Lunch & Learn with **Dr. Paula Draper**, historian and educator. Miles Nadal JCC, 750 Spadina Ave. 12–1 p.m. Members $7, non-members $10, includes lunch.

FRIDAY, NOV. 5

"Through a Hidden Child's Eyes: A Holocaust Story." **Sally Wasserman** recounts her story of survival in Poland, at Solel Synagogue, Mississauga, at 8 p.m. 905-820-5915.

SUNDAY, NOV. 7

The Toronto Jewish Film Society presents **Claude Lanzmann**'s *Sobibor, October 14, 1943, 4 p.m.*, at Al Green Theatre, 750 Spadina Ave., at 7 p.m. $12.

"*The Pianist*: How It Happened." **Andrzej Szpilman** looks back at his father's life during the Holocaust and the years shortly before his death. 7:30 p.m. Shaar Shalom Synagogue.

Silent Witness, a film about Dachau and Auschwitz 50 years after the liberation by director **Harriet Wichin**. A question-and-answer session with Wichin follows the screening. 7:30 p.m. Free. Al Green Theatre. 750 Spadina Ave. 416-924-6211.

MONDAY, NOV. 8

National Council of Jewish Women present "Love, Loss & Memory: Ripples of the Holocaust," with **Merle Nudelman**, author and lawyer, and **Loren Lerner**, department of history, Concordia University. 7:30 p.m. 4700 Bathurst St. 416-633-5100.

"Rwanda –Ten Years After" examines the experience of Rwandan survivors and the parallels to Holocaust survivors with **Dr. Carole Ann Reed**, past director of the Toronto Holocaust Centre and **Leo Kabalisa**, teacher and spokesperson of Rwandan Genocide Survivors in Toronto. 7:30 p.m. 15 Hove St. 416-638-4783.

"The Case of Holland and Its Jews: Why Were So Many Murdered?" with **Dr. Robert Van Pelt**, of University of Waterloo. Beth Tikvah Synagogue at 8 p.m. Free.

TUESDAY, NOV. 9

Lunch and Learn Tuesday at Beth Tikvah Synagogue presents "Jewish Resistance During the Shoah" with **Gerald Ziedenberg**. Lunch, 12:30 p.m. $7. Lecture 1 p.m. To reserve, call 416-221-3433, ext. 0.

THURSDAY, NOV. 11

Dr. William Korey, former director of the Anti-Defamation League in Washington, D.C., speaks on "The Resurgence of Anti-Semitism: Alarming Echo of the Past" at the closing program of Holocaust Education Week, at 7:30 p.m., followed by a Remembrance Day ceremony with **Cantor Meir Finkelstein**, the Beth Tzedec Choir and the Jewish War Veterans, featuring a candle-lighting for the victims of the Shoah at Beth Tzedec Congregation.

Saturday Nov. 6

HOORAY FOR HOLLYWOOD

The Wagman Centre Entertainers with pianist **Nathan Rosen** present "Hooray For Hollywood," an overview of music from films at Temple Har Zion, 7360 Bayview Ave. at 7:30 pm. Tickets $10. Available by calling 950-889-2252 or at the door.

Sunday Nov. 7

RENEWING OUR SPIRIT

Join Torah in Motion for its third annual conference "Renewing Our Spirit," with **Rabbi Michael Broyde, Rabbi Pini Dunner, Rabbi Dr. Norman Lamm, Rabbi Dr. Nathan Lopes-Cardozo, Rabbi Yaakov Yosef Reinman, Bracha Rutner** and **Rabbi Michael Skobac**. $50. 9:30 a.m.-5:45 p.m. 147 Overbrook Pl. 416-633-5770.

STUDY GENESIS

Rabbi Yossi Ganzburgh explores "Stories of Our Lives: Biblical Images

Continued on page 39

MIZRACHI ORGANIZATION OF CANADA
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RABBI SHLOMO RISKIN
Chief Rabbi of Efrat, Israel

Friday, November 12, 2004
Oneg Shabbat, 8:30 p.m.
"Disengagement and the Specter of Civil War: The Challenge of Israel Today"

Shabbat, November 13, 2004
11:30am, following morning services
"Sanctity of the Land of Israel and the Sanctity of Jerusalem: What is the Difference?"

Continued from page 38

For a Modern World," an ongoing class at Pride of Israel Synagogue. 10 a.m.

TRIP TO ISRAEL & POLAND

Information meeting for Israel Independence Day Trip to Israel, May 10-18, 2005, with an option for a stopover in Poland. 10 a.m. For information, contact **Rabbi Kelman**, 416-633-3838.

HABONIM BREAKFAST

Habonim Breakfast Club presents "Modern Israeli Spies: The Israeli Secret Service," with **Henry Alkin**. 10 a.m. at 5 Glen Park. $6 per person.

WOMEN'S BOOK CLUB

"The Book Borrower" by **Alice Mattison** will be discussed at the Feminist Book Discussion Group, Older Women's Network at the Barbara Frum Library at 1:45 p.m. Call **Marge Mintz**, 416-630-5049.

WIERZBNIK MEMORIAL

The 62nd anniversary memorial program commemorating the destruction of Wierzbnik will be held at Bialik Hebrew School at 7:15 p.m.

Monday, Nov. 8

ENEMIES, A LOVE STORY

Beth Tzedec Library's Contemporary Jewish Book and Film Club series presents **Arnold Ages** discussing *Enemies, a Love Story*, by **Isaac Bashevis Singer**. 1:30 p.m. Fee. 416-781-3514, ext. 25.

BIALIK BOUTIQUE MARKET

Bialik Day School is hosting its third annual Boutique Market from 6 to 9 p.m. More than 60 vendors display a variety of unique merchandise. Come out and buy all your Chanukah gifts.

FOUND IN TRANSLATION

Nicholas de Lange, the Shoshana Shier Distinguished Visiting Professor at the University of Toronto, continues his public lectures on "Found in Translation: Jewish Themes in Israeli Literature" with a lecture on **Amos Oz**, "The Most Religious of Agnostics," 8 p.m. 15 King's College Circle, room 179. 416-978-8118.

Tuesday, Nov. 9

JEWISH GENEALOGY

Beth Emeth Brotherhood presents "Jewish Genealogy" a dinner and program with **Sara Schafler Kelman**. Dinner 6:30 p.m. Members $18, guests $25. Lecture 8 p.m. free. For dinner RSVP by noon Nov. 4. 416-633-3838.

SISTERHOOD MEETING

Beth David Sisterhood meeting hosts **Selma Sage** discussing "A Generation of Memories: Mothers, Daughters and Granddaughters." 7:30 p.m. 416-633-5500.

CHUG HATANACH

Dr. Yehudah Lipsitz leads a discussion of chapters 25 and 26 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

TORAH IN MOTION

Torah in Motion offers classes five Tuesday evenings, tonight through Dec. 7. 7:45-8:45 p.m. "Eternal Questions, Contemporary Challenges: The History and Hopes of Modern Orthodoxy" with **Rabbi Yaakov Beasely** or "Belief in God: The First Mitzvah" with **Elliot Malamet**. 8:50-9:50 p.m. "Jewish Law Confronts the 21st Century" with **Rabbi Jay Kelman** or "Enhancing Your Jewish Marriage," for women only, with **Rifka Sonenberg**. $36/course. 147 Overbrook Pl., 416-633-5770, www.torahimmotion.org

MOVIE REVIEW

Join **Marilyn Herbert** at Beth Tikvah Synagogue for a review of the movie *Life Is Beautiful*. The film will be screened at 6:30 p.m. discussion at 8:30 p.m. Synagogue members free, non-members $5.

Wednesday, Nov.10

ISRAELI TECHNOLOGY

Congregation Darchei Noam presents "Who, Me? How Israeli Technology Affects Your Everyday Life" with **Al Gordon**. 7:30 p.m. 15 Hove St. 416-638-4783 or visit www.darcheinoam.on.ca.

HAMILTON LECTURE

The International Association of Jewish Genealogical Societies presents **Michelle Gold** speaking on "Budapest, Vienna and Prague: A Jewish Tour." She shares pictures and her insights into her recent travels at Temple Anshe Sholom, 215 Cline Ave. N., 8 p.m. E-mail hamilton jewishgen@canada.com.

WITH HONOUR & DIGNITY

"With Honour and With Dignity: The Jewish Approach to Death, Burial and Mourning," a 3-part lecture series with **Rabbis Zaltzman, Jacobson** and **Hildesheim** at 18 Rockford Rd. 8 p.m. 416-222-7105, ext. 230.

Other news

JEWISH BOOK FAIR

The Jewish Book Fair is being held at the Leah Posluns Theatre, 4588 Bathurst St., Nov. 4-14. Some events of interest include on Sunday, Nov. 7, **Elana Wolff**, poet and author of *Mask*, discusses "The Art and Life of Berlin Artist Charlotte Salamon," at 11 a.m. *A Wedding in the Shtetl*, a literary musical revue celebrating the world of **Isaac Bashevis Singer**. 1:30 p.m. $5. And Tuesday and Wednesday, Nov. 8 and 9, the play *Onions and Garlic: An Old Tale* by **Eric A. Kimmel** performed by students of Shearim. Recommended for children in grades 1-6. 10:30 a.m. Children $1, adults $3. For information or tickets, contact 416-636-1880, ext. 368.

SATELLITE LECTURES

Clanton Park Synagogue offers lectures via satellite. **Rabbi Asher Weiss**, Wednesdays at 9 p.m. **Rabbi Yissochar Frand**, Thursdays at 9 p.m. **Rabbi Yisroel Reisman**, Saturdays at 7.30 p.m. For information, call 416 227-1070 ext. 225.

YOUNG JUDAEA PROGRAMS

Yitzchak Rabin Memorial with other youth movements at Bialik Day School, Sunday, Nov. 7, 7 p.m. Leadership seminar for 15 to 17-year olds who want more informal, camp-style leadership programming throughout the year, Tuesday, Nov. 9, 6-8 p.m. at 788 Marlee Ave. Biluim Canada Shabbat dinner, Friday, Nov. 12, 7 p.m., for all Biluim Canada campers in Toronto and surrounding area. For information, e-mail youngjudaea@bellnet.ca

SUCCESSFUL MATCHMAKING

Sasson V'Simcha presents "Like Parting the Red Sea: Strategies for Successful Shiduchim," with New York columnists and authors **Rosie Einhorn** and **Sherry Zimmerman**. Thursday, Nov. 11 at 8 p.m. at The Village Shul. $10. 416-256-4497.

MISSION TO ISRAEL

There will be an information meeting for a Biblical Mission to Israel, Feb. 20-March 1, 2005, with **Rabbis Moshe Stern** and **Gary Zwieg**, Thursday, Nov. 11 at 7:30 p.m., at Shaarei Tefillah Congregation. 905-886-6305.

COOK BOOK LAUNCH

Beth Torah is launching its cookbook "Generations to Generations," with a cooking demonstration followed by a gift show. Tuesday, Nov.16, 6:30-10 p.m. Demo and show $10. Show $5. To reserve for demo, call 416-782-4495, ext. 24.

ATLANTIC CITY TRIP

Adath Shalom Sisterhood is sponsoring a trip to Atlantic City, Nov. 23-26. For information, call the synagogue at 416-635-0131 or **Bunnie** at 416-633-9696.

JF&CS GROUPS

Jewish Family & Child Service Information/registration, call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

Helping Families Cope With a Mood Disorder: Thursday, Nov. 11. 7-9 p.m. Registration required.

The Challenge of Anger For Women: Six sessions beginning Thursday, Nov. 11. 7:30-9 p.m. at 4600 Bathurst St.

Lunch & Learn in Retirement, Wednesday, Nov. 10, "Jewish People in the Arts" with **Richard Rotman**. Noon at Holy Blossom Temple. $1. Bring a dairy lunch, drinks served.

FOR SENIORS

Earl Bales Seniors' Club: Sunday dance, Nov. 7; Saturday dance, Nov. 13; Casino Rama, Nov. 10. Call 416-395-7881 Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove. St. Nov. 11, lecture with **Chasida David**. Call **Menachem Wallach**, 905-731-7748, or **Malka Colla**, 416-630-5771.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Israeli Club Etrog for Hebrew-speaking seniors meets Tuesdays at 7 p.m. Nov. 9, discussion. Call ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Lunch 'n' Learn with **Rabbi Moishe Stern**, Friday, Nov. 5, 12-1p.m.

"Organizing Your Treasures," Tuesday Nov. 9 with Wendy Prescal.

"Wine Tasting and Music" featuring **Robert Silverman**, pianist and **Tony Aspler**, wine connoisseur. Sunday, Nov. 7, 2:30 p.m. at the Windsor Arms Hotel. $65. For tickets, call ext. 271.

"Happy Times" weekly variety show, sing, dance, act and tell jokes. No auditions. Starts Wednesday, Nov. 10, 1 p.m. Members $1, non-members $2.

"lay of the land" by **Steven Cruise** at the Koffler Gallery until Dec. 12. Reception for Cruise's "cameo field," Sunday, Nov.7, 2-4 p.m.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Support the JCC by shopping at Tom's Place's Fall Warehouse Sale, Nov. 3-Nov. 7 at the JCC.

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SINGLES EVENTS CAN BE FOUND ON PAGE 31

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Sugarman, Saul	Oct 19/04	14 Sultana Ave
Tencer, Joseph	Oct 19/04	Private
Freedman, Leonard	Oct 18/04	Private
Weinrieb, Saul (Paul)	Oct 19/04	2 Neptune Dr
Wolff, Lea	Oct 20/04	115 Antibes Dr
Ciglen, Irving	Oct 21/04	149 Carl Tennen St
Kutner, Ruth Miriam	Oct 21/04	55 Skymark Dr
Ladizhinsky, Natan	Oct 23/04	10 Tangreen Crt
Rabinovitch, Laura	Oct 23/04	333 Clark Ave W
Geller, Rae	Oct 23/04	Private

BENJAMIN'S PARK MEMORIAL CHAPEL

David Kleinberg	Oct 19/04	35 Canyon Ave
Bernie Sacks	Oct 19/04	4003 Bayview Ave
Jerry Cooper	Oct 19/04	2500 Bathurst St
Irving Goodman	Oct 19/04	170 Red Maple Rd
David Bakan	Oct 18/04	3560 Bathurst St
Molly Caplan	Oct 20/04	21 Mayfair Ave
Esther Mitchell	Oct 21/04	569 Sheppard Ave W
Morton Rashkis	Oct 20/04	31 Old Park Rd
John Fienberg	Oct 21/04	3600 Yonge St
Aron Nirenberg	Oct 22/04	32 Ventura Way

HEBREW DASIC

Jim Lotin	Oct 19/04	31 Grove Park Cres
Lily Cohen	Oct 22/04	429 Walmer Rd
Pearl Lester	Oct 22/04	3560 Bathurst St
J. Charles Pilar	Oct 24/04	8111 Yonge St

The unveiling of a monument to the memory of the late

BELLA RABINOWICZ ז"ל

will take place

Sunday, Nov. 7th, 2:00 p.m.

Bathurst Lawn Memorial Park

Bathurst, south of Steeles
Wierzbniker Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

FAYE & MORY ROSS ז"ל

will take place

Sunday, Nov. 7th, 10:30 a.m.

Mount Sinai Memorial Park

986 Wilson Avenue
Y.M.H.A. Section

Relatives and friends are invited to attend

In loving memory of

JEANNETTE KAPLANSKY ז"ל

NOVEMBER 5, 1924 - NOVEMBER 7, 2003

You filled our lives with love and laughter. Missing you always.

David, Cathy and Frank, Brian and Nancy, and your adoring grandchildren Ashley, Chelsea, Jessica, Bradley.

RUTH MIRIAM KUTNER ז"ל

Peacefully, surrounded by her family on Thursday, October 21, 2004. Beloved wife of the late Charles. Dear mother of Brian and Karen Ann, Howard and Dinah, Gail and Sheldon, Lorn and Karen. Loving grandmother of Joshua, Melissa, Jennifer, Michael, Joelle, Brandon, Ashley, David, Lindsay and Amanda. Survived by her sister Sadie Langbord and her brother Harold Gilbert. Will be sadly missed by Fofa, Lexus, Taz and Monkey. A funeral service took place on Friday, October 22 at Temple Sinai. Interment at Pardes Shalom Cemetery. Donations in Ruth's memory may be made to the Canadian Cancer Society.

The unveiling of a monument to the memory of the late

SALLY JUSTEIN ז"ל

wife of Morris Justein

will take place

Sunday, November 7th at 11:00 a.m.

Beth Tzedec Memorial Park

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

SALLY SHERMAN ז"ל

will take place

Sunday, November 7th at 10:00 a.m.

Pardes Shalom Cemetery

Dufferin St. N. of Major Mackenzie
Beth Emeth Section

Relatives and friends are invited to attend

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

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On Campus

Progressive campus Zionists meet

By NAOMI LIGHTMAN
Special to The CJN

There is an urgent need to redefine Zionism on university and college campuses: that's the message I walked away with from last month's inaugural conference of the Union of Progressive Zionists (UPZ), a new campus movement for left-wing students.

Speaking for myself, I've had enough of simultaneously defending Israel's right to exist to left-wingers at McGill University, where I'm a student, while at the same time criticizing the blind patriotism espoused by many members of Hillel and groups on the right.

North American campuses are extremely polarized when it comes to the Middle East, but many Jewish students want to be both pro-Israel and pro-Palestine and not be excluded from the mainstream. As far as I can tell, this is where the UPZ intends to fit in.

More than 100 participants from some 40 universities and colleges across North America attended the UPZ conference in Newark, N.J., on Oct. 15-17. We were there to both show our support for Israel and to defend our right to criticize the policies of its government. Meretz USA, the Labour Zionist Alliance, Habonim Dror, and Hashomer Hatzair – the UPZ's founding organizations – were the conference's main sponsors.

Over the course of the weekend, we heard from a range of Israeli, Palestinian and Israeli Arab speakers. They discussed their views about the way forward toward peace and justice between Israel and the Palestinians. Most memorable were Amjad Atallah, a PLO advisor and peace activist who inspired us with his endorsement of the proposed Geneva Accord peace deal, and keynote speaker Naomi Chazan, a former Meretz MK.

Chazan spoke enthusiastically about the concept of the UPZ, declaring, to overwhelming cheers from the audience, that, "A two-state solution is the only way we can fulfill the Zionist dream!"

Workshops focused on topics such as "Socialist-Zionism, past and present"; "Confronting divestment"; "Transcending violence in the pursuit of peace"; and "Campus Activism 101". Although there was some criticism about the lack of discussion time, the participants in all of the sessions I attended were engaged and dynamic.

Daniel Roth, 23, was one of 10 Canadian participants. He attends the University of Toronto and is the director of Hashomer Hatzair-Kidma on Campus.

Roth came to the conference to network with like-minded young people and said he was impressed with the balanced approach of the speakers.

"It was a positive feeling at this conference that we weren't just a group of Jews saying 'Yeah, we know how to communicate with the other side.' We actually were communicating with the other side," he said.

Roth believes Zionism must evolve to reflect today's realities and that the only way to ensure Israel's safety is through the creation of a Palestinian state.

"There's racism in Israel now, there's an occupation of displaced peoples, and there are problems with Israel's economy. For me, Zionism is working towards the complete betterment of the state," he said.

Tomer Chervinsky, 21, another participant and president of the Waterloo-Israel Public Affairs Club, said that in addition to being criticized by Hillel, he has felt very alienated from the so-called "progressives" at the University of Waterloo.

"There's a lot of apathy and misunderstanding coming from the left at school," Chervinsky said. "A hardcore, nationalist Palestinian group is a right-wing thing. Being left-wing is about building coalitions and working together for peace."

Overall, I think that the opinions and backgrounds of the participants was one of the conference's strengths. There can be no one model for UPZ campus organizations.

Those of us who attended the conference will be working on our respective campuses to seek out the many Jewish students who feel pressured to assume a particular political stance on the Middle East.

Undoubtedly, it is a confusing, emotional time for us as Jews. But the hope is that a progressive, redefined idea of Zionism can work to everyone's betterment.

Naomi Lightman is a student at McGill University.

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Arafat illness gives Israel hope

By DAN BARON
Jewish Telegraphic Agency

JERUSALEM – Yasser Arafat's illness has done what Israeli Prime Minister Ariel Sharon, for all of his attempts, could not: create a sense of hope in the possibilities of a future without the grizzled Palestinian Authority president.

There was an unusual hush when the matter of Arafat was raised at Sunday's meeting of the Israeli cabinet.

Previously, ministers of all political stripes had railed against Sharon, belying Jerusalem's official line that Arafat was "irrelevant" to peacemaking.

This time, with Arafat undergoing urgent and secretive tests at a French hospital, a sense of genuine hope dawned.

Israel plans to press ahead with its unilateral withdrawals from the Gaza Strip and West Bank despite Arafat's illness, Sharon told his cabinet on Sunday, but he left open the possibility for further peace talks should new Palestinian leaders take over.

"If a leadership arises that acts to dismantle the terror infrastructure, we will be prepared to resume negotiations on the basis of the 'road map,'" Sharon told his ministers, referring to the U.S.-backed peace plan, rendered all-but defunct by persistent violence.

The chief of Israeli military intelligence, which had made clear in media leaks that it knew well in advance of Arafat's airlift to Paris last Friday that his condition was grave, sounded even more optimistic.

"I think we have an opportunity here to end the current round of conflict that began in 2000," Maj. Gen. Aharon Ze'evi-Farkash told the cabinet in a briefing.

But Ze'evi-Farkash agreed with Sharon's assessment that the Palestinians must be left to their own devices in choosing a potential successor for Arafat. Any Israeli overtures toward this-or-that candidate would risk marking him as a stooge in the eyes of his countrymen – a death sentence politically, and perhaps even literally.

Arafat was reported to be in critical condition late last week, but by Sunday his condition apparently had improved, according to Leila Shahid, the Palestinian Authority's general delegate to France. Arafat does not have leukemia, she said, speaking to reporters Saturday outside the hospital near Paris where the 75-year-old Palestinian leader is undergoing medical tests.

Meanwhile, Israeli military chiefs boosted forces around the West Bank city of Ramallah, where Arafat had been confined to his compound before leaving for Paris.

According to security sources, army commanders were instructed to review a plan of action, written up last year, in anticipation of Arafat's death.

Israel fears Arafat, who always refused to groom a successor, will leave a power vacuum in the West Bank and Gaza Strip, triggering Palestinian factional fighting.

Given the confusion over the degree to which Arafat was incapacitated, his colleagues in Ramallah were playing it safe.

On Sunday, they held the first-ever PLO meeting without him. Arafat's empty chair was flanked by the current and former prime ministers of the Palestinian Authority, Ahmed Qureia and Mahmoud Abbas, who for now have divided Arafat's responsibilities between them.

Sharon had long said that were Arafat to leave the West Bank he would not be allowed to return, but last week the prime minister reversed this position in letting the Palestinian leader be flown out for treatment.

"We have made this commitment and we shall stick with it," Sharon told a cabinet minister who suggested that Arafat be made to stay abroad.

Yasser Arafat prepares to leave Ramallah to be treated in France.

Arafat rejects power transfer

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper

Analysis

The blood transfusion that Palestinian Authority President Yasser Arafat received after leaving the Muqata with his doctors made him feel better and his condition improved. This does not mean a significant bettering of his health – it may be only a temporary upswing, but it could last a long time. That's the information that has been presented to Israeli decision-makers.

This fact is weighty, given Arafat's refusal to accede to the requests of former PA prime minister Mahmoud Abbas and current premier Ahmed Qureia to fill in names, give out jobs or to delegate to them his powers as PA president and head of the PLO. Abbas and Qureia visited Arafat at his sickbed and asked that he transfer authority temporarily, with an appropriate division of responsibilities between them.

A completely alert Arafat understood their demands, but responded that there was no need for such a significant change. When the two repeated their demands in other ways, he asked that the conversation come to an end, a roundabout way of asking them to leave the room. This means that Arafat left for France with all his powers intact.

The decision by Abbas and Qureia to convene the various PLO and PA institutions is important from a symbolic point of view, but it has no practical significance as long as Arafat's principal powers have not been transferred to them – or if they don't take them in a putsch, which seems unlikely.

After the various institutions convene, can Qureia claim that the preventive security organization in the West Bank and Gaza, for example, is subject to him, and will its members obey his orders? Will Fatah's Al Aqsa Brigades now obey Abbas? The answer is no in both cases. The organizations are still subject to Arafat, who is in the hospital in Paris, and not to Qureia or Abbas.

Politically, this means that because of Arafat's health, Israel and the Palestinians may be entering a long and nebulous intermediate period during which the two sides will have difficulty making important decisions. As time goes on, Hamas or its partner, Islamic Jihad, may be the ones to disrupt the status quo.

"Ashdod Spared Mega-Terror Attack" "Who's next after Madrid?"
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ANNOUNCING
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For the nineteenth consecutive summer, a group of outstanding Jewish teenagers from the U.S. and Canada, coming from a wide variety of backgrounds and entering the twelfth grade of school, will be recipients of the Bronfman Youth Fellowships.* They will spend five fulfilling weeks of study, dialogue and travel in Israel.

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* Fellowships cover roundtrip transportation between New York and Israel, educational programming, room and board and travel in Israel.

Completed applications must be submitted or postmarked by January 5, 2005

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In Israel, tension in the air over withdrawal vote

By DINA KRAFT
Jewish Telegraphic Agency

JERUSALEM — "What's more important – a religious Jew adhering to Torah or a secular Jew adhering to his or her conscience?" asked a teenage girl with a red ponytail.

Her question, addressed to leaders of Peace Now and the Council of Jewish Communities in Judea and Samaria (the Yesha settlers council), went straight to the heart of the Israeli dilemma, as citizens here struggle to define Israel's future as both a Jewish state and a democracy.

"Sometimes a question is better than an answer," said Daniel Tropper, founder of the Gesher Foundation, whose goal is to bridge the gaps between different segments of Israel's population.

The question came last Wednesday, the day after the withdrawal vote in the Knesset, at a day of dialogue hosted by Gesher at a Jerusalem square, bringing together religious and secular, right-wing and left-wing Israelis in an effort to find common ground at a time of discord.

The mood in Israel is raw and charged as Israelis observe the ninth anniversary of former prime minister Yitzhak Rabin's assassination and absorb the Knesset vote backing Prime Minister Ariel Sharon's controversial plan to withdraw from the Gaza Strip.

Threats from extreme right-wing Jews are intensifying against Sharon, who travels under increased security.

Vandals this week sprayed graffiti on a Jerusalem wall reading, "We assassinated Rabin, and we'll assassinate Sharon too."

"Nine years have passed and it is as if we have learned nothing," Geula Even, an Israeli television news anchor, said in reporting the incident.

The Conservative movement introduced a new prayer for Sharon's health and well-being in the wake of what movement leaders said were calls from some haredi rabbis to institute "death rituals" to bring about Sharon's demise.

The Gaza withdrawal plan has led to increased tension. Jewish settlers claim it is their biblical birthright to live in Gaza, saying any attempt to evacuate Jews from their homes and leave the area to the Palestinians is against God's will.

Several thousand Gaza settlers flooded Jerusalem for a mass protest before Tuesday's withdrawal vote. Schools in the Gush Katif settlement bloc were closed and busloads of schoolchildren, along with their parents, came to the capital, waving signs and chanting anti-government slogans.

The evening before the vote, thousands of left-wing demonstrators marched on the Knesset in a show of support for Sharon and the disengagement plan, arguing that the majority of the public favours withdrawal.

At the settlers' protest, Yaffa Goldschmidt, deputy principal of an elementary school in Gush Katif, was defiant. She said the community is united in its struggle against the plan, and she defended bringing children to the protest.

"Of course we brought the students here today. The government is trying to kick them out of their homes," she told Army Radio.

In a statement signed by 60 other rabbis, Rabbi Avraham Shapira, a former Israeli chief rabbi who remains influential in religious Zionist circles, said the withdrawal plan violates Jewish law. His statement called on Orthodox soldiers to refuse orders to evacuate settlers from their homes.

At the same time, some left-leaning soldiers are refusing to serve in the West Bank and the Gaza Strip.

Speaking this week at a special Knesset session in memory of Rabin, Sharon slammed those who urge soldiers to disobey orders.

"To refuse is to refuse to obey the laws of Israel," Sharon said. "The army is an expression of national unity and will not be held hostage to extremists."

Delivering a conciliatory message, Sharon said, "We must respect those with different opinions… We are all brothers, we are all Jews."

Eliezer Ya'ari, executive director of the New Israel Fund, which supports civil and human rights projects in Israel, said what connects the commemoration of Rabin's assassination and the protest over the Gaza withdrawal vote is that they both "pose a challenge to Israeli democracy.

"It's evident that Israel is getting back to the most basic questions of its existence – of Israel as a Jewish state and as a democracy," he said.

Last Wednesday, schools across the country held discussions and ceremonies to mark the Hebrew date of Rabin's 1995 assassination by an ultra-nationalist Jew, and to discuss how political assassination affects society.

Underscoring the divide in Israeli society, Israel Television reported that schools sponsored by the Sephardi Orthodox political party Shas did not commemorate Rabin's assassination in any way.

Also on Wednesday, the white tents were set up in a square near Jerusalem's central bus station for Gesher's day of dialogue. Inside, religious and secular teenagers debated the divisive issues. Arms waved in the air, voices were raised, but a genuine discussion took place.

"It's a microcosm of what we would want society to be like. It's also a demonstration that it's possible," said Tropper, who immigrated to Israel from New York in 1969 and set up Gesher soon afterward.

Tropper mediated a panel discussion between Yariv Oppenheimer, director general of Peace Now, and Shaul Goldstein, deputy chair of the Yesha Council.

Goldstein took issue with those who say Israel should leave Gaza because of the difficulty guarding some 7,500 Jewish settlers living amid one million Palestinians.

"We came to live in the Land of Israel. It's not easy, but it never has been," he said.

But Goldstein also rejected the use of violence to prevent the evacuation.

"Violence is forbidden," he said. "No one wants to break up Israeli society."

Oppenheimer, meanwhile, said he was alarmed by the call for a national referendum on withdrawal, as advocated by settlers and many within Sharon's ruling Likud party, despite the Knesset vote in favour of withdrawal.

"To say the prime minister has no authority is to destroy the idea of the government of Israel," he said. He suggested that settlers and their supporters put their energies into building a demographically viable and strong Israel within its pre-1967 borders.

Moshe Mandel, 17, an Orthodox Jerusalem high school student, said that hearing the various speakers and sitting together with secular teenagers at the Gesher gathering was a form of progress.

"It would be so much better if people knew each other and were not scared of each other," Mandel said. "If we can show each other that we are not monsters but humans, then the whole situation will change."

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Barrage kills soldier

Sgt. Michael Chizik, 21, of Tiberias was killed when Palestinians fired mortars at Morag in the Gaza Strip. Six other soldiers were wounded in last Thursday's salvo against the community. Hamas claimed responsibility. Military sources said six mortars hit the soldiers' position while Palestinian snipers tried to pick them off. Israeli forces searched outlying areas for the attackers.

Mubarak calls Sharon

Prime Minister Ariel Sharon spoke last Thursday with Egyptian President Hosni Mubarak, who phoned to congratulate him on the Knesset's passing of the Disengagement Plan. Mubarak also thanked Sharon for Israel's humanitarian gesture toward Palestinian Authority President Yasser Arafat in allowing him to leave Ramallah for medical treatment in France. Mubarak said dialogue between Egypt and Israel would continue and that Foreign Minister Ahmed Abu Gheit would visit Israel later this month.

Soldiers kill Hamas terrorist

Israeli soldiers killed a senior Hamas member in the West Bank. Ibrahim Issa was shot Thursday evening in Kalkilya. Issa, who is also a member of the Tanzim militia, was believed to be planning suicide attacks in Israel, including a car bombing. Issa was also involved in many attempts to attack soldiers manning Israel's West Bank security barrier.

Hall owners convicted

Three owners of the Versailles wedding hall, which collapsed in May 2001, killing 23 people, were convicted on 23 counts of negligence causing death. Avraham Adi, Uri Nissim and Efraim Adiv were also convicted of causing injury to another 360 people. Dozens of guests plunged through the fourth floor of the Jerusalem hall during a wedding celebration.

Minimum-wage earners up

Some 32 per cent of employees received less than the minimum wage in 2002, up 3 per cent from the previous year, according to just-released National Insurance Institute statistics for 2001 and 2002. More than 41 per cent of the 200,000 self-employed make less than minimum wage. Their average salary fell to NIS 6,434 a month in 2002, a decline of 15 per cent, which followed a 3 per cent drop the previous year.

High-tech investments up

Investment in Israeli high-tech companies was up 43 per cent during the first three quarters of 2004 compared to the same period last year. Ninety-one companies have raised $438 million (US) so far this year, according to the IVC Research Center.

Files from JTA and Ha'aretz

At least 3 dead in suicide blast at Carmel Market in Tel Aviv

Continued from page 1

However, they said he probably decided to travel to Tel Aviv instead because of strict security at crowded areas in Jerusalem.

The explosives the bomber carried were relatively small in size, a fire brigade commander said.

Security forces upgraded their security level in the Dan region following the attack, Israel Radio reported. They arrested two suspects a short time after the bombing.

The Magen David Adom ambulance service said that at least 32 people were wounded in the attack and were evacuated to Ichilov Hospital in Tel Aviv, Wolfson Medical Center in Holon and Sheba Medical Center, Tel Hashomer. The dead were identified as two women and a man, all apparently in their 20s.

Doctors at Ichilov were treating one person who sustained critical injuries, four in serious condition and one in moderate-to-serious condition. No children were among the wounded.

"I saw lots of people lying on the ground, lots of people wounded," shopper Michal Weizman told Army Radio. "There was a woman whose entire body was torn up, all her body was torn up."

Paramedics treated dazed and wounded shoppers on the ground, amid vegetables strewn across the pavement. Police searched waste bins for additional explosives.

Prime Minister Ariel Sharon said the terror attack indicated that the Palestinian Authority has not changed and that Israel would continue fighting terror. "The State of Israel has not stopped and will not stop its war on the murderous terrorism operating against us.

"Today's terror attack proved that there has been no change in the Palestinian Authority. Until they take substantial steps to eradicate terror and dismantle terrorist organizations, to carry out reforms and stop the incitement, Israel will continue its policy. Words, promises and half-hearted condemnations will not suffice. We demand full implementation of the Palestinian commitments."

Palestinian Prime Minister Ahmed Qureia also criticized the attack. "We don't believe that such an action serves our national cause, so we call on everyone to stop targeting civilians," he said.

Palestinian Authority Chairman Yasser Arafat called his aide Nabil Abu Rudeineh from a hospital in France to condemn the terror attack and "the killing of civilians on both sides," Abu Rudeineh said.

Palestinian cabinet minister Saeb Erekat also denounced the attack, and said, "We urge the international community to exert every possible effort to revive the peace process between Israelis and Palestinians, which is the only to break this vicious cycle of violence."

The area was almost immediately closed to traffic as police set up roadblocks around the market, which is already subject to stringent security measures.

Police also set up roadblocks near Hashiva and Ginot junctions south of Tel Aviv, in the wake of reports that a taxi that may have carried the bomber had escaped from the site of the attack.

Security forces had not received a specific warning of a terror attack planned for Tel Aviv, but they had recently received 44 warnings of planned attacks.

The bombing was the first suicide attack in Israel since Sept. 22, when a Palestinian woman bomber blew herself up at a central intersection in Jerusalem, killing two border policemen.

The deadliest recent attack came on Aug. 31, when Palestinians simultaneously blew up two buses in the southern city of Be'er Sheva, killing 16.

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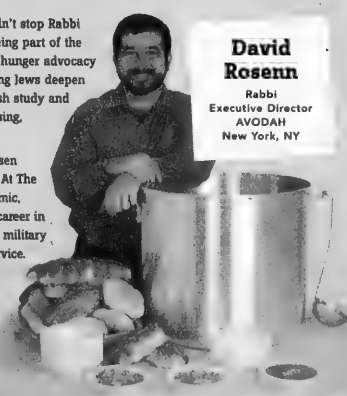

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(Hint: the answer can be found in their advertisement printed elsewhere in this newspaper!)

All correct answers received by 3 p.m. on Friday, November 19, 2004 are eligible. The winning entries will be randomly selected from all correct answers received at *The CJN* offices on Monday, November 22, at 10 a.m. The winners will be notified the same day. Odds of winning depend on the number of entries received.

The CJN will not enter into any correspondence with contestants.

Send your response to: **"THE CHOSEN" Contest**, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: 416-391-0949.

Employees and family members of The CJN, Leah Posluns Studio Theatre and Teatron Theatre productions are not eligible to enter.

CJ Kids

A kid's guide to being a mensch

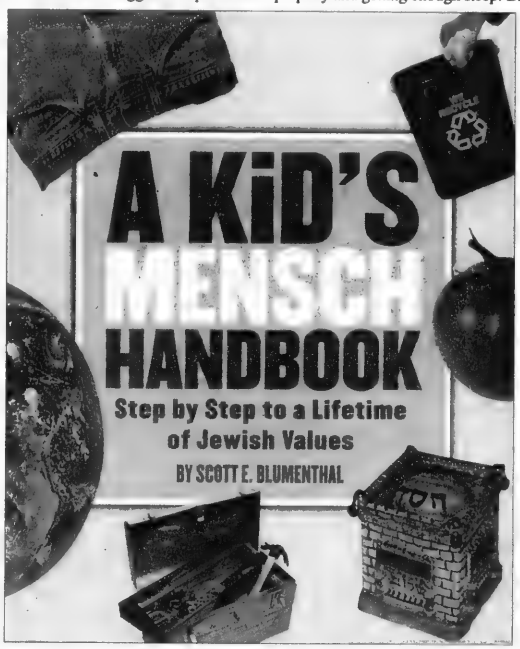
By LEILA SPEISMAN
Staff Reporter

At this time of the year, everyone hears a lot about doing mitzvot and being a good person – a mensch. We pray that God will see how hard we are trying to do the right thing and bless us for it.

To call someone a mensch is one of the biggest compliments Jews can give another person. The question is, what does being a mensch mean? How do you get to be a mensch? Can a kid be a mensch?

Scott Blumenthal has written a great book called *A Kid's Mensch Handbook; Step by Step to a Lifetime of Jewish Values* (Behrman Books, 2004). The book gives answers to all these questions, with pictures, exercises and even jokes.

Some people think that a mitzvah is what you do when you keep kosher, go to synagogue or say a blessing. Those are mitzvahs, but Blumenthal explains that being a mensch is also a mitzvah. And it doesn't just include religious duties.



In the first part of the book, he describes the characteristics of a mensch: having respect for oneself and others, and being honest, unselfish and helpful. "A mensch is, quite simply, a good person," Blumenthal says. "A mensch understands that he or she, like a stone [thrown into] a lake, has the power to affect the world in amazing ways."

Being a mensch means making the right choices, even if it is difficult. Should I stay angry with my friend forever or is it OK to forgive and forget? Should I tell someone her haircut is awful?

There are also bigger choices, ones that affect a whole community. Some of these include issues such as abortion, cloning and recycling. There might be conflict between what many people want to do and what the Torah tells us to do.

It isn't enough, Blumenthal warns, just to make a decision. You have to follow through. If you decide to help the hungry, you have to plan how you can do that, such as collecting for a food bank, and then go out and do it.

The first step in becoming a mensch is to be a mensch to yourself – by taking care of your health, being compassionate, praying to God, being content with what you have, eating properly and getting enough sleep. Blumenthal tells us to always remember that since we are created *b'tzelem Elokim*, in the image of God, we must respect His creation and try to copy His behaviour.

Being a mensch to yourself isn't enough, though – you have to be one to others. Be what Blumenthal calls "a family mensch" by helping out, by respecting the privacy of your brothers, sisters and parents, and by trying to encourage *shalom bayit* – harmony, peace and good relations.

Be a good friend. Cooperate with others. Show respect. Work for your synagogue, school, Jewish organizations and Israel.

Throughout the book, Blumenthal compares being a mensch to throwing a stone into a lake: just as the stone makes ripples that spread wider and wider, so your actions can have an impact far beyond where you expect they will.

Blumenthal also explains that the basis for the whole thing is the Torah, the Talmud and commentators such as Maimonides. The key to being a mensch, then, is Jewish learning, he says.

Throughout the book you will find things to think about, such as times you were glad you played it safe, or whether it's sometimes OK to avoid telling the truth to preserve shalom bayit. Others include thinking about how you can be kind at home, school and when no one can see you, and what does *Kohelet*, the book of Ecclesiastes, mean when it says "There is a time for silence and a time for speaking."

A Kid's Mensch Handbook is a lot of fun to read and work through. It's the kind of book that gives you lots to talk about with your friends and family.

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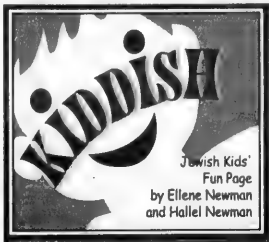


Benefit of the Doubt

This story has been adapted from the Gemarah. It takes place in Israel about 2,000 years ago.

"**Peretz, it's been great working** for you these past few years, but I miss my family. I would like to join them for the holidays, and I intend to stay with them. I hope you don't mind."

Peretz smiled at Akiva. "Of course I'll miss you, but I understand. Return to your family."

"Thank you. In that case, all we have to take care of is these past three years' wages."

Peretz suddenly tensed. "I...I have no money to give you."

WHAT? thought Akiva. *Who does this guy think he's fooling?I've been around him for three years, and I know full well how much money he has! The nerve!* Akiva was about to launch into a vitriolic diatribe, but then he remembered: *The Torah says, "B'tzedek tishpot amitecha — Judge your friend with righteousness". This means to give everyone the benefit of the doubt. Maybe Peretz doesn't have money right now. Yeah, maybe he just discovered some lucrative business proposal and invested it all!*

"In that case," he relied, "I'll take land."

"Sorry...I don't have any of that available either."

Okay, okay, that's just a straight out lie! I mean, we're standing in his fields right now! I don't even know what he's thinking!! Oh right. B'tzedek tishpot. Maybe...he just leased them out to people and he can't give them to me.

"In that case, I'll take animals."

"I apologize...I don't have any of those either."

What in the world is this devious liar trying to pull off...oh...maybe he rented his animals out too. "Hmmm...How about clothing...or maybe blankets...pillowcases....anything?"

Peretz lowered his eyes. "I'm sorry," was all he could say.

YOU'RE SORRY? *What in Heaven's name does this conniving creep think he's doing? He's trying to tell me he doesn't own clothing! I worked my back off for three entire years, and he has the audacity to...Oh, right. B'tzedek tishpot...Well, maybe...Hey! That could be it! Maybe he recently pledged everything he owns to charity!*

Akiva sighed. "*Chag samayach*. Have a festive holiday." Slowly, he began walking home.

* * * * * * *

The sweet smells of the holiday still lingered in the air, but Akiva didn't notice. Aimlessly, he paced around in his cottage, wondering, *What am I going to to do? How am I going to support my family? Three years down the drain...*

"Akiva!" came a shout from outside. It was Peretz! Akiva opened the door, and there was his former boss.

"Peretz..."

"I'm so sorry it took this long. I hope you'll forgive me. I couldn't pay you before. I hope you believe me."

Akiva nodded. "I...thought maybe you had invested all your money."

"And my fields?"

"Maybe you leased them."

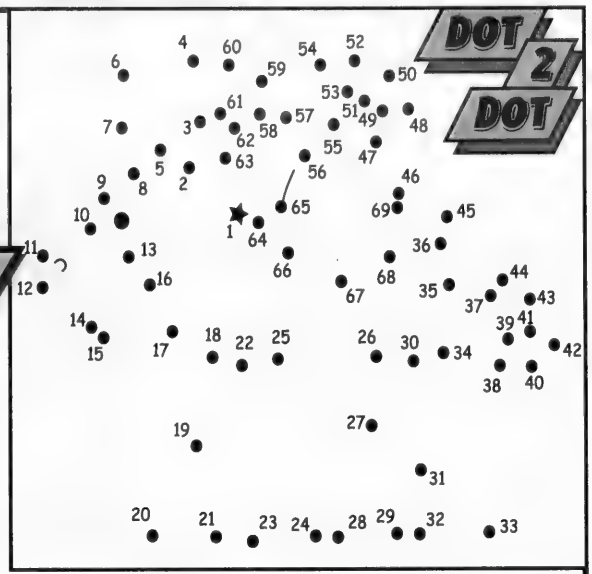
"Animals?"

"Rented out."

"Clothing?"

"Maybe you pledged all your property to charity."

Peretz jumped. "That's exactly what happened! I was furious with my son, and without thinking I swore I would give everything I own to charity so he wouldn't inherit anything. But the rabbis said that was a foolish thing to do and annulled my vow, and well...here, I have something for you! And with that, Peretz brought over donkeys laden with food and drink, and handed Akiva a huge bag of gold coins, his full wages for the past three years.



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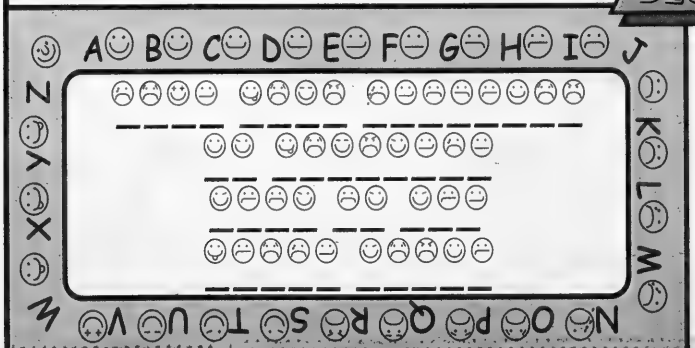

The Akiva of this story later in life became the renowned scholar Rabbi Akiva. See if you can decode this well-known saying of his.

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Winter Fashion

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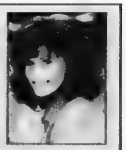

By Carol Wise

NEWS, NEWS, NEWS

MAKEUP NEWS

With dazzle and style, this holiday season is filled with panache. Colours such as cocoa, ginger and aubergine are most popular. Bring on the glam with shimmering gloss and glimmering shine.

Spa Medica is one of the leading specialists in the field of permanent makeup, a procedure growing in popularity among women with active lifestyles looking for timesaving convenience and a break from their daily makeup routine, or women who, by reason of physical limitations, have difficulty applying makeup or who, by reason of allergies, cannot do so.

It is also used by members of both sexes who have suffered from eyelash or eyebrow loss. The non-surgical procedure, also known as micropigmentation, custom blends tiny droplets of colour to match your colouring and complexion and then skillfully implants them into the dermal layer of skin to simulate natural looking and well-defined makeup or hair.

Spa Medica employs a feathering technique in which the custom-blended pigments are gently tapped in your skin by hand with a feathering tool to create precise dimension, shape and texture. The procedure is conducted under strict sanitation and safety standards by experienced specialists employing fresh, hypoallergenic pigments containing no fragrances, emollients or other irritants. You may resume your normal activities almost immediately.

Tiffany and Co., founded in 1837, has been justly famous throughout its history for its pearls. Now you have a chance to catch some of the finest pieces, on display in the Royal Ontario Museum's fantastic September to January exhibit "Pearls: A Natural History." A collection of the mother of all pearls, the South Seas Great Whites, comes to Tiffany's flagship Toronto store at 85 Bloor St. W., from Nov. 1 to Dec. 24.

Smashbox Cosmetics makes a smashing entrance into Canada this fall. This Los Angeles-based company is the brainchild of Dean and Davis Factor, great-grandsons of the legendary Max. Spawned from SmashBox Photo Studios, **Smashbox Cosmetics** transports the atmosphere, attitude and energy of the well-known L.A. studio northward. Check out **Smashbox's** counter at the new Shopper's Drug beauty boutique at King Street West and John Street in Toronto, and when you're there, keep an eye out for **Sephora**, opening Nov. 5.

Body lotions and other beauty products from DKNY.

Jie, hairdresser to the stars and leading makeover specialist in the new Debbie Travis reality series called *Sexy Girl*, shares some wonderful tips with us for 2005. Everyone has the potential to look fabulous and sexy. It is just a matter of making it happen. Kiss cuts – shoulder length with visible texturizing to create body, volume and bounce. Wide fringes to the cheekbone. And the twist – no bangs! Jie tells us to get back to the rollers to create defined waves and curls that are beautiful for all lengths. Even body perms are popular this season. Hot colours are gold, hazel brown and yellow with aubergine. And never forget to use topnotch beauty tools like round brushes, curlers and blow dryers as well as quality styling products.

Continued on page 47

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Winter Fashion

Continued from page 46

CAROL'S TIPS

SKIN CARE: Clinique's Repairware Intensive Night Crème provides fuel for energy. Skin rejuvenates and starts to do what it's supposed to: clean up damage before it makes itself apparent.

Future Perfect Anti-Wrinkle Radiance Moisturizer, new from **Estee Lauder**, utilizes ground-breaking Cell Vector Technology that promises to minimize the appearance of lines and wrinkles and provide intense moisturization.

Lancôme has achieved a technological breakthrough in the world of moisturizers by focusing on the water in the human cells, and has succeeded in recreating it, introducing Aquacellular, including 16 essential elements.

Biotherm introduces Pure Bright, a collection of four products that help to reduce melanin and control oxidation responsible for the formation of dark spots. The mixture purifies, refreshes and illuminates. The dynamic duo is in town.

The **Dior** Prestige Outstanding Skin Perfection consists of a superpower serum to help fight age spots and the loss of radiance plus a supremely comfortable creme, itself a miraculous source of revitalization and nutrition.

Slip on a soothing, calming **B. Kamins** facial masque that helps to cosmetically neutralize the redness associated with rosacea skin condition. Another little dream from **B. Kamins** is its therapeutic eye cream that addresses dark circles around the eyes and any bruising resulting from cosmetic skin procedures. **B. Kamins** is available at www.bkamins.com.

SPA: Zirh, a subsidiary of **Shiseido**, introduces its first product to stop signs of aging. Rejuvenate combats signs of premature aging in men with a rich formula created to reduce the appearance of fine lines and wrinkles while restoring the skin's natural radiance.

Treat your face with luxurious brushes, brand new from **Estee Lauder**. Pro Line Expert Makeup Brushes for the everyday makeup user are excellent paintbrushes for your most important canvas – you. They are sleeker than most and the fibres feel like silk.

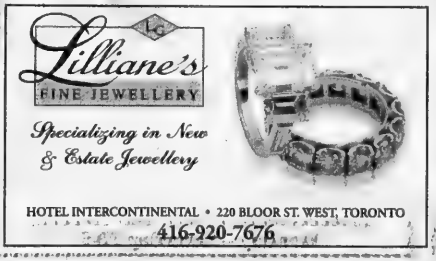
Discover the power of potent moisturizing agents and vitamins that quench the skin for hours with **Biotherm Homme's** new aquapower formula, designed especially for extra-thirsty skin.

Take the brrr out of winter with the comfort, style and performance of **Sunbeam** warming products with great colour selection, hypoallergenic materials and patented PTC system for auto-adjusting heat.

October brings us **Biotherm's** Oleo Source, a multi-power skin care line. Its blend of five active oils offers an all-in-one solution to correct skin imbalances and restore moisture. The bonus – a fresh, citrus scent and silk-soft texture.

Ladies – tired of kissing sandpaper? A five-minute detox treatment with **Aramis'** Lab Series Shine Control leaves your man's skin deeply cleansed, super smooth and shine-free. Lab Series also debuts Day Rescue Total Face Therapy SPF15. Triggered by specific environmental factors, this protecting and hydrating cream will leave the skin visibly smoother, more youthful-looking and less wrinkled.

Continued on page 48



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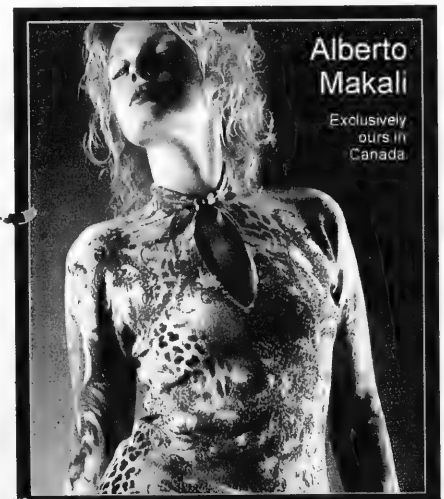

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Winter Fashion

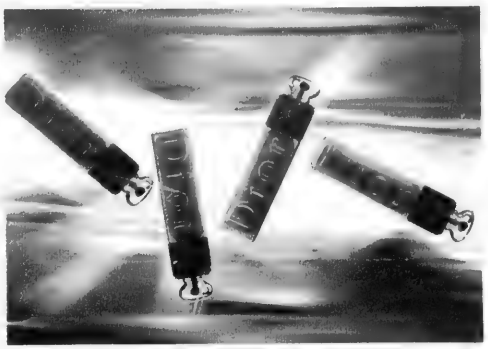
BEAUTY SHOP

By CAROL WISE

Cont'd from page 47

FOUNDATION: Chanel has succeeded in combining a matte finish and radiance in a new generation foundation available in fluid and compact versions. Its name – Double Perfection Crème Powder. Also from **Chanel**, Correct Imperfections is an instant radiance boosting concealer that does wonders for small imperfections.

Lise Watier invites you to discover Poudre Gourmand, a fine, golden body shimmer that features the scent and taste of chocolate. Take pleasure in dusting it over your shoulders, face and cleavage for your greatest pleasure. It comes in a sheer organza bag with a delicate feather brush.



Addict Lip Fluid from Dior. Perfect coverage and the staying power of lipstick.

EYES: Biotherm introduces an ultra-sparkling eye gloss with a sensory texture that will brighten your gaze in a wink. The formula uniquely combines silicone and sparkling pearls.

NARS Holiday Collection treats us to a dazzling array of eye shadows, including single, dual and cream, plus a glitter pencil and liquid eye liner. The colours are exquisite.

Ready for a really unique party look? Try sizzling Fiber Rich Mascara from **MAC** in dark burgundy-mauve. Also from **MAC**, don't let your lids go naked. Make your mark with their new Glitter Eye Liner to create a high-powered glitter that won't shake off.

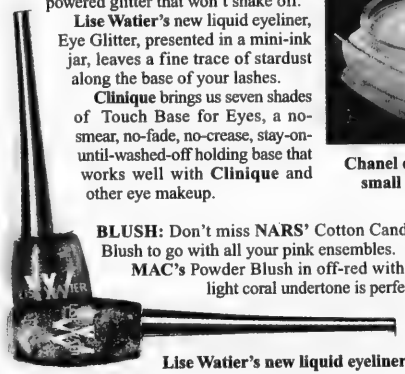
Lise Watier's new liquid eyeliner, Eye Glitter, presented in a mini-ink jar, leaves a fine trace of stardust along the base of your lashes.

Clinique brings us seven shades of Touch Base for Eyes, a no-smear, no-fade, no-crease, stay-on-until-washed-off holding base that works well with **Clinique** and other eye makeup.

Chanel does wonders for small imperfections.

BLUSH: Don't miss **NARS'** Cotton Candy Blush to go with all your pink ensembles.

MAC's Powder Blush in off-red with a light coral undertone is perfect for all occasions.


Lise Watier's new liquid eyeliner, Eye Glitter

LIPS: Estee Lauder's Pure Pops Brush-On Color collects 10 high-shine, flavoured lip glosses in portable, slick-and-go tubes with built-in brush. Each colour reflects its own personality with a matching scent and different pearly shimmers – reminiscent of an old-fashioned candy jar.

Dior heralds the introduction of its miracle **Dior** Addict Lip Fluid. The fluid cream provides perfect coverage and the staying power of lipstick, doing away with constant touch-ups, yet it glides on with the effortlessness of a foam applicator.

NARS Velvet Matte Lip Pencil combines the convenience of a pencil with the application of a lipstick in a jumbo-sex crayon design. Its creamy, velvet texture is also long-lasting with a matte finish.

Smashbox Cosmetics' style and pizzazz are on display with its eight-piece Mini Lip Gloss Set. Brilliant and oh so L.A.

FRAGRANCE: Aramis Life is inspired by tennis legend Andre Agassi. It's a sparkly, crisp, citrus scent reflecting Andre's exhilarating personality. The collection includes after-shave, cleanseshave and shower-body-hair.

Issey Miyake has created a new experience to let women indulge in their favourite fragrance at night. Introducing a night ritual for ultimate relaxation, three new products offer a soothing and relaxing regime before bedtime. L'Eau D'Issey – the Night Ritual begins with a Milky Bath, followed by a Gentle Balm and capped with a Night Fragrance. L'Eau Bleue D'Issey Pour Homme creates a mysterious new scent that is warm and generous.

DKNY pays tribute to New York City with Be Delicious, an apple-infused floral fragrance that is, well, simply delicious. The bottle is exquisite, in the shape and colour of a real apple.

To mark the anniversary of the fifth year of J'Adore, **Dior** has created a new limited edition bottle for the Eau de Parfum: J'Adore, Anniversaire en Or. The bottle is swirled in an opaque gold – so very Dior.

HAIR: Hold, shine and curl with **L'Oreal Professional's** newest line of anti-frizz products from **ARTec** – textureline.curlmemory.

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Winter Fashion

Treasure hunting for fashion gold

At a time when keeping up with trends can mean breaking the bank, at last it seems that there is a solution.

Lately, people have been looking into their own closets for inspiration and everything is becoming a little more personal. But the trend of personalizing your style is no longer just about initial bags. We have now moved on to creating our own memorabilia.

By RANDI BERGMAN
Special to The CJN

Instead of buying a new necklace, why not make one of your own? With a few strands of beads or faux-pearls, some ribbon and a trinket from an old key chain, you can create your personal piece of kitsch. In recent issues of *Vogue* and *Teen Vogue*, similar necklaces were featured at a cost of $200 and up!

For those who are savvy with the sewing machine, the possibilities are endless. With a few quick stitches, you can transform any piece of junk into your own unique creation.

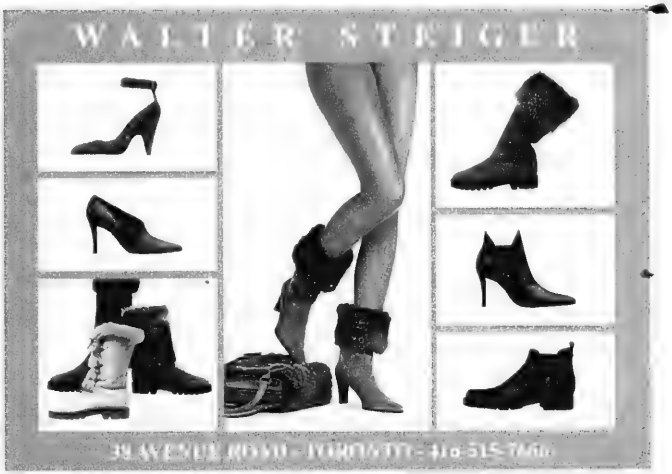
Still holding on to that Mickey Mouse T-shirt from the time you went to Disneyworld? Why not cut him out and sew the picture onto your bag? With such unique pieces, you can create a look all your own.

And don't be afraid to use layers to add to your outfit. Lately, people have taken to wearing everything at once, and it looks great.

In addition, mixing oddball colours and textures is a creative way to inject a little spontaneity into your wardrobe. That way, you can walk out of the house with the assurance that absolutely no one will look the same as you do.

Finding the raw materials for your new look is easier than you think. Just open your closet doors into the archives of your past, and you'll be sure to find gold.

With treasures found in her own room – badges from camp and Girl Guides, favourite hairclip, panda from old pj's, swatches from worn tank tops and jeans - Randi created a unique and personalized book bag.



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Arts & Travel

Dudu Fisher quit a cantorial position to star in Les Misérables *in Israel*

By SIDURA LUDWIG
Special to the CJN

David (Dudu) Fisher

David (Dudu) Fisher is famous for his rich tenor voice, his starring role in the Israeli and Broadway productions of *Les Misérables*, and the fact that he won't perform Friday nights or Saturday matinées because of Shabbat.

But how many people know his musical connection with Winnipeg?

"Of course I know Winnipeg!" he says in a phone interview from New York, where he was staying after beginning a seven-city North American tour. "Winnipeg was where I started my singing career."

In 1973, when Fisher was 21 years old and had recently completed his service in the Israeli army, he sang at a family wedding in Israel. Winnipegger Morris Hersh was at the wedding and approached the singer to ask where he worked as a cantor.

"I said, 'I'm not a cantor. I've just finished the army. I'm about to go to university to study dentistry,'" says Fisher. "He said to me, 'Are you crazy? With your voice, you're going to smell stinking mouths for the rest of your life?'"

Hersh introduced himself as the president of the B'nay Abraham Synagogue in Winnipeg and invited Fisher to be the cantor for the synagogue's Rosh Hashanah and Yom Kippur services. Fisher agreed.

He nearly signed a full-time contract, but the Yom Kippur War broke out in Israel, and Fisher had to return. After the war, Hersh went to Israel to entice Fisher back to Winnipeg, but he declined.

"I went through a very difficult time because I lost a lot of my friends in the war. I said I couldn't leave Israel. But we stayed in touch and I was in Winnipeg many times."

Fisher cites that experience as the one that gave him the confidence to forget dentistry and study music instead at Tel Aviv University.

"It was a big problem for [my parents]. My mother always said, 'First you have a profession. Singing can be a good hobby.'" He laughs. "Thank God this mother made a mistake!"

Fisher is bringing his "hobby" to the Toronto Centre For the Arts on Sunday, Nov. 7, as part of his concert tour "Coming to America."

He will perform selections from three Jewish musicals, *The Jazz Singer*, *Fiddler on the Roof* and *Yentl*. Songs from the musicals are included on his new CD, also called *Coming to America*.

Fisher says he'll be singing some of the old favourites with a contemporary twist. "I do *If I Were a Rich Man* as salsa. There was a production [of *Fiddler*] on Broadway, but they didn't hold any auditions for it. I was upset about this. So in my show I say, 'Why couldn't they take Gloria Estevan to play Hodel?' And then I go into the salsa version. It was well received beyond my imagination."

Fisher has long been recognized as a performer who takes risks. In 1986, when he decided to leave his full-time job as a cantor and pursue musical theatre, he refused to work on Shabbat – a decision he has maintained today. But he says that choice wasn't easy.

"I'm getting so many e-mails on my website from young, Orthodox, creative people. They all want to know, what do you say about show business and religion?

"I tell them, the first thing to have on your mind with show business is you have to expect setbacks. I am the living proof of it. The only show I could do on Broadway was *Les Misérables* with [producer] Cameron Mackintosh. No one else accepted the fact that I couldn't work on Friday night and Saturday… It doesn't matter how great you are; it's very tough. Show business and religion is not such a good shidduch."

In the meantime, Fisher says he dreams of the day when he can have a one-man show on Broadway.

"I want to show everyone that I can close a theatre on Friday night and open it up on Saturday night. For most shows, they close on a Monday night. Why can't I close on a Friday? I really feel that Friday night is my time to be with my family," he says.

But if being an observant Jew is at such odds with being a performer, than how has he been so successful?

"Maybe because I'm good?" he says, and laughs. He continues, "Everything comes from above. They say that the moment a baby is born, a voice in heaven says what's going to be with this guy; money, wife, everything is known. Everything is set for you. That doesn't mean you get to sit at home with your legs on the sofa; you have to work very hard. But whatever is there for you, that's what you'll get. I believe in very hard work."

Continued on page 51

Message to *CJN* Snowbirds

If you will be spending all or part of this winter outside of Canada, there are three options available to you regarding delivery of your *Canadian Jewish News*.

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Music Salon is the centre of attention for Russian duo

By SVETLANA BARKAN
Special to The CJN

Pianists Inna Perkis and Boris Zarankin exude energy and enthusiasm, especially when they talk about their "child" – the Off Centre Music Salon, whose next concert is Nov. 7.

Prior to meeting Perkis and Zarankin and hearing them play, I had heard a great deal about them. My parents attended their salon performances and brought home vivid and pleasurable impressions. Therefore, to me, meeting Perkis and Zarankin last month at the Glenn Gould Studio in the CBC Broadcasting Centre in Toronto was an experience in itself!

After talking to Perkis, I quickly learned that she and Zarankin have two passions in life – their two daughters, Julia and Ilona, who often participate in the salon concerts; and the music salon itself.

Both graduates of St. Petersburg State Conservatory, Perkis and Zarankin continue the Russian academic tradition by teaching music, as well as performing.

They left Russia in the late 1970s and immigrated to Austria, where they developed a vision of a music salon – a place where different forms of art would come together in a single performance.

"This vision is critical for us," Perkis says. "Each of our concerts represents a multimedia presentation."

Their decision was influenced by the year the couple spent in Vienna, she says. "Boris fell in love with Schubert's Vienna. He fell in love with this city and found so many house concerts to attend. We played at the Bösendorfer factory. It was an unusual experience, a moment of truth, when we saw all these people bring their various background disciplines, such as philosophy or literature. It was so different from any formal concert!"

Perkis says every concert in the Off Centre series offers a combination of genres – music, poetry and prose readings, theatrical performances, philosophical discussion and even culinary sampling!

Another unique feature, she says, is that every concert is dedicated to a specific theme – for example, a Russian, a French or a German afternoon. Everything, even the pastries, relate to that particular theme.

"Our culinary 'performances' are the real hits!" Perkis says with a laugh. But on a more serious note, she adds that "the food allows the audience to feel at ease with each other and with the content, and it represents a great contribution to the overall atmosphere of the night."

Perkis and Zarankin founded their Salon 10 years ago, choosing the name Off Centre because, at the time, the Salon was located in the town of Markham, a long way from downtown Toronto.

This season represents an important landmark. Perkis and Zarankin will be working with Valery Gergiev, the general and artistic director of the Kirov Opera Theatre in St. Petersburg.

The first result of this collaboration will be seen at Off Centre's Russian-theme concert on Nov. 7, which marks the Canadian debut of Kirov's leading soprano, Olga Trifonova.

The grand opening of 2004-05 season of Off Centre Music Salon took place Oct. 17, featuring renowned Toronto Symphony Orchestra violinist Jacques Israelievitch in a French salon afternoon that wowed the audience.

Other concerts in the upcoming salon series are "Viva Viola II" on Dec. 5, where Atar Arad will be joined by violinist Scott St. John, cellist Winona Zelenka, baritone Giles Tomkins and pianists Perkins and Zarankin in a program of Schumann, Brahms and Clark; and the 10th "Schubertiad" on Jan. 23, where Perkins and Zarankin perform with pianist John Perry, soprano Monica Whicher, bass baritone Oliver Laquerre, tenor Stuart Howe and violinist Israelievitch.

On Feb. 13, Off Centre presents its German salon. The Canadian Opera Company (COC) presents, for the second time ever in Canada, Dmitry Shostakovich's *Jewish Folk Poetry, Opus 79a*, a cycle of Yiddish songs that Shostakovich wrote in 1948 – immediately becoming an enemy of the Soviet state. The work for soprano, contralto, tenor and orchestra will feature rising stars of COC – soprano Laura Whalen, mezzo-soprano Allyson Mchardy and bass-baritone Peter Barrett, courtesy of Richard Bradshaw, the company's general director.

The final concert in the series, on April 24, will again be held in collaboration with the Kirov Opera Theatre.

All concerts are Sunday afternoons, 2 p.m., at Glenn Gould Studio, Canadian Broadcasting Centre, 250 Front St. W., Toronto. For more information or tickets, check out the Off Centre website, www.offcentremusic.com. Tickets are also available through the Glenn Gould Studio Box Office 416-205-5555.

Dudu Fisher: Coming to Toronto

Continued from page 50

The 52-year-old singer has been performing for more than 30 years, but only became interested in musical theatre when he saw *Les Misérables* in London in 1986. It was the first musical production he had ever seen.

"I was in London and my cousin had just seen this show. She said, 'Dudu, I saw this show and I saw you in this show. You have to see this.'

"I saw it and that was it. I became a really crazy, musical guy."

Fisher went back to Israel and auditioned for the leading role of Jean Valjean. He got the part and left his full-time cantorial position. After performing in Israel, he was invited to sing with an international cast of *Les Misérables* for the British royal family. He played Jean Valjean on Broadway, and has performed for the Thai royal family, as well as former U.S. president Bill Clinton and U.S. Senator Hillary Clinton.

What is it like performing *Les Misérables* in Hebrew?

"The whole musical for me was like one big prayer," Fisher says. "For me, Jean Valjean was not a Christian. He was a righteous rabbi. He wouldn't do anything without consulting God first. That's why I felt so close to him."

During the musical, the character sings the song *Bring Him Home*, when a younger character is injured in battle.

Fisher performs at the Toronto Centre for the Arts, Sunday, Nov. 7. For tickets, call ticketmaster at 416-872-1111 or visit www.ticketmaster.ca.

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Eye on Arts

By Bill Gladstone

ARCHITECT DANIEL LIBESKIND SHARES VISION ON FUTURE OF CITIES

World-renowned architect **Daniel Libeskind** – best known for the Berlin Jewish Museum, the current Royal Ontario Museum renovation and the redevelopment of the World Trade Center site in New York – speaks in Toronto next month on the future of cities and the revitalization of urban spaces.

A cocktail reception hosted by Libeskind and his wife Nina follows his talk, with proceeds to benefit Camp Gesher, a youth leadership camp in Cloyne, Ont. Lecture and reception, $150. Lecture only, $60. Students and seniors $35 (limited quantity).

York Event Theatre, 101 Eglinton Ave. E. Tuesday Nov. 16, 7:30 p.m. Ticketmaster, 416-870-8000. For details, call 416-725-1237.

* * *

Holocaust Films at Nadal JCC: The Toronto Jewish Film Society presents **Claude Lanzmann's** *Sobibor, October 14 1943, 4 P.M.* The title pinpoints the precise moment of the uprising at Sobibor death camp. A program for Holocaust Education Week; no charge. Al Green Theatre, Nadal JCC, 750 Spadina Ave. Sunday, Nov. 7, 7 p.m. 416-924-6211.

Fifty years after the liberation of Dachau and Auschwitz, director **Harriet Wichin** returned to capture the haunting spirit of these sites. In *Silent Witness*, she initially sought to explore, without judgment, the questions raised by the international controversy over the convent built by Carmelite nuns at Auschwitz. The screening and a Q&A with Wichin are presented as part of Holocaust Education Week; no charge. Al Green Theatre, Nadal JCC. Monday, Nov. 8, 7:30 p.m. 416-924-6211.

Robert Silverman

* * *

Mazel Tov, Mazel Tov: Nathan Garnick presents *A Wedding in Shtetl*, a literary musical revue that celebrates the world of **Isaac Bashevis Singer** in the 100th anniversary year of his birth.

The production presents Jewish wedding music with **Nathan Rosen** at the piano, and much nostalgia and comedy in Yiddish and English. Besides Garnick, featured players are **Jeannette Stein**, **Faye Zeidman**, **Avra Fainer**, **Cantor Ronald Graner**, **Miriam Schott**, **Eva Lang**, **Fran Abelson** and **Harriet Rice.**

Presented as part of the Jewish Book Fair. Leah Posluns Theatre, $5. Sunday Nov. 7, 1:30 p.m. For tickets, please call 416-636-1880, ext. 368.

* * *

Names In the News: Octogenarian **Joe Fromstein** and septuagenarian **Linda Stitt** have produced a book of love poetry. *Loveplay: A Conversation in Rhyme* is due for release this week by White Knight Publications.

The two poets write humorously about geriatric romance and the battle of the sexes. *Loveplay* is the 10th published book for the 72-year-old Stitt, who helps record reading material for the CNIB, and a first for the 86-year-old Fromstein, a retired pharmacist who earned a BA at age 80.

"How many octogenarians are writing love poetry?" asks their publicist, **Sharon Singer**, who compares Fromstein to the late comedian **George Burns**. For an autographed copy of *Loveplay*, phone 416-925-6458.

* * *

Dudu Fisher in Town: Continuing his seven-city North American tour, Israeli singer **Dudu Fisher** performs in Toronto this week, singing material from popular Jewish-oriented musicals like *Fiddler on the Roof*, *Yentl* and *The Jazz Singer*. The acclaimed singer, actor and cantor rocketed to fame in his role as **Jean Valjean** in *Les Miserables*. He has since recorded more than 20 albums and was the voice of **Moses** in the Hebrew version of *The Prince of Egypt*. Toronto Centre for the Arts. $28 to $64. Sunday Nov. 7. 416-872-1111.

* * *

Arts in Brief

• Toronto writer **David Bezmozgis**, whose recent collection *Natasha and Other Stories* immortalizes the city's Russian-Jewish milieu, has been named a finalist for a Governor General's award for English language fiction. He's competing against *Alice Munro* and three others for the $15,000 prize. The winner will be announced Nov. 16.

• Tom's Place holds its fall warehouse sale Nov. 3 to 7 at the Miles Nadal JCC, with a portion of the proceeds earmarked for the newly remodeled centre and its programs.

• Scarborough Music Theatre presents the **Rodgers and Hammerstein** musical *Carousel*. Adults $21. Scarborough Village Theatre, 3600 Kingston Rd. Nov. 4 thru 20. 416-396-4049.

• The **Willowdale Group of Artists** holds its annual fall art show at the North York Central Library, 5120 Yonge St. Nov. 1 to 29, during regular library hours.

• More than 900 of "Toronto's most influential business-leaders, philanthropists and other prominent personalities" are expected to be at the 2004 Baycrest Gala in the Sheraton Centre's grand ballroom on Nov. 3. Headliners are the **Temptations** and the **Supremes**, who are sharing the same stage for the first time. The concert is sold out, but expect to catch clips of it on TV news broadcasts.

• The Koffler School of Music presents an afternoon of wine tasting and music featuring Koffler artist in residence and Juno-nominated pianist **Robert Silverman**, and international wine connoisseur and author **Tony Aspler**. Israeli wines courtesy of Lorac. Sunday Nov. 7, 2:30 p.m., Windsor Arms Hotel Tickets $65. For reservations, call 416-636-1880, ex. 228. Proceeds go to music education at the Koffler School of Music.

Actress honoured to play lead in The Diary of Anne Frank

By SHELDON KIRSHNER
Staff Reporter

Toronto drama critics had mixed feelings about the Bathurst Street Theatre production of *The Diary of Anne Frank*, which runs until Nov. 21.

But they sure liked Jennifer Waiser, the demure 26-year-old actress who plays the lead.

Waiser, who has been acting professionally since she was 18, was honoured to be Anne. "It's probably a role any actor would want, and being Jewish, I had a nice feeling doing it."

Born and raised in Ottawa, where her parents David – a psychiatrist – and Joan – a research librarian – still live, she was well-acquainted with Anne's tragic story when she auditioned for the part.

As a child, she had read her famous diary, and while preparing for the audition, she re-read it and pored over the definitive edition.

"I guess they thought I was Anne," Waiser, a graduate of Star of David Hebrew School and Ryerson Polytechnic University, said of the critics' response.

She has high regard for Anne as a person.

"She had a very good sense of humour, she was passionate about her beliefs and she was sensitive," said Waiser, who will appear in *Into the Woods* at the Stratford Festival after *The Diary of Anne Frank*. "She was an intricate and sensitive character."

Jennifer Waiser

It isn't the first time Waiser has portrayed someone Jewish. At Stratford four years ago, she played one of the daughters in *Fiddler on the Roof*.

The theatre has been her domain since she started her acting career.

Before appearing in *The Diary of Anne Frank*, she was Little Sally in the Canadian Stage production of *Urinetown*, a musical comedy.

And, among other roles, she was Jill in *Jack and the Beanstock* at the Sudbury Theatre Centre and Wendy in *Peter Pan* at Theatre Aquarius.

In 2002, she was nominated for a Dora Award for her portrayal of Queen Victoria in *The Boy Jones*.

In principle, Waiser is open to all roles. "I'm not opposed to anything. But most roles that have come my way I've wanted to do. I'm not too picky yet."

Waiser, who studied acting at Ryerson, moved to Toronto eight years ago to be in *Jane Eyre* at the Royal Alexandra Theatre.

She loves Ottawa, but the opportunities there are few and far between.

Occasionally, she performs in New York, where she has an agent and where her brother lives. She recently appeared in the Broadway version of *Urinetown*.

Lately, she has been working steadily. "I've been pretty lucky."

But in the past, when the pickings were slim, she had to settle for appearances in corporate training videos and jobs tending bar and catering.

Waiser has yet to be in a feature film, but she is hopeful that day is not too far off.

She would consider moving to Los Angeles, the centre of the U.S. film industry, should she get offers, but she would prefer living in New York if she decided to leave Canada.

"New York has a ton of theatre. I love, love New York."

Looking ahead, Waiser said that her goal is not to be rich and famous, but to be a solid and dependable actress.

All performances take place at the Bathurst Street Theatre, 736 Bathurst Street. For tickets, call 416-872-1212.

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CJN Profile

Canadian Mideast scholar makes his mark in Israel

By SHELDON KIRSHNER
Staff Reporter

Mark Heller is living his dream.

He has carved out an interesting and productive life for himself in Israel, the country of his dreams since his days in Young Judea, the Zionist youth group.

And he's a member of an elite corps of scholars whose professional career revolves around Middle East studies, which have long fascinated him.

"I'm getting paid for what would be another person's hobby," said Heller, a former Torontonian and now principal research associate at the Jaffee Center for Strategic Studies at Tel Aviv University (TAU).

Heller – a graduate of Bathurst Heights Secondary School, the University of Toronto and Harvard University – had been scouting for an opportunity to combine his desire to live in Israel with his ambition to land a meaningful academic position there. The Jaffee Center, originally known as the Center for Strategic Studies, was his "silver bullet."

It's an independent, middle-of the-road think tank – founded by the late Aharon Yariv, an accomplished soldier and scholar – whose mandate is to conduct relevant research and stimulate debate on Israeli policy. Administratively part of TAU but not identified with any political stream, it is privately funded and sets its own agenda.

Heller, 58, came on board in 1979 when it was established and shortly after his arrival in Israel. He has not looked back, having settled in as an Israeli – he and his Canadian wife, Barbara, a teacher retraining as a lactation consultant, have three grown children – and having established himself as one of Israel's foremost authorities on a range of political and strategic issues.

Heller, in Toronto recently to celebrate his parents' 60th wedding anniversary, writes and lectures on such diverse topics as security in the Persian Gulf and Israel's relationship with Europe.

But the Palestinian question remains at the heart of his research.

"It's the main issue," said Heller, who lives in a small community 30 kilometres from Tel Aviv. "It never goes away."

Heller, whose first published monograph was about former Israeli prime minister Menachem Begin's ill-fated autonomy plan for the Palestinians, was one of the first mainstream scholars in Israel to call for a sovereign and contiguous Palestinian state as part of a comprehensive peace agreement with the Arab world.

The then-heretical proposal appeared in *A Palestinian State: Implications for Israel*, a sober, landmark book published by Harvard University Press in 1983, a year after Israel's invasion of Lebanon.

Describing his idea as "a recommended strategic choice for Israel," Heller suggested that the formation of a Palestinian state – based on the 1949 armistice lines and subject to minor territorial rectifications, a special regime for Jerusalem and certain verifiable military restrictions – would be negotiated with the Palestine Liberation Organization, which at the time was banned by Israel.

Heller also envisaged that a peace accord would be ratified by major Arab states, including Egypt, Jordan, Saudi Arabia and perhaps Syria, and would be implemented over a transitional period of five to 10 years.

The volume elicited some flak from hardliners resistant to territorial compromise. But in retrospect, it influenced the parameters of Israel's never-ending debate on the Palestinians.

Nearly two decades later, Heller teamed up with Sari Nusseibeh, a prominent West Bank Palestinian intellectual and activist, to write *No Trumpets, No Drums: A Two State Settlement of the Israeli-Palestinian Conflict*.

Heller, who supported the now-defunct Oslo peace process, backed Palestinian statehood for pragmatic and moral reasons.

"My calculations were based almost exclusively on realpolitik," explained Heller, who bears a passing resemblance to Haim Bar-Lev, the late Israeli chief of staff and cabinet minister. "But there's a moral component as well. Israel shouldn't rule the Palestinians unless it absolutely has to."

Under present-day conditions, Israel has no such need, he said.

In his estimation, Israel courts the prospect of eternal conflict with the Palestinians should their goal of statehood be thwarted. Israel can survive a protracted struggle with the Palestinians, but it would be costly for both sides.

Mark Heller

Heller, whose op-ed and scholarly pieces regularly appear in the Israeli press and academic journals, supports Prime Minister Ariel Sharon's Gaza disengagement plan. But it's a "default option," there being nothing else out there on the diplomatic horizon.

If you ask, Heller will tell you that he favours separation from the Palestinians and that a negotiated Israeli withdrawal from Gaza would be preferable to a unilateral pullout.

Nevertheless, he credits Sharon with having broken with the dogma that the status quo is sustainable over the long run. "He has undergone a major political transformation, but where it will take him, nobody knows."

Heller acknowledged that his perplexity was heightened when Sharon's aide, Dov Weisglass, recently declared that the Gaza plan is intended to consign the peace process to "formaldehyde" and indefinitely defer the establishment of a Palestinian state.

In Heller's view, Yasser Arafat – the president of the Palestinian Authority and the head of the PLO – is either unwilling or unable to commit himself unequivocally to a two-state solution or Israel's legitimacy. This leads him to contend that Israel does not have a reliable partner in Arafat.

Yet Heller has not reached definitive conclusions as to whether Arafat's real objective is ending Israel's occupation of the West Bank and Gaza or working for Israel's destruction as a Jewish state.

"I don't know what his aim is, aside from survival."

Heller is not surprised that the "road map" peace plan – the internationally sponsored initiative that foresees a viable Palestinian state by 2005 – has petered out. "Neither side, particularly the Palestinians, was committed to it."

Although the road map is in "suspended animation," Heller believes its chances of being revived cannot be discounted. But even if it is resuscitated, he said, it will lead nowhere unless Israel and the Palestinians truly commit themselves to partition.

He confessed that his optimism about Oslo's usefulness evaporated before the failure of the Camp David summit in the summer of 2000 and the outbreak of the Palestinian uprising several months later.

"The problem was that Oslo didn't specify in advance where it was all going. Israeli leaders – Yitzhak Rabin and Shimon Peres – suffered from a failure of political nerve.

"They didn't tell Israelis that Oslo meant a two-state solution. Yes, they were not honest. But the primary responsibility lies with Arafat."

He broke his promise not to pursue the conflict through violent means and not to encourage an atmosphere of incitement against Israel, Heller said.

"There were shortcomings on both sides, and enough blame to go around."

As far as the current intifadah goes, Israel has won the first round on points, Heller said. "But it isn't a knockout punch, and there may be another round."

Heller is not hopeful that peace is around the corner. "We're not there yet." But he is reasonably confident that "some kind of reconciliation" is in the offing.

Without mentioning names, he said there are Palestinian leaders who are prepared to reach a practical accommodation with Israel, should conditions be right.

Sonny Goldstein, CFP
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1944 Canadian novel preached message of tolerance for Jews

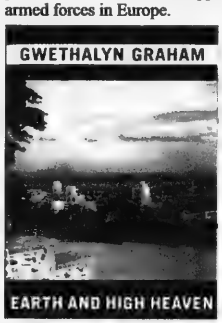
By BILL GLADSTONE
Special to The CJN

Gwethalyn Graham's 1944 novel *Earth and High Heaven* is said to bear the distinction of being the first book published in Canada by a non-Jewish author that deals centrally with Jewish themes and characters.

Since it has been out of print for decades, its recent reissue by Cormorant Books of Toronto offers a welcome opportunity to recount the intriguing history of the book and its author, who was just 31 when it first came out.

Set in the Montreal of 1942, *Earth and High Heaven* focuses on the intense, star-crossed romance between the humble but enterprising Marc Reiser and Erica Drake, whose wealthy Protestant father refuses to meet or consider him because he is a Jew. One reviewer summed it up as a *Romeo and Juliet* set in Westmount with part of *The Merchant of Venice* thrown in for good measure.

Published simultaneously in the United States and England, then in Canada, it was a runaway bestseller and remained on the *New York Times* bestseller list for more than a year. It sold over a million copies in English and was eventually translated into 18 languages and braille. A special print-run of 350,000 was shipped to members of the American armed forces in Europe.



It proved more lucrative to Graham than any agent could have imagined. *Collier's Magazine* paid $7,500 to run an abridged version of it, the *Literary Guild of America* paid $42,000 to make it a club selection, and Samuel Goldwyn paid $100,000 for movie rights.

Graham spent years successfully convincing the tax department to allow authors to prorate such windfalls over a three-year period to allow them to escape the highest tax brackets.

At a time when Western democracies were being shocked into recognizing the unspeakable evil deeds of the Nazis, *Earth and High Heaven's* message of social tolerance for Jews struck a massively popular chord.

Graham had hit upon this theme even before American author Laura Z. Hobson, whose 1946 novel *Gentleman's Agreement* presented a parallel depiction of the genteel, pervasive anti-Semitism that operated across all levels of American society, quietly keeping Jews out of jobs, professions, hotels and country-clubs.

Graham's book even preceded the Canadian Jewish Congress's groundbreaking campaign for equal civil rights for all Canadians that began in the late '40s, after the horrors of the Holocaust had fully filtered into public awareness.

Earth and High Heaven earned its author a Governor General's award – her second. Her previous novel *Swiss Sonata* had garnered the same award in 1938, when she was only 25. *Earth and High Heaven* also won a prize from the *Saturday Review of Literature* as the best work on race relations.

What prompted a nice Anglican girl from Toronto's posh Rosedale suburb, a graduate of the private Havergal School for Girls, into becoming an internationally-admired champion of social justice and minority rights for Jews?

Born as Gwethalyn Brown in 1913, Graham often credited her Scottish-born grandfather, James Frederick McCurdy, as a major influence. McCurdy, who lived with the family, headed the department of oriental languages at the University of Toronto and was a renowned scholar of Hebrew and Sanskrit.

"I remember that he would not tolerate the use of any of the defamatory slang words which label national or religious groups on this continent – such words as wop, mick, hun or chink," she once recalled.

Her father was a prominent barrister with a reputation for sticking up for the underdog; her mother an active socialite and campaigner for the art gallery and symphony. Her sister Isabel became a freelance journalist who specialized in causes of social justice; her famous 1966 book *The Trial of Steven Truscott*, written under her married name of Isabel LeBourdais, would shock Canadians with its credible assertion that an innocent 14-year-old had been falsely convicted of rape and condemned to hang.

After returning from a Swiss finishing school, Graham shocked friends and family by eloping at 19, but her husband proved unfaithful and the marriage was brief. After the publication of *Swiss Sonata*, she returned to Europe for six months and encountered myriads of Jewish and other refugees, desperate to escape the insidious Nazi regime.

That autumn, back in Canada, she circulated petitions, gave speeches and wrote two articles for *Saturday Night*, pleading for a more compassionate national immigration policy; she even took some so-called displaced persons from Europe into her home.

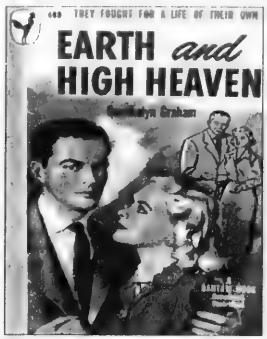
She also became emotionally involved with a Jewish-Canadian lawyer, and was stunned when her father refused to meet him. Thus, her own experiences formed the basis for the story and characters of *Earth and High Heaven*, which literary historian Greg Gatenby has described as a "thinly disguised account of the motives and effects of anti-Semitism amidst a family that regards itself as cultured and liberal."

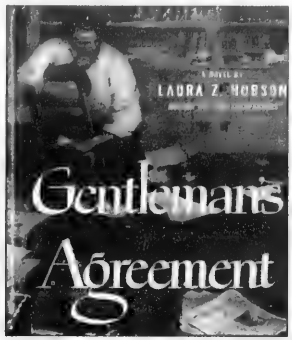
In his memoirs, screenwriter Garson Kanin recorded that Goldwyn considered Graham's novel the most beautiful love story he'd ever read and fully intended turning it into a movie. Goldwyn hired a team of six screenwriters, photographed potential locations in Montreal and mentally cast Katharine Hepburn and Gregory Peck as the romantic leads.

But the publication of *Gentleman's Agreement* in 1946, and 20th Century-Fox's quickly-produced movie of the novel – starring Peck, no less – dashed Goldwyn's plans to bring *Earth and High Heaven* to the big screen.

Like author Margaret Mitchell after *Gone With the Wind*, Graham was sidelined by success: she produced no more novels and only one non-fiction work, *Dear Enemies*, which did not have widespread appeal. Stricken with a sudden brain tumour, she died in 1965 at the age of 52.

Offering an introduction by Norman Ravvin, Cormorant's trade paperback edition of *Earth and High Heaven* is available in bookstores for $19.95.





This 1948 Bantam paperback edition of Earth and High Heaven highlighted the story's romantic drama. Samuel Goldwyn intended turning the novel into a movie until Twentieth Century Fox rushed Laura Hobson's novel Gentleman's Agreement onto the screen.

[Covers from Bill Gladstone's collection.]

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Liver transplant could save patient's life

By LEILA SPEISMAN
Staff Reporter

Entrepreneur Sheldon Farberman has a message for the community: fill in your organ donor card.

It is not merely an academic concern for him. The 45-year-old Farberman is in desperate need of a liver transplant for himself.

He was diagnosed with cirrhosis of the liver nearly two years ago, when the gastroenterologist who was treating him for Crohn's disease became concerned about his low hemoglobin and platelet levels. After months of tests, and a liver biopsy, his hematologist gave him the diagnosis. "I was floored," he said. "It hit me like 'whoof,' and what composure I had, I lost."

Sheldon Farberman and his family.

Like many people, Farberman said, he didn't really understand the function of the liver. A manual prepared by the Toronto Hospital Liver Transplant Team (THLTT) explains that it "builds special proteins to prevent bleeding; filters blood and helps fight infection; makes bile to break down fat in food; removes poisons and toxins from anything eaten, breathed or drunk; builds, stores and releases sugar for energy; stores vitamins and minerals; helps break down proteins in food; and sends hormones to other organs in the body."

Contrary to myth, cirrhosis of the liver is not necessarily caused by excessive alcohol consumption (Farberman said that he barely drinks at all). Rather, it can be caused by hepatitis B and C, certain drugs, chemicals, metabolic or inherited disorders, and autoimmune chronic active hepatitis.

Farberman has fought Crohn's disease for many years. However, he said, it is very unusual for Crohn's patients to develop liver disease.

He has many of the usual symptoms of cirrhosis, including jaundice, weakness, and tiredness, as well as the more unusual periodic loss of his voice and loss of night vision.

The effect of his illness has been devastating, not just to him, but to his wife of nine years, Chrysta, and his two children, Noah, 6, and Julia, 3.

Over the years, he has been in the travel industry, owned restaurants and run concessions at the CNE. Now, he can't work. The family is dependent on Chrysta's earnings as a maternity nurse.

"I worry about keeping our home life together. I don't want to lose the house, but we have a mortgage," he said.

While Farberman said that he is not afraid of dying, seeing it as "a part of life," he is worried about how his children will turn out, and whether they will retain their Jewishness in the face of a father who can't take them to shul, or do the religious things he considers kids need. "I hope to be around for my son's bar mitzvah," he said wistfully.

As his daughter runs in to model a new skirt and sweater, and to give him a hug, he lamented missing her growing-up years as well. In his present condition, his only hope in the long term (and the long term isn't very long) is for a liver transplant. There must be a blood match. Farberman, for instance, is type A+, and so can receive a liver from someone of the same blood type or type O. Even if a liver is a match, other considerations may apply to both donor and patient, such as differences in body size, the presence of HIV or active hepatitis or unexpected illnesses.

Transplant organs are procured through the Multiple Organ Retrieval and Exchange Program, which is based at the Toronto Hospital. Organs are shared according to the severity and type of illness of the patient, the location of the donor, and the compatibility of donor and recipient blood type. Race, sex and age are not considered.

Even if a liver appears to be acceptable, it is entirely possible for the surgeon to discover a problem immediately before the transplant, and have to abort the procedure.

Another option is a living donor transplant. A partial transplant is possible because the liver can regenerate itself, which happens in a matter of months.

Transplants from both types have about the same level of success, says the THLTT manual.

After receiving the liver (or the partial liver), the patient must take heavy doses of drugs to ward off rejection of the new organ. The cost is enormous, although the government will pay for some of them, under its Trillium Drug Program. Some drugs are covered by private drug plans.

Even after receiving the transplant, there is the danger of the body rejecting the new organ. There may be complications from the surgery or the possibility of infection, particularly as immunosuppressive medications decrease the body's ability to fight it. Also, cytomegalovirus, a common virus after transplants, may develop.

There is another possibility that Farberman is mulling over; going to the United States. A hospital in Texas will perform the operation, but at a cost of $700,000. Which Farberman simply doesn't have.

Meanwhile, he waits. But he is not idle. He wants to make the public aware of liver disease. "It doesn't only hit people who abuse themselves," he stresses.

Sign an organ donor card, and tell your family about your wishes. "It is such a gift. It is giving to someone in the time of your need to deal with your grief, and their need, to deal with their disease."

He is also urging rabbis to encourage their congregants to sign organ donor cards, as some Jews still think that it is not permitted.

Meanwhile, Farberman waits. He undergoes constant tests of one sort or another and frequent minor surgeries, and worries about the constant risk of infection, which will prevent him from having a transplant should a liver become available.

He treasures each moment with his children and being able to sit outside in the nice weather. And he waits and dreams.

To contact Farberman, telephone 416-533-4642.

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Approx. 3,500 sq. ft. + fin. bsmt., 5 + 1 bdrms., sep. entry to in-law suite, dream kit., main floor fam. room + library. All the bells & whistles — oak hrdwd. flrs.., limestone, granite, skylights ++.Asking $1,029,000. Call David Eichorn* (416) 787-1712..

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A REAL CHARMER! Renovated & decorated 3 + 1 bedroom on beautifully landscaped lot! Modern open concept, hardwood floors, w/o from kitchen to gorgeous yard, attached garage. **ONLY $429,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

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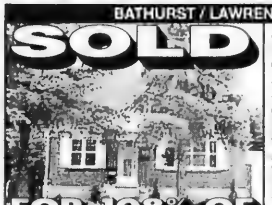

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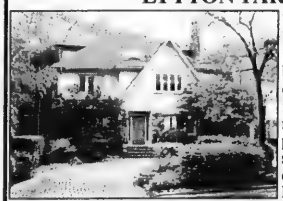

This tasteful 6+1 bedroom home has it all. 2 kitchens, 5 bathrooms, 2 offices, main floor family room, huge rec room, large principal rooms, 2 story entrance + circular drive. Room for a pool.

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Bathurst/Atkinson, upgraded exec. 2800 sq. ft., 4 bed., oversized corner lot/driveway, 4 bath, fin. bsmt., backs onto park, steps to Jewish Day schools & transit. A must see! $479,9K. 905-881-7999.

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(Spring Gate-Atkinson) for sale by owner. Very close to schools, shul. 4-5 bdrm., sep liv rm beautiful din rm to deck, fin. bsmnt. & walk-out to backyard/pool, lrg lot, much more. *To view by appointment only.* $759,000
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15 HOUSES FOR RENT

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Clark/Yonge, 3 bedr., 3 washrooms, finished basement, $1800 per month. Please call 905-737-9372. If there is no answer call cell 416-402-0055.

30 CONDOMINIUM FOR SALE

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$195,000 Fab. location. 2 bed, 2 bth. new washer & dryer, **Don't miss this!**
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35 CONDOMINIUM FOR RENT

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2 bdrm lg condo, full baths, sol
Sally Rosen, 416-630-3676.

55 ACCOMMODATION WANTED

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60 SHARED ACCOMMODATION AVAILABLE

Finch/Bathurst, avail., ideal for male, use of kitchen, own bath. Call 416-665-4402.

75 APARTMENTS FOR RENT

Bathurst/Sheppard, lux., spacious, bright apts., in quiet ravine setting off main streets, newly reno'd, walk to TTC, utilities incl. 1 bdrm. avail. Nov. 1, 2 bdrm. avail. Dec. 1. Call 905-474-3600, 416-633-1484.

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75 APARTMENTS FOR RENT

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78 SHORT TERM RENTAL AVAILABLE

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82 ROOM AVAILABLE FOR RENT

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123 TIME SHARE FOR RENT

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130 FLORIDA PROPERTY FOR RENT

MIAMI BEACH OCEANFRONT, beautiful brand new, furn. studios, fully equipped, lux. bldg., pool, spa, tennis. Shabbos elev. $500/wk. US. Call 305-895-3000.

Naples/Marco Island, Fla., fully equipped 3 bedroom, 2 bath, main floor coach house with lanai, lake view in upscale golf resort. Pools, spa, tennis, golf, dining on site. Available Jan. '05 on. Monthly rentals approx. $3-4K US. 416-256-0880 or e-mail fiddlerscreek@rogers.com

Fully furnished, 2nd fl. lux. 2 bdrm, great location, 20 min. from beach, golf course view from balcony. Avail. from Nov. on. 416-418-0967 (between 9-9).

Hallandale, across from beach, 2 bed., 2 bath, min. 3 mos. 416-398-3859 / 416-633-1610.

Hollywood beachfront, studio apt. on beach. Great location, avail. Nov., Dec. & Apr. 416-992-8995.

Aquarius-Hollywood, lux. 2 bdrm., 2 bath, excellent condition, furn. condo on ocean, excellent views. Avail. Jan. 12, 3 mo. min. $2500/mo. US. 416-661-1389, (Mon.-Fri., 9 a.m.-5 p.m.).

N. Miami Beach, Arlen House East, 1 bdrm., 1 1/2 bath, avail. Jan. 5, 3 mo. Call 905-889-1234.

South Miami Beach, 1 bdrm., + parking, satellite, near shul, shops, restaurant. Avail. immediately. Call 416-667-8045.

MIAMI BEACH RENTALS, 2 large furn. apt. Avail. short & long terms. 2 br., 2 bath, spectacular views. At Alexander & 5600 Bldg. Please call 845-362-0776 / 914-262-3078.

C.V. West, Boca Raton, 1 bdrm., 1 bath, mn. flr, safe/clean, fully furn. & equip. Call 905-625-3189.

North Miami Beach, 172 St., Behind Rascal House Avila south condos, 1 bdrm, 1 1/2 bath, 3-4 mo. min., $1500/mo. US. From Dec. 1, 905-771-0071

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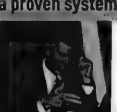

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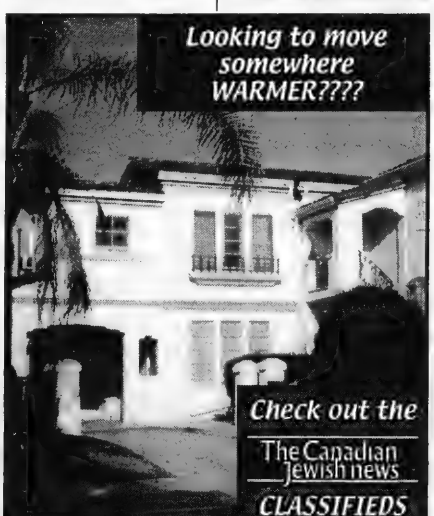

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Arts & Travel

Temple Sinai cantor releases CD

By CYNTHIA GASNER
Special to The CJN

A recent CD by Severin Weingort, cantor emeritus of Temple Sinai, reflects his love of chazzanut and classical Yiddish songs.

A Collection of Cantorial and Yiddish Songs includes prayers such as Sim Shalom and Avinu Malkeinu and the Yiddish songs *A Brief Tsum Liander Rebin* and *Sha-Shtil (Der Rebbe mit Chassidim)*.

"For many years, members of Temple Sinai have asked me to produce a CD," says Weingort. "This is my first, and I hope to make others."

Weingort, who has a rich baritone voice, sang leading roles with the Canadian Opera Company (COC) for 15 years before embarking on his career as a cantor in 1966.

He said he had a love of music from an early age. His grandfather was a rabbi, and Weingort was often a soloist at school from the time he was seven.

Born in Radom, Poland, Weingort was 13 years old when World War II broke out. He, his father, a jewelery manufacturer, his mother and his brother, Yitzchok, were in the Radom ghetto.

Weingort participated in the Warsaw Uprising, joining the Second Polish Battalion. In 1944, he was captured and taken to Germany as a prisoner of war.

In 1951, Weingort met Barbara Gurman, his wife-to-be, at Toronto's Sunnyside Pool. A survivor, and one of the first orphans brought to Canada, she had arrived with her sister, Ella.

Weingort studied voice and music at the opera school of the Royal Conservatory of Music and began an acting career.

He was a guest artist in numerous COC productions, including Mendelssohn's *Elijah* and *Avodat Hakodesh*. He peformed with the Kitchener-Waterloo Symphony Orchestra, sang on television and radio and acted in plays.

Weingort served as chazzan for High Holy Day services for several years at Holy Blossom Temple.

"I was aware of the richness of music of Jewish composers," he says. "I studied traditional chazzanut and Torah chanting with Cantor Berle Charloff [a famous Toronto cantor]. And he wrote me a Shabbat service."

In 1966, Weingort accepted a full-time position at Temple Sinai as music director and cantor, a position he held for 30 years, and from which he retired in 1996.

"When I started at Temple Sinai, there were 400 families. Now there are close to 2,000 families," he says.

He initiated new programs there, including an annual Yiddish Night. He says his joy was in involving children, as well as adults, in the Torah reading.

In 1972, Weingort became a certified cantor of the Hebrew Union College. He served on the board of the American Conference of Cantors for many years.

He notes that although he tried to steer his four daughters away from the arts, they are all involved with them in some form. Sharon Ventura is an artist, Lori Cotton is a pianist and piano teacher, Karen Lower is a pianist, and Robin Rosenbaum is an actor, writer and director.

A Collection of Cantorial and Yiddish Songs is available at the gift shop at Temple Sinai and at Negev Importing.

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Fichman, teammate defeated in final of tennis tourney in Spain

TORONTO — The Canadian team ended an impressive run at the Junior Fed Cup championships in Barcelona, Spain, with a second-place finish. The unseeded Canadians were stopped recently in the final by sixth-seeded Argentina 2-0.

"The girls gave it their all. They worked really hard but in the end were outlasted," said Rene Simpson, Canadian Junior Fed Cup captain. "They played well all week and had some big wins."

In the first match of the final day, Valerie Tetreault, the No. 2 seed from St-Jean-sur-Richelieu, Que., was defeated by Betina Jozami 6-1, 6-3. In the second singles match, Sharon Fichman of Toronto was stopped by Florencia Molinero 6-3, 4-6, 3-6.

With Argentina clinching the win, both teams declined to play the doubles match.

In the semi-finals leading up to the championship contest, the Canadian juniors defeated the fifth-seeded team from the Netherlands 2-1.

Tetreault was the first Canadian to take to the clay and pulled off a three-set win over Marrit Boonstra 1-6, 6-1, 6-4.

Fichman, the youngest girl in the competition at 13, faced her good friend Babianne Schoofs in the second singles match and came away with the win, 6-4, 6-1.

Fichman is a three-time national champion, including her most recent win at the Under 18 Outdoor championships in August. Fichman's resumé includes wins at the Eddie Herr International in Bradenton, Fla., and the Junior Orange Bowl in Miami.

She recently made a quarterfinal appearance at the 45th Italian Open in Milan, a Grade A event on the junior circuit. Prior to the tournament, Fichman was listed at 67th on the International Tennis Federation (ITF) junior rankings list.

Finally. The Red Sox win. Life is sweet.

By RANDY SPIEGEL
Special to The CJN

My eyes hurt, my entire body is exhausted and my heart feels like it is beating normally for the first time in weeks.

Anyone who has ever paced the field of play in any sport, who has entered the theatre of competition or slapped the leather of a ball glove prior to a victory can understand the thrill leading to victory and all it takes to get you to that moment.

These have been the longest 86 years of my life.

As I sit clacking out thoughts while wearing the painter's hat I bought after witnessing Yaz's last game (please do not say, "Yaz who?"), I am flooded with emotions that some may find childish.

Well, quite frankly, it is the child in me that is most enjoying this moment.

It is the child in me who constantly struggles to free himself or inject himself into the seriousness and heavy parts of life, desperately seeking a fluffy interlude while remaining focused on the task at hand.

It is the carefree "what-does-it-matter-what-time-I-get-home-for-dinner" attitude that has made this World Series so much fun. It is the late nights and the phone calls and the reaching out to touch so many who have, even if for the first time, enjoyed the game that rolls out the summer carpet and brings the dead of winter forward.

It is the last-one-standing struggle that enthralls me from season to season. And most especially, it is the moments spent with others, sharing their fantasies and making them my own that has me basking in a moment unlike any other.

It is the fun of it and the team feeling – that feeling of belonging to something bigger than myself – that allows me to recall past experiences and consider opportunities in everyday life in which that never-give-up attitude prevails and in which being part of something so dependent on the performance and co-operation of others does indeed make anything possible.

I saw, this day, the Babe, standing on the other side, smoking his cigar as my friends stood beside him, taking it all in, while history came to shake his hand. They, of course, knew how it would end, and all that remained was for the event to unfold.

It has been a wild ride and tomorrow only brings the inability to grasp the magnitude of the reality and the lack of knowing what to do next. Tomorrow means the start of feeling normal, of rebirth in a kind of purity that all is right with everything, at least for a while.

So many new comforting emotions, and so powerful the imagery that each of us can find, if we look. One thing is for sure – we will all remember this moment as long as we live, in our own way. And perhaps beyond. Is that not truly what memories are all about?

And now, back to our regularly scheduled program.

Life does indeed go on, albeit just a little bit differently and just a little more sweetly.

Finally.

Randy Spiegel is a finally fulfilled Red Sox fan who lives in Toronto.

Maccabi Canada recruiting young leaders for 2005 games

Maccabi Canada has started a recruitment drive for young people to serve as "madrichim" (staff leaders) with the Canadian team at next summer's 17th Maccabiah Games in Israel.

"For many [young people], this is a unique opportunity to visit Israel and compete in an international sports event with Jewish peers," said David Bromstein, a member of Maccabi Canada's national athletic council.

The madrichim will be part of an international network of Maccabi leaders who will work with athletes under age 18 as part of the educational staff and provide supervision, he said.

Candidates must be between the ages of 20 and 25, have been to Israel at least once before, have proven experience working with teens/and or in family education, have proven experience as an informal educator and want to become part of a worldwide network of young Maccabiah leaders.

Successful candidates will have to commit to be in Israel from July 5-21, 2005, as well as participate in a training seminar throughout the year.

A second Maccabi Canada program is aimed at teenagers with a passion for journalism and the media. Successful candidates for that program will join an international media team that will cover the Maccabiah events and post daily reports on the Internet.

The teens will be an integral part of the Junior Maccabiah and participate in all its events, including the opening ceremonies, evening events, daily programs and tours. They will stay in the same athletes' village that will accommodate junior athletes in Israel.

Candidates must be 16-18 years old, have a background in either journalism or photography or possess interviewing skills, be knowledgeable in English, Spanish or Hebrew and have had some involvement in the Maccabi movement.

The 17th Maccabiah Games will bring together thousands of Jewish athletes from around the world for 10 days of elite athletic competition (in junior, youth and open age categories) while celebrating Israeli and Jewish culture and heritage.

The goals of the Maccabi movement are to foster Jewish identity and love for Israel through the international, cross-cultural language of sports.

"The Junior Maccabiah is an unforgettable experience," said Bromstein. "The thrill of being with Jewish athletes from around the world in the Jewish homeland is incredible."

For more information, Bromstein can be reached at dabrommer@cogeco.ca or 905-627-8081. Maccabi Canada can be contacted at 416-398-0515 or on the Internet at www.maccabicanada.com.

AIDS in Africa: making a difference

Paige Pedlar is seven years old. When I grow up, I want to be just like her.

She is a published author with a beautiful soul. When I eagerly purchased her $10 book, I asked her to autograph it for me. She gave a cute little sigh, glanced up at her supportive mother and then signed her first name on the inside cover.

Pedlar wrote *Who Will Cuddle Them When They Sleep* herself and did all her own illustrations. She donates $4 from the sales of the book to help AIDS orphans in Africa. Pedlar, who is from Whitby, Ont., encourages others to save dying babies.

I met her a few weeks ago at a multi-faith event called "AIDS in Africa: A Call to Action." It was an evening sponsored by Ve'ahavta: the Canadian Jewish Humanitarian and Relief Committee.

The night began with spunky African dancer Melanie Rosen and her dancing and drumming ensemble. Rosen, a Thornhill native, has always been intrigued with African culture and studied African dance in Ghana before completing her master's degree in expressive arts therapy. She passionately danced down the aisles of the First Narayever Synagogue. It was reminiscent of the joyful chassidic dancing I once witnessed. I was lost in the spiritual music at First Narayever and momentarily forgot I was at an event to educate myself about HIV/AIDS. I was reawakened to the cause once the speakers began.

They included Rev. Bill Peacock, a United Church minister who works as a multi-faith chaplain; Larry Gilman, president of the Beth Israel Synagogue in Peterborough; midwife Jennifer Reidi; and Ve'ahavta staff member Sarah Zelcer. All of them have played integral roles in the fight against HIV/AIDS.

I learned that a whole generation is dying in Africa. Half a million babies are born there with HIV every year. Half a million! That is a baby a minute. In the time it takes to read this column, three babies will be born with this painful disease. I can barely comprehend this horrifying statistic. The disease is not slowing down, and the pictures I see and the stories I hear at First Narayever overwhelm me.

Ve'ahavta's HIV/AIDS team has made the ground-breaking discovery that, for only $7, transmission of HIV from a pregnant mother to child can be decreased more than 50 per cent of the time.

I did my own research after the event and learned that the number of orphans in Africa will double from the current 11 million to 20 million by 2010 as a result of the AIDS crisis. That is just over five years away! We have to do something. We may live in different countries, but we are all human beings who feel pain, sadness, anger and fear.

We should work together and inform our friends, our families, our colleagues and our communities about the crisis. We can form partnerships with African communities and develop a holistic self-help response. Go online to websites such as www.allafrica.com or www.worldvision.ca and educate yourself so you can spread the word. You can volunteer at a local hospice, form an AIDS support chapter in your school or workplace to raise awareness, or write your MP and ask the federal government to follow through on legislation that would make affordable medication available to developing countries. Contact Ve'ahavta and ask them to speak at your next meeting or function regarding the AIDS epidemic. Ask your friends or shul group to fund an HIV/AIDS mother-to-child prevention program. Tell everyone you know that the casualties from all the current wars in the world do not equal the number of people dying from AIDS. Scientists are calling AIDS in Africa the greatest plague known to humanity.

Rev. Peacock, who recently returned from Zimbabwe, said it best toward the end of his speech. "Now that you know what is happening in Africa, how will you make a difference?"

Miriam can be reached at Miriam@jtvproductions.net.

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Layer tomato slices and onion rings in a bowl. Whisk dressing ingredients together and pour over tomato/onion mixture. Cover and let marinade in the refrigerator for as long as possible.

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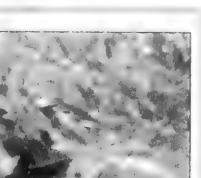

AS IN ANCIENT TIMES: Palestinian women from Kfar Zeita in the West Bank collect their olive harvest. Israelis volunteered to help them because part of the olive fields were beyond the security fence. [Isranet photo]

By AVRUM ROSENSWEIG

An ice cream company and Eden

I had a thought about the Adam and Eve story, and why the first couple ate from the Tree of Knowledge. It includes the idea that it was their way of saying to God, "Thank you for the Garden of Eden and the perfection sprouting from its roots. We prefer, however, to experience life outside of it, where imperfection exists; a place where we can scrape our knees, find our personal gifts, and celebrate life through self-exploration. Eden should come later."

According to this interpretation, eating the fig was in fact Adam and Eve's second birth – as the passage says, "and their eyes were open" – and a powerful statement within Judaism about the imperative of self-development and self-actualization.

Over time, I have come to believe that all of us have a gift, something we are exceptional at that, if developed, might take us back to the proverbial garden and help us reach a point that *Pirkei Avot* refers to as "*samayach b'chelko*" – where we are happy with our lot.

Unfortunately, I have met many people who have chosen not to develop their gift, but who have instead opted for a path that was expected of them, or one offering unfulfilling wealth.

Recently, I spoke with a woman at a shul event who complimented me on my articles. I was empowered by her kindness and recognition of my efforts to nurture my writing and myself.

I asked her what she did. She mumbled that she worked in a particular business and added, "I hate it." I asked her why she spent so much time doing something she detested. She looked askance with sad discomfort, lowered her resigned eyes and responded emptily. As she walked away, I encouraged her to skip home – to dream like we did when we were young and pursue her hopes with a vengeance.

I am a lucky man, because I figured out that community work is my passion, and I chose it as my career. Soon enough, I discovered an inner peace we call purpose, and it gave the confident gait that one sees in a content man. To this day, I often lie in bed reviewing my day in the sweet silence of night, and I am in utter awe of the reality that I am part of creating a solution in Sudan, and of alleviating HIV/AIDS in Africa and homelessness in Toronto and Israel.

Discovering my gift was momentous, and I love to watch other do the same. I have joy for my friend Mark Diamond, who gave up a career he was not passionate about to pursue his charming aspiration of buying and co-directing Camp Manitou. I am inspired by a member of my family, Art (Rosie) Rosenzweig, who followed his childhood dream and purchased – and runs – St. Clair Ice Cream. How awesome is that?

Bite the fig. Don't believe scared dreamers who say that being a poet is no way to make a living. It *is* living, and had someone convinced Dylan Thomas to be an actuary, the world would have missed out on many great verses.

Eat from the Tree of Knowledge and chase your wonderment. If you feel trapped in a job because you're trying to keep up with the Goldsteins, consider that the grandest gift you can give your children is the true inner satisfaction that comes from the cultivation of your soul.

Leave the Garden. Sing. Write. Be a chef, a midwife or a rabbi. Investigate your gifts, regardless of your age, because, ultimately, the reward of self-development is the tastiest fruit of all – and a ticket back to the Garden of Eden.

Skip home!

"When one hasn't a touch of the poet, one stands some chance of being a poem." –G. K. Chesterton

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This Week

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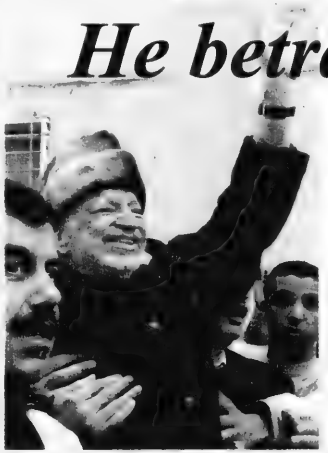
He betrayed his own people



In the end, Yasser Arafat's death was like his life: replete with lies, deception and duplicity. An announcement of his demise was expected some time this week. Palestinian officials were to have flown to Paris, where Arafat's lifeless body has lain at the Percy military hospital, to settle affairs with Suha Arafat and to tell the world what many insiders have known for more than a week: the arch-terrorist is dead.

In the ensuing days, as his people mourn, many government leaders, heads of state and other fawning dignitaries will attempt to burnish the record of the man's life, conflating myth with fact, reality and fantasy.

Editorial

But the irreducible truth of Yasser Arafat's life, more clearly visible these past four years, is that ultimately, he failed and betrayed his own people.

In the international mind, to be sure, he personified the Palestinian cause. From the moment in 1974 when he addressed the UN General Assembly, his gun at his side, he became the worldwide symbol of the Palestinian movement.

But his achievements on the ground never advanced beyond the realm of subjugation, brutalization, corruption and terror, for he knew no other ways.

Arafat attempted to subvert King Hussein's authority in Jordan in 1968. The king then expelled him and his Palestine Liberation Organization during the month Arafat would eventually call Black September.

Continued on page 8

Martin pledges support for Israel at CIJA dinner

By DIANE KOVEN
Ottawa Correspondent

OTTAWA – In a show of support last week for Israel and Canadian Jewry, nearly 1,000 people attended the inaugural parliamentary dinner of the Canadian Council for Israel and Jewish Advocacy (CIJA).

Prime Minister Paul Martin assured the assembled group that Canada supports Israel. "Canada will not, nor will we ever, waiver in our support for Israel," he said. "We believe strongly, incontrovertibly, in Israel's right to defend itself against those who would destroy it."

He mentioned he had earlier telephoned Israeli Prime Minister Ariel Sharon to congratulate him on the preceding week's successful vote in the Knesset authorizing Israel's unilateral withdrawal from the Gaza Strip. Martin expressed support for the plan. "Sharon's plan for Gaza, in my view, will enhance Israel's security and lead in the direction of peace," he said.

Both Martin and Opposition leader Stephen Harper jokingly pointed out how the CIJA dinner was able to bring together the leaders and many representative of all four federal political parties.

Continued on page 36

Prime Minister Paul Martin and Alan Baker, Israeli ambassador to Canada, at CIJA's inaugural parliamentary dinner. *[Peter W...]*

Security first, Barak second

Concordia stays course

By JANICE ARNOLD
Staff Reporter

MONTREAL — Concordia University denied that it's ready to invite former Israeli prime minister Ehud Barak to speak on campus, but said it "intends" to do so before June, if adequate security measures – both physical and financial – can be put in place.

"The university's position has not changed and our primary concern remains the safety and security of our students, faculty, staff and our guests," Concordia president Federick Lowy said Friday in a statement.

The university's latest statement is at variance with a congratulatory press release issued by FEDERATION CJA late last Thursday in which it "welcome[s] the decision of Concordia's president and board to invite [the former Israeli prime minister]

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Mysteries multiply over Arafat's money — please see page 41

News in Brief

Canada

Funds for Ear Checks

OTTAWA — The Canadian International Development Agency said it will give $383,000 to the Canada International Scientific Exchange Program (CISEPO) to help sustain programs for the early detection of hearing loss in Jordanian infants. Since 2000, some 17,000 babies have been tested and many have received hearing aids. In 1998, Toronto-based CISEPO brought Jordanian, Israeli and Palestinian doctors together in the Middle East Association for Managing Hearing Loss to promote peace via scientific co-operation.

JNF Dinner Protested

OTTAWA — A spokesperson for Ottawa Mayor Bob Chiarelli told *The CJN* last week he would attend the city's Nov. 15 Jewish National Fund Negev Dinner, despite letters from Palestinian supporters in Ottawa urging him not to go. Chiarelli is honorary chair of the event, which features Harvard University law professor Alan Dershowitz as speaker. The *Ottawa Sun*, quoting from letters Chiarelli received, reported that the writers objected to Dershowitz's defence of Israeli practices against Palestinian terrorism, and the fact JNF is "associated with B'nai Brith and Canadian Jewish Congress," which "advocate for Israel, not for peace and justice" and "are an affront to Canadian values and to Arab and Muslim Canadians." In response, the Canada-Israel Committee urged local Jews to write the mayor and noted that dinner proceeds will go to a picnic area in the Negev, which is in undisputed territory.

World

Article Angers Jews

LONDON — The *British Medical Journal* has been flooded with complaints from Jewish doctors, community groups and the Israeli Embassy over an article claiming Israeli soldiers are "routinely authorized to shoot to kill children in situations of minimal or no threat." Psychiatrist Derek Summerfield's "Palestine: The Assault on Health and Other War Crimes," published Oct. 16, also said the West Bank security barrier is a sign of Israel's "expansive, aggressive colonization." The journal's deputy editor defended the article's publication and said she will run a response from an Israeli doctor. The journal has run three similar articles by Summerfield in the last year.

Film's Claims Probed

NEW YORK — The president of Columbia University has asked the school's provost to probe claims made in an unreleased documentary that professors in its Middle East and Asian languages and culture department have intimidated Jewish students in class and blamed them for Palestinian deaths, the *New York Times* reported. One of the 10 students interviewed in *Unbecoming Columbia* – made by the David Project, a Boston group that documents on-campus harassment of Jewish students – said that in one history class, a professor showed a film saying Arabs have a stronger claim to Israel than Jews, and later said she could not have ancestral ties to the land because her eyes are green. One of the professors named in the film called it a "racist witchhunt" and pro-Israel propaganda.

Protests Over Arafat

PARIS — Some 50 Jews protested last week outside the hospital near Paris where Palestinian leader Yasser Arafat was being treated. The protesters, who carried Israeli flags and anti-Arafat banners, tried to enter hospital grounds before riot police pushed them back. Police said they were from the Jewish Defense League. No arrests were made. And in New York, the American Board of Rabbis called for a boycott of "anything French" for "the harbouring of Arafat."

More Graves Defaced

PARIS — Some 500 people, including Christians and Muslims, attended an interfaith ceremony at a Jewish cemetery in eastern France that was desecrated with anti-Semitic and racist slogans. The graffiti, found Oct. 30 on 92 graves at the site in Brumath near Strasbourg, included swastikas and neo-Nazi insignia. Since April, more than 400 graves at Jewish, Christian and Muslim cemeteries have been desecrated in the Alsace region.

Stone Rededicated

WELLINGTON — An Oct. 31 event in the New Zealand city of Wanganui rededicated a gravestone that was hit with a hammer and daubed with a swastika the previous week. It was the third recent desecration in the country, after 100 stones were damaged in two Wellington Jewish cemeteries.

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PM Offers Condolences, Congratulations

Paul Martin

JERUSALEM — Prime Minister Paul Martin called Israeli Prime Minister Ariel Sharon last week to express regret and outrage over the recent terror attack in Tel Aviv's Carmel Market and to congratulate Sharon on the Knesset's passing of his Gaza disengagement plan despite domestic opposition, Israel's Foreign Ministry announced.

Referring to the bombing, Martin said the Canadian people feel solidarity with Israel at such times. He also said Canada supports the Gaza plan and is ready to help implement it.

Sharon thanked Martin for his friendship toward Israel and invited him to visit. He also told him that he is determined to implement the disengagement plan according to the set timetable, and that he initiated the plan in the absence of a Palestinian partner who could implement the internationally sponsored "road map" peace plan. He also told Martin the Gaza plan has the potential to revive the "road map" once the Palestinians fight terrorism, dismantle terrorist infrastructure and implement government reforms.

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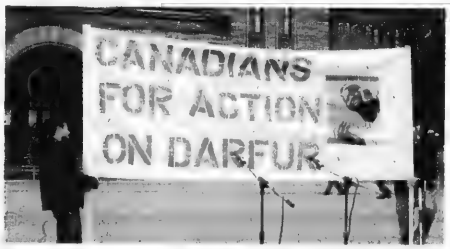

About 700 people rallied at Queen's Park Sunday to call to the international community to protect the people of Sudan's Darfur region, where ethnic cleansing and massacres have led to the displacement of about 1.6 million people, and the death of more than 7,000. The rally was organized by a coalition of more than 40 community and religious groups, including Canadian Jewish Congress, Ontario region/UJA Federation of Greater Toronto; the United Church of Canada; KAIROS (Canadian Ecumenical Justice Initiatives; Ve'ahavta; Simon Wiesenthal Centre; B'nai Brith; Save the Children Canada; and Muslim Canadian Congress.
[Carolyn Blackman photos]

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Democracy cherished

From the editor's desk

Generally speaking, we cherish our democratic way of life in the same way we cherish our good health, more in its absence than in its daily, but unnoticed, sustaining presence.

There are, however, certain occasions and special moments when we are stirred to think more thoughtfully about the higher truths of democracy's canopy of freedom. I draw readers' attention to three recent such occasions.

Last week, the still relatively new Canadian Council for Israel and Jewish Advocacy (CIJA) held its inaugural conference and parliamentary dinner in Ottawa. (The news coverage of the conference begins on page 1 of this issue of the paper.)

The conference was called, fittingly, Democracy in Action. It was, essentially, an extended seminar cum field trip on Parliament Hill for hundreds of community activists from across the country. As one participant from Toronto told *The CJN*, it was classic grassroots activity.

Canadian supporters of Israel met with, debated and engaged their representatives in Parliament and, in so doing, affirmed one of the core activities that underpins all democratic process in all democracies throughout the world: the accountability of the elected to the electors.

The crowning event of the conference however, was the dinner on Monday night at the Westin Hotel. Nearly 1,000 people were there. Some 150 of the attendees, or nearly one out of every six people, was an MP or a senator.

Any student of Canadian politics will tell you that there are not 150 ridings, or 75 ridings, or even 50 ridings, in which Jews tip the electoral balance. The demographics and distribution of the Canadian Jewish community do not yield that kind of result.

To be sure, some of the parliamentarians attended the dinner because it was politically expedient to do so. But, to be equally sure, many if not most of the parliamentarians attended the dinner because they wanted to be there, because they believed it was, simply, the right thing to do.

In my view, the attendance of so many MPs and senators showed, at some deeper level of their identity as parliamentarians, that they have a sense of responsibility and affiliation for their fellow democracies.

Speaker after speaker spoke about the common, democratic values that Israel shares with Canada. The presence of so large a contingent of our parliamentarians was the most eloquent proof of it.

Last weekend, noted U.S. political and social commentator Dennis Prager spoke at a Jewish Book Fair event in Toronto. His presentation was typically wide-ranging and forceful. He, too, spoke about Israel and the orientation it shares with the United States to use its democracy to affirm values.

In particular, Prager highlighted that "Jews are obsessed with life." Jews were commanded to "choose life." The covenant at Sinai placed moral demands upon Jews. We were obligated at Sinai to lead a "God-based life," one that differentiates between good and evil.

By contrast, Prager said, "Islamic radicals are obsessed by death. And the struggle between Arabs and Jews is now over values, not over land."

I might have dismissed Prager's assessment of the radical Islamic theology as excessive oratorical flourish had I not earlier in the day read the following passage in an essay by David Remnick in the July 12 issue of the *New Yorker:*

"The [Muslim] Brotherhood's slogan was, and remains, 'God is our objective; the Koran is our constitution; the prophet is our leader; struggle is our way; *and death for the sake of God is the highest of our aspirations.*' [italics mine] The Brotherhood, like many groups that bear its imprint decades later – Hamas, Hezbollah [one could also add Al Qaeda, Islamic Jihad, and the government of Iran] – established charitable organizations, clinics, schools, and underground paramilitary groups to further the cause of an Islamic polity."

It should surprise no one, therefore, that governance of any society by Islamic radicals is fundamentally incompatible with the values of democracy, foremost among which is protecting and maintaining the sanctity of human life.

This important point about the relationship between democracy and the sanctity of human life leads, appropriately, to noting the third occasion in which we are stirred to think about democracy's higher truths: Remembrance Day, Nov. 11.

We must always keep this day in our individual and collective hearts.

In a letter to *The CJN*, Sol Raibmon of Toronto, a veteran of World War II, wrote: "The Jewish community must be made aware of the contribution that Canadians of the Jewish faith made toward the defence of Canada… We must remember those who made the supreme sacrifice, hundreds upon hundreds of whom are buried all over Europe, India, Africa, Burma, Hong Kong, Korea, etc. Their valour… must never be forgotten."

A young student, Brenda Grinsaft, expressed that very same thought in a poem sent to me recently.

"Why do we remember on this day,
Those who fought for us, for our freedom today.
Those who saved us we never knew
They went over seas, in an airplane they flew
Some went by land, some went by sea,
They all went to save you and me…"

In Canada, the United States and Israel, we cherish democracy because we cherish life and those many among us who have died defending democracy.

—MBD

SeeJN

A FRIENDLY MANITOBA VISIT TO ISRAEL: Some 90 politicians and business leaders from Manitoba participated in a week-long tour of Israel, Oct. 22 to 31. Included in the group were Senator Richard Kroft; Guy Kroft and Martin Freedman, members of the Manitoba Court of Appeal; David Chomiak, Manitoba's minister of energy, science and technology; Dr. Brian Postl, president of the Winnipeg Regional Health Authority; Milt Sussman, Manitoba's deputy minister of health; and Christine Melnick, Manitoba's minister of community services. [UIAC photo]

Please see related story on page 42.

U.S. Jewish vote moving rightward, rabbi believes

By PAUL LUNGEN
Staff Reporter

Although voting results were barely in and John Kerry had not yet announced he would concede the U.S. presidential election, Rabbi Abraham Cooper was ready to suggest the 2004 vote marked a dramatic change in the voting patterns of American Jews.

Jewish voters "are shifting to the Republicans," Rabbi Cooper, associate dean of the Los Angeles-based Simon Wiesenthal Center, told *The CJN* during a trip to Toronto last week.

Although he was off in his estimates – Rabbi Cooper said as many as 35 to 40 per cent of Jewish voters had cast their ballots for President George Bush on Nov. 2, while exit polls indicated the figure was closer to 25 per cent – he said the trend is for young Jews and the Orthodox to move toward Republican candidates.

In 2000, Bush received 19 per cent of the Jewish vote, and in 1992, Bush's father, George H.W. Bush, garnered 11 per cent of the Jewish vote.

Rabbi Cooper said a revealing event took place in Boca Raton, Fla., after he addressed a Jewish audience of 250 to 300 people in the weeks leading up to the election. After his talk, 15 members of the audience approached him to say they intended to vote for Bush, but "they didn't want their friends to hear."

Many Jews, he continued, recognize Bush as a steadfast friend of Israel who has declined to prevent Israeli Prime Minister Ariel Sharon from carrying out the policies that he feels best ensures the country's security. Kerry, on the other hand, "did not go out of his way to offer more than lip service for Israel."

Rabbi Abraham Cooper

Rabbi Cooper said he'd been informed by sources close to the Democratic Party that Kerry removed a reference to Israel in the nomination acceptance speech he delivered at the party's summer convention.

Kerry was being sensitive to the views of some young Democratic activists, but in doing so, he sent a signal to many in the Jewish community that helped erode their support for him, the rabbi said.

While Kerry campaigned in Florida by raising concerns about seniors losing their social security, young Jews don't feel as bound by ties to the Democratic Party as their elders, particularly those who remain loyal to the party of Franklin Roosevelt, Rabbi Cooper said. However, many Jews will continue to support the Democratic Party as long as it maintains its liberal social policy agenda, he added.

Nevertheless, Rabbi Cooper believes a change in political allegiance might benefit the Jewish community. "It's not good for Jews to be exclusively in any camp" and be taken for granted by the Democrats, he said.

In drawing closer to the Republican Party and its core base of support, "many American Jewish groups, including us, are more at ease dealing with evangelical Christian groups." Rabbi Cooper acknowledged that many evangelicals would like to convert Jews to Christianity, "but we're confident in our beliefs and happy they support Israel.

"The Jewish community has to seek alliances," he said, noting that Orthodox Jews are also attracted to the traditional values and positions on social issues adopted by Christian groups.

One prominent Jewish figure being wooed by the Republicans for a key role in the next Bush administration is Democratic Senator Joseph Lieberman, he suggested.

Influential commentator William Kristol, editor and publisher of the *Weekly Standard*, has touted the former vice-presidential candidate as Donald Rumsfeld's replacement as Secretary of Defense, he added.

Turning to the Global Anti-Semitism Forum, a conference in Israel hosted recently by Israel's Minister for Diaspora Affairs Nathan Sharansky, Rabbi Cooper said participants heard that "Islamists" are increasingly referring to Jews in genocidal terms.

He said Islamist radicals around the world are arguing that Jews aren't a legitimate people with a legitimate history and that Israel does not deserve to exist.

France sent a delegation to the conference and Rabbi Cooper believes the French government is belatedly taking steps to address domestic anti-Semitism through tougher policing. "They have gone from seeing anti-Semitism as a way for the Muslim street to blow off steam" to recognizing the danger it poses for France, he said.

However, France's efforts to control radical Islam inside its borders is being conducted "without serious reflection on their Israel policy," he added.

Rabbi Cooper said he planned to travel to South Korea in the near future to investigate claims by a high-level North Korean defector that North Korea now has a functioning gas chamber that it uses against dissidents.

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Greater Toronto Area

B'nai Brith Canada criticized for official's terror remarks

By RON CSILLAG

Staff Reporter

A leading Canadian Arab group says last week's resignation of a B'nai Brith Canada official over controversial remarks he'd made on a television talk show isn't enough.

Adam Aptowitzer apologized and resigned as Ontario chair of B'nai Brith Canada's Institute for International Affairs for statements he made supporting the use of terror to protect Israel's citizens.

His comments were made on the same Oct. 19 edition of *Michael Coren Live* as Canadian Islamic Congress president Mohamed Elmasry's notorious remark that all Israeli civilians over the age of 18 are legitimate targets for attack.

Elmasry, who came in for national condemnation, offered his resignation, which was refused by his group.

On the show, which discussed the topic, "What is a Terrorist?" Aptowitzer called terror a "means to an end."

"When Israel uses terror... to destroy a home and convince people to be terrified of what the possible consequences are, I'd say that's acceptable use to terrify someone," he said.

Later in the show, he said: "Israel does make use of – I know I'll be misquoted – but the truth is that terror is an option to be used by states in order to prevent deaths of their own citizens and of others. Acts that take place in Gaza and [the] West Bank, you might want to classify them as terrorists sponsored by the state. But when that is being done to prevent deaths, are we going to say that that is wrong?"

A coalition of three Muslim and Arab groups, CAIR-CAN, the Canadian Arab Federation and the National Council on Canada Arab Relations called on B'nai Brith to "unequivocally repudiate Mr. Aptowitzer's comments and to condemn Israel's use of terror against Palestinian civilians.

"The comments by Mr. Aptowitzer legitimizing Israel's terror tactics against civilians are a violation both of the most basic Canadian human values and international law," the groups said.

Aptowitzer, a lawyer, apologized and resigned the lay position the following day.

But Riad Saloojee, executive director of the Canadian Council on American-Islamic Relations (CAIR-CAN), said Aptowitzer's resignation is "insufficient."

Terror called a 'means to an end'

"He was speaking as a representative of B'nai Brith Canada and what we really wanted, and asked for, is a statement denouncing Israel's policy of targeting civilians. Does B'nai Brith support Mr. Aptowitzer's [advocacy] of terror as collective punishment?"

In a statement, B'nai Brith said Aptowitzer's remarks "do not reflect the position of B'nai Brith Canada."

And referring to the recent suicide bombing in Tel Aviv, which killed three people and wounded dozens, B'nai Brith reiterated its position that "the measures Israel is forced to take to protect itself against ongoing Palestinian terrorist attacks against its civilians, constitute legitimate self defence and not 'state terrorism.'"

Saloojee said B'nai Brith's statement "never spoke to the issue."

He called it "admirable" that Islamic and Arab groups, including his own, joined Jewish organizations to condemn Elmasry's remarks, and wondered why Aptowitzer's comments did not attract the same widespread outrage.

"It's fair and justified to expect the same opprobrium when Palestinians are targeted. There needs to be universal standards of justice."

Aptowitzer told *The CJN* that he "misspoke at the end. I certainly did not mean to imply or advocate violence."

And he rejected comparisons between his comments and Elmasry's.

Whereas the Islamic leader "advocated and rationalized" the use of violence, Aptowizter said his comment was meant to mean that the destruction of property "to save innocent lives may be justified."

Saloojee sees a silver lining in the controversy, saying it could bring Jews and Muslims together.

"Maybe it will propel us to more dialogue on this and other issues," he said.

He also said that the Muslim and Arab groups will soon consider how to respond to a recent editorial cartoon in B'nai Brith's in-house publication, the *Jewish Tribune.*

The cartoon, in the Sept. 15 edition, showed an octopus wearing a keffiyah, a traditional Arabic headdress. Its tentacles were encircling a globe and were holding bombs and a knife.

"It was grotesque and offensive," Saloojee said.

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Academic boycott against Israel failing: Chet

Weizmann Institute of Science president visits Toronto

By SHELDON KIRSHNER
Staff Reporter

The international academic boycott targeting Israel is losing momentum, the president of the Weizmann Institute of Science claims.

"It isn't as effective as it was when it began," said Ilan Chet in an interview.

One of the reasons is that many top-flight scientists and Nobel Prize winners have expressed opposition to such boycotts, said Chet, who was in Toronto recently to mark the 40th anniversary of the Canadian Society for the Weizmann Institute of Science.

Another reason the boycott is losing steam is that the Weizmann Institute has fought back, noted Chet, a microbiologist and biologist and the ninth person to hold the presidency since its founding in 1949.

In a letter-writing and e-mail campaign, Weizmann scientists have urged their colleagues abroad to separate politics from science.

At the same time, friends of the institute in the United States have asked members of the U.S. Congress to join in the battle against the boycott.

"We don't see big activity anymore," said Chet. "We don't, for example, see petitions signed by 20, 30 scientists to boycott Israel. People are more careful."

But Chet cautioned that the campaign, which was launched two years ago in Britain by two Jewish professors in reaction to Israel's military response to the second Palestinian uprising, is still a reality.

Israeli scientists are not as likely to be invited to overseas conferences, nor are they asked as often to chair such meetings, he pointed out.

Chet has no statistics to illustrate his impression of what is going on. "But [the boycott is] there," he said. "No question about it."

It converges with a related phenomenon, he explained.

Due to the intifadah, fewer top-ranked scientists are visiting Israel, fearing they may imperil their personal safety.

A day after the interview, the Popular Front for the Liberation of Palestine claimed responsibility for a suicide bombing that killed three Israelis at the Carmel Market in Tel Aviv, the first such attack in more than a month.

Chet, a Hebrew University graduate and an expert in the biological control of soil-borne plant disease, admitted he feels isolated by the drop-off of foreign scientists visiting Israel. "Definitely so."

But he quickly added he does not feel paranoid about it, nor does he believe the boycott is inherently anti-Jewish.

The campaign is weakest in the United States and strongest in France and Britain, he said.

It started in the spring of 2002 when Steven and Hilary Rose called on fellow academics to sever all cultural and research ties with Israel until it abided by United Nations resolutions and the Israeli government entered into serious peace talks with the Palestinians.

The pair circulated a petition, and among the hundreds who signed it were 10 Israelis – two from Hebrew University, three from Haifa University and five from Tel Aviv University.

The main objectives of the boycott are to prevent Israeli academics from obtaining grants; to persuade universities to break relations with Israeli universities and academics; to convince academics to stay away from Israel; and to bar publication of scholarly articles written by Israelis.

Ilan Chet

In addition, the boycott promotes divestment from Israel.

Chet voiced regret that Jewish and Israeli academics, all left-wing, have jumped on the boycott bandwagon.

And he waved aside a recent call by Palestinian academics from Birzeit University in the West Bank to boycott Israeli universities.

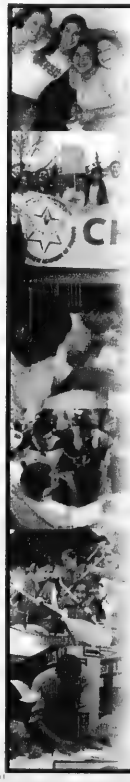
The statement, issued last July, claimed that the "Israeli academy has contributed, either directly or indirectly, to maintaining, defending or otherwise justifying the military occupation and colonization of the West Bank and Gaza."

Chet countered that "the Israeli academy is not involved in the occupation and politics. We've worked with Palestinian academics."

But he added that the Weizmann Institute, which has an enrolment of approximately 900, currently has few Palestinian students.

An Israel Prize recipient who has worked in Egypt, he conceded that Israel's academic relations with Egypt and Jordan have been "very limited" since the outbreak of the second intifadah.

But on an upbeat note, he said the institute maintains its high standards, continues to stimulate inter-disciplinary research and has a staff of top-notch scientists, several of whom deserve Nobel Prizes, he believes.



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The truth of Arafat's life

Continued from page 1

He also attempted to take over south Lebanon, a move that led to the Israeli incursion there in 1982 and his subsequent expulsion to Tunisia, where he lived, a leader-in-exile, plotting death and destruction for Jews. He never deviated. Until 1993, when he came to the White House to sign the accord with Israel that was intended to bring peace between Palestinians and Israelis.

"Now, as we stand on the threshold of this new historic era," Arafat told the world from the east lawn of the White House on Sept. 13, 1993, "let me address the people of Israel and their leaders… We will need more courage and determination to continue the course of building coexistence and peace between us.This is possible. And it will happen with mutual determination and with the effort that will be made with all parties on all the tracks to establish the foundations of a just and comprehensive peace."

But Arafat lied. His handshake with then-Israeli prime minister Yitzhak Rabin, it turned out, alas, was a ruse.

Fifteen months later in accepting the Nobel Peace Prize in Oslo, Arafat said: "I know full well, Mr. Chairman, that this supreme and greatly significant prize was not awarded to me and to my partners… to crown an achievement: but as an encouragement to pursue a route with greater steps and deeper awareness, with truer intentions *so that we may transform the peace option, the peace of the brave, from words into practice and reality*… Just as war is a great adventure, peace is a challenge and wager. If we fail to endow peace with the wherewithal to withstand the tempest amid the storm, if we fail to nurture peace so that it may gain in strength, if we fail to give it scope to grow and gain in strength, the wager could be wasted and lost…

"I call on all the countries of the world, especially the donor countries, to speed up their contributions so that the Palestinian people may overcome their economic and social problems and proceed with reconstruction and the rebuilding of infrastructures… We view peace as a historic strategic option, not a tactical one directed by current calculations of gain or loss. The peace process is not only a political process, it is an integrated operation where national awareness, economic, scientific and technological development play a major role, just as cultural, social and creative merging play essential roles that are of the very essence of the peace process and fortify it."

He lied again, as he did throughout his life from rostrums and podiums on every continent. Finally, U.S. President George W. Bush caught him out on his lies with the Karine-A gun-running ship affair.

Arafat stole billions of dollars from his own people. He brought death to countless Jews, Arabs and others. He radicalized an entire generation of young Palestinians to hate the Jewish state. And he built nothing.

Ultimately, the truth will show he cared less to found a Palestinian homeland than he did to destroy the Jewish one. He cared less to build a new Palestinian society than he did to tear down the Israeli one.

Yasser Arafat could have proclaimed an end to the state of war with Israel; he could have founded the Palestinian state and laid the building blocks for a new Palestinian society. But he chose not to.

That is the unburnished truth of Yasser Arafat's life.

LET OUR PEOPLE GO…

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

No response to tuition crisis

Baila Lubek, chair of the UJA Federation Board of Jewish Education, unfairly vents her rage (Letters, Nov. 4) at a *CJN* article for citing anecdotal evidence that simply substantiates what the community has known for years.

Declining enrolment, increasing tuition fees and the deterioration of the quality of education delivered by our schools have become the order of the day. Yet, Lubek prefers to cite the oft-quoted myth that the $7.8 million dedicated by the UJA to Jewish education is a "point of pride in our community."

While Lubek denigrates the "anecdotal evidence" (yet provides no evidence to the contrary), middle-class parents continue to face the untenable choice of either paying exorbitant tuition fees or pulling their children out of the system.

Her oft-repeated assertion that the BJE is labouring to find "additional funds and other funding options to further reduce the tuition load" is an empty promise that has yet to bear any fruit.

In the meantime, this community has failed to acknowledge the crisis in Jewish education today and the toll it has taken on several thousand parents. All the corrections, clarifications and letters to the editor combined cannot deny this unfortunate reality.

Joseph Adler
Toronto, Ontario

* * *

Marathoner's mother very much alive

The article "Toronto Marathon attracts more than 10,000 runners" (*CJN*, Oct. 28) inadvertently created the impression in the closing line that I may have died.

While I want to thank *The CJN* for your interest and coverage of the marathon, rumours of my demise have been greatly exaggerated – and have resulted in some interesting calls to my friends and family.

If you could find the time to print a note that I am alive and well, it would be much appreciated.

Elaine Glassman
Toronto

* * *

Refreshed as Jews

My husband and I recently returned from our annual trip to Israel. What a delightful holiday. Yes, we vacation in Florida, Europe, the Caribbean and elsewhere, but nowhere do we enjoy ourselves as much as we do in Israel.

We stayed at a hotel on the beach in Tel Aviv. We swam every day in the sea. We walked to Jaffa regularly for exercise and had lunch daily in a seaside bistro. We shopped and found Israeli fashion more stylish than in Paris or New York. Dining was amazing in the old part of Tel Aviv, which is being totally made over with fine bistros and restaurants. We rented a car and drove north to Herzliyah, where we had a delightful lunch. The shopping plazas made the Eaton Centre look Third World.

We drove to Jerusalem and visited the Western Wall. Nothing can compare to the emotions we felt in a place where you can relate to God and experience the depth of Judaism. There were some Canadians visiting, but too few. Yes, there were security measures at all coffee shops, stores, etc., but that made us feel more secure.

We implore your readers to vacation in Israel. The Israelis were so happy with us and made us feel so welcome. It was Sukkot and we were invited by friends to dine in a sukkah.

We visited the Chaim Sheba Medical Centre and were amazed by the high-tech approach to medicine. We had breakfast with former Israeli prime minister and Nobel Peace Prize- winner Shimon Peres, who always impresses us greatly.

Our visit to an Israeli air base was perhaps the highlight of our trip. We saw F-15 fighters and were told by a 23-year-old pilot that Israeli technology was installed to replace original U.S. equipment and that the technology is now being sold to the Americans. We are so proud of the Israeli Defence Forces, whose members are no longer foot soldiers, but "brain soldiers."

We were the crowds at the beaches, markets and restaurants. The Israelis live their lives under difficult conditions but never complain or lose their zest for life. Their courage and spirit are awesome.

Each time we go, we come back refreshed as Jews and as human beings.

I can assure you that we will be in Jerusalem again next year!

Helen Green
Toronto

* * *

Failure to minimize innocent loss of life

David Bronfman berates *The CJN* for "reinforcing several well-entrenched myths, falsehoods and slanders" about the current intifadah (Letters, *CJN*, Oct. 21). However, he adds a few of his own.

In 18 months, from Sept. 29, 2000, (the date of Israeli Prime Minister Ariel Sharon's visit to the Temple Mount) to March 26, 2002, (Erev Pesach was March 27), B'Tselem, the Israeli human rights organization, recorded the deaths of 1,083 Palestinians at the hands of Israeli security forces and civilians. Of these, 196 were aged 17 or younger. During the same period, they record 342 Israeli deaths (civilians and security forces), of which 47 were under 18. If this is not "reacting harshly," then I don't understand English.

Over the entire period up to Sept. 30, 2004, B'Tselem recorded 2,936 Palestinian deaths (580 were under 18 and 469 under 17). During the same time, there were 925 Israelis killed (112 under 18 and 94 under 17). While the loss of life on both sides of this conflict has been horrendous, it's clear to me that Israel has failed to "minimize innocent loss of life," especially as related to the killing of minors.

Bernard Katz
Toronto

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Will Bush change course on Israel?

Israeli officials delight in Bush win, but wonder about future directions

By LESLIE SUSSER

The Israeli establishment is delighted by the re-election of President George W. Bush. His Democratic challenger, Senator John Kerry, is seen as a good friend of Israel, but Israeli officials speak of an ideological meeting of minds between Prime Minister Ariel Sharon's Likud-led government and Bush's neoconservative-dominated milieu.

Both place a premium on the war against terror and the creation of democratic institutions as a means to achieve world and regional peace.

Moreover, as president, Bush's record on Israel is seen as impeccable, and there was some anxiety that, if elected, Kerry might have been inclined to follow a more co-ordinated international policy that would ultimately put pressure on Israel to make concessions on the Palestinian track.

But there are concerns about pressure on Israel from a second Bush administration, too. Some suggest that Bush may seek improved ties with Europe, and that this could put new demands on Israel.

Israeli officials hold that Bush's overall worldview, dividing the world into good and evil protagonists, allies and enemies, with Israel on the side of the steadfast allies, is a huge bonus.

Kerry would probably have been more inclined to turn to the international community and international institutions – the United Nations and the International Court of Justice at the Hague – to resolve global problems. And that, the officials maintain, might have been detrimental to Israeli interests.

They also make much of Bush's letter to Sharon last April, in which they see a significant upgrading of the strategic understanding between Israel and the United States on the Palestinian issue.

The letter underscores agreement that the Palestinians would not have the right to return to Israel itself in a final peace settlement, that Israel would be able to keep large settlement blocs in the West Bank, and that the United States would not support any international peace plan other than the "road map" to peace, which both Israel and the Palestinians have approved.

In addition, they say, Bush, who refused to have anything to do with Palestinian Authority President Yasser Arafat because of his perceived implication in Palestinian terror, would be less likely to deal with his successors unless they carry out road map reforms.

Kerry, if elected, they believe, might not have stuck to the road map or to its demands for Palestinian reform.

Still, there is a mainstream assessment in the Israeli Foreign Ministry that American policy on the Israeli-Palestinian issue, even under Bush, will be become more proactive and more closely co-ordinated with Europe.

A ministry position paper warns of a possible American deal with Europe over Iraq and Iran, in which Israeli concessions to the Palestinians would be the payoff for European support for Washington in Iraq and the Gulf.

There are two schools of thought on a new Bush administration in the Foreign Ministry: one expects more of the same, with Bush feeling that he now has an overwhelming mandate from the American people to continue the war on terror, as well as his policies in Iraq and on the Israeli-Palestinian conflict, no matter what the Europeans think.

The opposing view holds that Bush's first order of business will be to start cleaning up the mess in Iraq, and that he will need European and Arab support.

"He won't go to them cap in hand," an official told JTA. "But he will be ready to co-ordinate moves with them on the Israeli-Palestinian issue in return."

What this will mean on the ground, the official said, is American insistence that immediately after its planned withdrawal from Gaza and part of the West Bank next summer, Israel must be ready to enter into negotiations with the Palestinians, based on the road map, with the Europeans playing a key role.

"Bush," said the official, who asked not to be identified, "will want to see his two-state vision, Israel and Palestine side by side, implemented before he completes his second term."

But, the official added, much will depend on the Palestinians.

Bush will only push for progress if the violence stops. Otherwise, he will give Israel the same unlimited backing in its fight against terror that he has given for the past three years.

On the other hand, if a new Palestinian leadership, with Arafat ill and out of the picture, does make a serious effort to curb terror, Bush, in his second term, will want to see more from Israel, the official said.

He won't pressure Israel in a crude way, but he will ask "that it help the U.S. by making moves that go down well in Europe and the Arab world."

Labor leader Shimon Peres makes a similar argument, but sees in it a positive light. He says the next major challenge America will face will be Iran and its drive for nuclear weapons.

After two wars in Afghanistan and Iraq, the United States will not be in a position to launch a third. Therefore, Peres reasons, it will need international – especially European – co-operation to contain Iran through the imposition of sanctions. This, he says, will probably lead to a Middle East package – a new U.S.-backed European initiative on Israel and the Palestinians, in return for European support on Iraq and Iran.

In some government circles, there is a fear that this could lead to pressure that Israel will be bound to resist. But Peres sees it as a welcome development. He says three major changes are coming to fruition at the same historical moment and could lead to a long overdue breakthrough on the Israeli-Palestinian track: the Israeli government's readiness to withdraw from Gaza and part of the West Bank, a Palestinian readiness to be more pragmatic, and Europe and the United States' readiness to play a more active role.

Peres hopes that Bush, in his second term, may be ready to risk more than he did first time around to stabilize the Middle East as a whole. And he is convinced that this need not lead to a showdown with Israel.

The Foreign Ministry officials, who foresee a more proactive American policy, agree – on the condition that the Israeli government continues to co-ordinate all its moves as closely as possible with the newly elected American administration.

Leslie Susser is a diplomatic correspondent with the Jewish Telegraphic Agency.

President George W. Bush and wife Laura on election day [RNS/Reuters photo]

Jews in Congress

Jewish Telegraphic Agency

The following is a list of Jewish lawmakers who will serve in the 109th Congress of the United States. The number of Jews in the Senate will remain at 11; the number in the House of Representatives will hold steady at 26, with two new faces. New members of the House have one asterisk. Senators who were re-elected have two asterisks.

U.S. Senate
- Barbara Boxer (D-Calif.)**
- Norm Coleman (R-Minn.)
- Russell Feingold (D-Wis.)**
- Dianne Feinstein (D-Calif.)
- Herb Kohl (D-Wis.)
- Frank Lautenberg (D-N.J.)
- Joseph Lieberman (D-Conn.)
- Carl Levin (D-Mich.)
- Charles Schumer (D-N.Y.)**
- Arlen Specter (R-Pa.)**
- Ron Wyden (D-Ore.)**

U.S. House of Representatives
- Gary Ackerman (D-N.Y.)
- Shelley Berkley (D-Nev.)
- Howard Berman (D-Calif.)
- Eric Cantor (R-Va.)
- Benjamin Cardin (D-Md.)
- Susan Davis (D-Calif.)
- Rahm Emanuel (D-Ill.)
- Eliot Engel (D-N.Y.)
- Bob Filner (D-Calif.)
- Barney Frank (D-Mass.)
- Jane Harman (D-Calif.)
- Steve Israel (D-N.Y.)
- Tom Lantos (D-Calif.)
- Sander Levin (D-Mich.)
- Nita Lowey (D-N.Y.)
- Jerrold Nadler (D-N.Y.)
- Steven Rothman (D-N.J.)
- Bernard Sanders (I-Vt.)
- Jan Schakowsky (D-Ill.)
- Adam Schiff (D-Calif.)
- Debbie Wasserman Schultz (D-Fla.)*
- Allyson Schwartz (D-Pa.)*
- Brad Sherman (D-Calif.)
- Henry Waxman (D-Calif.)
- Anthony Weiner (D-N.Y.)
- Robert Wexler (D-Fla.)

Traumatized but resilient

In a city as old as Jerusalem, changes within the span of a year or two seem so subtle that they are hardly noticed. But while short-term transitions may be mundane for Jerusalemites, they are strikingly more obvious to those revisiting the city after an absence of several months.

Lawrence Hart in Hamilton

What immediately attracts attention is the emerging security barrier – part fence, part wall – that now snakes across the hills beyond the perimeter of the Old City. Still unfinished, this much-publicized structure looms as a powerful symbol of a new reality that will likely have an enduring impact not only on those who live in its shadow, but also on the broader Israeli population that lives far from its path.

And while the barrier is intended to add protection to Israel's borders with the territories, it is also apparent that security arrangements within cities, though always tight since the outbreak of the intifadah, have become even tighter. On a visit to Jerusalem last month, my wife and I joined our daughter and two of her friends – all students at Hebrew University – for dinner in the German Colony neighbourhood. The restaurant we selected, like others in the vicinity, was guarded and gated, and a police vehicle was parked a few short metres away. The food bill included an extra charge – for security. Just one year ago, there was a terrorist bombing at a nearby coffee shop on the same street.

On the day after our restaurant visit, my wife and I went to Mount Scopus, first to do the mandatory parental inspection of Ilana's dorm room and then to tour the magnificent Hebrew University campus. Entering the university grounds required proof of identity, a bag search and passage through an x-ray machine. So even there, at this renowned bastion of learning, liberalism and enlightenment, the concern about security is very much in evidence. And with good reason.

In the summer of 2002, nine young people, five of them non-Israelis, were killed when a bomb went off in the university's crowded cafeteria. Hamas proudly claimed responsibility for the blast, which was so powerful that it caused the building's ceiling to collapse.

A poignant memorial to the victims now stands outside the rebuilt facility. It is a tree that stands at an angle with its roots showing. When once asked about its symbolism, university president Menachem Magidor responded in this way: "Our roots were shaken, but just like the tree, we keep growing and going forward."

His words have great resonance, not only in soothing the wounds of his campus, but also in expressing the resilience of a Jerusalem that has endured more than its share of trauma in recent years.

The earthly versus the heavenly Jerusalem

I once guided a U.S. congressman around Jerusalem. A devout, evangelical Christian, he was breathless with excitement when, early in the morning, we ascended the Mount of Olives for a first view of the Holy City. As he peered off into the hazy distance, something caught his attention. I realized, to my embarrassment, that it was the massive accumulation of broken bottles, discarded household appliances, rusting car bodies and other assorted rubbish that tumbles down the slope beneath the Arab neighbourhood of Silwan. But the slanting rays of a low sun gave the unsightly heap a beautiful golden sheen.

Rosy Culiner in Jerusalem

"Get a look at that, will you! What a heavenly sight!" the congressman warbled rhapsodically, barely able to contain his emotions, "I'll be darned if it isn't a golden brook rushing down the mountain of God! This is absolutely the most gorgeous city in the whole wide world!"

In one form or another, these sorts of visions are a regular occurrence here. When it comes to Jerusalem, imagination is constantly getting the better of our sense of reality. I have lived in this mysterious city long enough to know that just about everybody conjures up his or her own idealized version of it. As a place that is so rarely visited and so frequently and intensely contemplated, and as a permanent fixture of our inner spiritual and religious lives, its natural home has always been in the land of illusion, delusion and dreams.

Ancient Jewish sages, aware of the slippery duality of Jerusalem, postulated two distinct and separate cities. There was the humdrum earthly Jerusalem – that largely rundown, dirty, neglected, littered, congested, poor, smelly and noisy place that I live in. But there was also the heavenly Jerusalem, up nearer to God, the sublimely perfect sort of Holy City we would all like it to be.

Today, no less than ever, the two Jerusalems continue their parallel, yet separate, existences. People continue to mix them up in their heads and in their hearts, substituting the heavenly attributes of the one for the earthly realities of the other. This can have charming consequences, as when we alchemize garbage into gold. But it can also result in serious miscalculations.

We Jews are as susceptible as anyone to the seductions of wishful thinking. As we gaze out from the luxurious comfort of our rooms in the King David Hotel and marvel at the regal splendour of the mighty ramparts and ancient skyline beyond, we are confident of our permanent place and role in our beloved city.

Yet, I can't help but wonder how many of us are fully aware of how precious little of what we see and take great pride in bears connection to Jews, Judaism, and Jewish workmanship, craftsmanship or history. Indeed, in their present state, the more ancient districts of Jerusalem are – in inspiration, architecture, construction, population and prevailing mood – largely Islamic or Christian. Even the famed Tower of David, the noble landmark opposite our hotel windows, is a Muslim shrine that shares nothing with the illustrious Jewish monarch of antiquity except its name. In short, we Jews are often the least conspicuous, and probably least significant, presence in much of the historical heartland of what we so readily declare to be "our" city.

But that doesn't stop us from making bold proclamations such as, "Jerusalem, the undivided, eternal capital of the Jewish people and the State of Israel, forever and ever!" We would be wise, I believe, to stop confusing the two Jerusalems. Sober observation, uncoloured by illusions, quickly reveals that today, one-third of the earthbound city's population is Palestinian – Muslims and, to a lesser extent, Christians – and that this number is steadily growing, not diminishing.

Not surprisingly, the Palestinians have their own heavenly Jerusalem, one that is radically different from ours. But only a judicious convergence of, and compromise between, our disparate heavens will hold any promise of coexistence in the foreseeable future. Only then will we be able to go on living and dreaming in the one and only earthly Jerusalem that there is.

E-mail culiner@netvision.net.il.

Arafat's curtain call

When Palestinian Authority President Yasser Arafat was carried from the ruins of his headquarters in Ramallah and loaded onto a Jordanian military helicopter, there were as many journalists as Palestinians in the crowd that came to see him off. Another media flock gathered in Paris to cover his arrival at a military hospital and give credence to every rumour and bit of Palestinian spin. Indeed, in addition to his major contributions to terrorism and murder, Arafat's greatest accomplishments have been as a public relations flack.

Gerald Steinberg in Jerusalem

These talents were already visible during his days as a student in Cairo, where he invented an impressive biography (including the fiction that he was born in Jerusalem). He gave himself the nom de guerre of Abdel-Rahman Abdel-Raouf Arafat al-Qudwa al-Husseini – choosing "al-Husseini" to claim a link to the Grand Mufti of Jerusalem, who worked closely with the Nazis, and to the leader of the Palestinian forces that fought (and lost) to the nascent Israeli army in the 1947-1948 war.

He also selected "Arafat" – a site related to the pilgrimage in Mecca – in order to appeal to the wider Muslim world. Although Fatah and the PLO are advertised as secular nationalist groups, Arafat has been a master at manipulating Islamic symbols. His speeches have often begun with words from the Qu'ran, and over the years, he has managed to transform Jerusalem into the near-equivalent of Mecca and Medina.

After the Arabs' ignominious defeat in the 1967 war, he presented himself as a modern Saladin, and as Nasser's successor as the Arab and Islamic world's charismatic leader. Jet-setting around the world, Arafat found the Palestinian stage too inconsequential. By terrorizing friend and foe, Arafat gained power and attention for himself and the cause he claimed to represent.

Under his guidance, terror groups hijacked airplanes and conducted numerous outrages, including the massacre at the 1972 Munich Olympics. The notoriety he gained in the process also brought the PLO leader, with his trademark keffiyah and pistol, into Europe's radical chic salons and the headquarters of the United Nations.

But Arafat's image as a clever strategist was highly inflated, and his failures offset his achievements. In 1970, after a failed attempt to take control in Jordan, he fled to Beirut, where the PLO's presence helped to trigger the bitter Lebanese civil war. In 1982, terror attacks from Lebanon goaded then Israeli prime minister Menachem Begin and his defence minister Ariel Sharon into launching a full-scale invasion, and the Palestinian leader and his inner circle fled once again, this time to Tunis. But the scale of the attacks and his successful defiance helped to solidify the image of Palestinian victimization, and accelerate the diplomatic isolation of Israel.

Arafat's faulty judgment was also displayed after Iraq's invasion of Kuwait in 1990, when he rushed to Baghdad and embraced Iraqi leader Saddam Hussein. A few months later, Saddam was defeated, Palestinians had been expelled from Kuwait, and donations to the PLO, which Arafat funnelled into his personal accounts and used to ensure the loyalty of Fatah warlords, dried up. As a result, in Gaza, Ramallah and elsewhere, Palestinians who were not part of the Tunisian circle began to compete for power.

On the ropes again, Arafat sent some of his closest advisors to talk to Israelis eager to reach a peace agreement, and in 1993, these contacts solidified into the Oslo process and the signing ceremony at the White House. A few months later, Arafat's motorcade arrived triumphantly in Gaza, and he took control of the Palestinian Authority.

But instead of building a stable Palestinian state alongside Israel, Arafat's corruption and terror remained dominant, while the Oslo process stalled and then collapsed in a spasm of catastrophic violence. During this period, Arafat constantly set the tone for the incitement and rejectionism that fuels terror attacks, regularly calling for "a million martyrs to march on Jerusalem."

After the PR campaign fades, Arafat will be remembered for the chaos and unprecedented brutality that he brought to Israelis and Palestinians.

In preparing for the post-Arafat era, there are no precedents or clues regarding succession – he never had an understudy. The new Palestinian leadership will face a formidable challenge in reversing his legacy of terror and moving towards a more hopeful future.

The Kirshner File

South Africa grist for Slovo's literary mill

It's hardly surprising that practically half of Gillian Slovo's books – four out of 10 – are set in South Africa, her native land, and unfold against the backdrop of political upheaval and transformation.

South Africa, which lifted itself from the depths of apartheid to the heights of multiracial democracy in a peaceful transition that culminated with the election of Nelson Mandela as president in 1994, is grist for her literary mill.

Sheldon Kirshner in Toronto

Here recently to read from her latest novel, *Ice Road*, at the International Festival of Authors, Slovo is fascinated by South Africa's startling metamorphosis.

In novels such as *Red Dust*, *The Betrayal* and *Facade*, she describes the political and social dimensions of apartheid – the repressive system of racial separation and institutionalized segregation – and chronicles the ultimate resiliency of its victims.

Yet Slovo, a former journalist whose first novel was published two decades ago, is not merely a detached observer. She writes from the heart, from searing personal experience.

Her late parents, Joe Slovo and Ruth First, were lifelong communists, anti-apartheid activists and members of the African National Congress, which spearheaded the arduous struggle against apartheid. But they paid a heavy price for their militancy. Under the Suppression of Communism Act, they could neither be quoted in the media nor attend public gatherings. And both endured periods of imprisonment.

With the virtual disintegration of apartheid, Joe Slovo returned to South Africa from exile in Britain, where he and his family had fled in 1964. In post-apartheid South Africa, he was an honoured figure and the minister of housing in Mandela's government. In 1995, at the age of 68, he died after a protracted battle with cancer.

First's parents were among the founders of South Africa's Communist party, which was banned by the apartheid-era government. She edited African National Congress periodicals ranging from *The Guardian* to *Fighting Talk*. In 1979, she was appointed director of research at the Centre for African Studies in Maputo, Mozambique, where she was assassinated in 1982 by South African agents.

Six years ago, Slovo, 52, wrote an account of her childhood in South Africa and her relationship with her parents. The memoir was titled *Every Secret Thing: My Family, My Country*.

Slovo, who calls contemporary South Africa "an amazingly alive society," resides in London with her husband, psychotherapist Andy Metcalf, and their teenage daughter. She has lived in Britain for the past 40 years, since her parents' decision to leave the country that hounded and persecuted them.

Slovo's memories of the old South Africa, where she spent the first 12 years of her life, remain vivid but largely negative.

She recalls happy holidays in Cape Town. But she also remembers dogs regularly barking at black pedestrians and black household workers having to use the backdoor entrance. More poignantly, she recoils at the memory of a black paperboy hit by a car near her home and callously left to die on the road.

In the final analysis, the plight of her parents, dramatically portrayed in the 1987 Hollywood film *A World Apart*, colours her impressions of South Africa.

Their all-consuming preoccupation with politics, as well as their brushes with the authorities, placed a strain on her childhood. "I loved my parents and I'm extremely proud of what they did and what they stood for, but these memories of my father's disappearance and my mother's imprisonment stick in my mind. I'm over that now and pleased to have been one of their children."

She and her two sisters, Shawn and Robyn, both of whom are in the film industry and live in Britain, were brought up in a secular milieu where social justice mattered and was never taken for granted.

The Slovos regarded apartheid as an intrinsic evil, and her father fervently believed that it was doomed to wither and die. From 1948, the year the xenophobic National party seized power, he kept predicting that apartheid could not possibly last another five years.

"What was going on was wrong," she said. But her classmates led blinkered lives, their eyes closed to a system that discriminated against blacks, coloureds and Asians.

Some Jews in South Africa, a minority, opposed apartheid and thus acquitted themselves honourably. "They risked their lives to fight it." Indeed, the bulk of apartheid's white adversaries were Jews, Slovo observed.

But the majority of Jews accepted it as an immutable reality and reaped its benefits, she added. Slovo has contempt for Jews who were sensitive to anti-Semitism but could not understand someone else's oppression.

Model egalitarians, her parents lived by the classic principle of Judaism, justice, and yearned for the moment when all South Africans, regardless of the colour of their complexion, would be equal under the law.

Slovo is not as political as her parents, probably because she was not exposed to apartheid as an adult. "But I do have a strong sense of social justice."

She joined the African National Congress in 1982 and participated in anti-apartheid demonstrations and in divestment campaigns. "I thought apartheid couldn't go on forever. But I never thought South Africa would make a non-violent transition to democracy."

Slovo, whose first book was the detective novel *Morbid Symptoms*, went back to South Africa in 1990 following Mandela's release from prison. Her father, a lawyer by profession, returned in the same year to take part in historic talks with the apartheid government.

Gillian Slovo

Since then, she has been back on annual visits. But she doubts whether she would ever live there on a permanent basis. "I love South Africa, but I'm in England to stay." In 1994, however, she spent about a year in South Africa researching *Every Secret Thing* and tending to her father, who was quite sick.

Prior to her father's death, Israel's ambassador to South Africa arranged for a long-lost Israeli relative to visit him in hospital. "That was rather wonderful."

But till his dying breath, the Lithuanian-born, Yiddish-speaking activist was an anti-Zionist. "He thought no one had a right to uproot a people – the Palestinians – and take someone else's land."

She generally agrees with his views on Israel, but Slovo's pragmatic streak definitely sets her apart from him. As she put it: "Israel does exist, and there has to be a settlement that accommodates both sides."

Slovo, though, nurses bitterness concerning Israel's close relationship with the old South Africa. "It was a shocking and shoddy one."

The new South Africa impresses Slovo.

"They did it, they changed their world for the better."

But a decade after South Africa's first interracial election, apartheid has yet to be completely interred. "People have begun to realize that it'll take a long time to overturn the legacy of apartheid."

For all its strides since the dissolution of apartheid, South Africa is still dogged by gross economic disparities along race lines, with poverty trapping mainly non-whites. "There's a rising black middle-class," she said. "But most blacks are extremely poor."

In addition, Slovo is upset by the disastrous incidence of the HIV virus and its deadly twin, AIDS, in South Africa.

"A whole generation is being decimated."

Whites are gradually becoming accustomed to South Africa's new political order, and colour consciousness is on the decline. "But it's difficult for some whites. Those who are resistant to change have left the country."

Slovo's newest book, *Ice Road*, which was shortlisted for the 2004 Orange Prize, marks something of a departure for Slovo.

Exploring an Arctic winter in Stalin's Soviet Union in 1933, the novel takes place in Leningrad (St. Petersburg), and turns on family ties, love and loyalty tested to the limit by communism.

"I didn't want to write about South Africa again," said Slovo, who researched the novel in Russia and a historical library in London. "I wanted a big landscape and a plot about people surviving tyranny. It seemed like a very good subject."

In a roundabout way, *Ice Road*, written in Slovo's usual spare, kinetic style, summons up themes present in her novels about South Africa.

But who can be surprised? South Africa runs deep in her blood.

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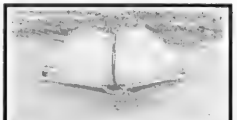
Prayer – a pathway to reflection

By RABBI DAVID CADOCH



We live in a time of tremendous stress and anxiety.

Most of our energies are focused on earning a living, while ensuring a stable family environment. There are also the demands of our professional responsibilities, the obligations toward our spouse, children, friends and colleagues. Our lifestyle is a constant rush from one event to another. Even our diets have become so artificial, that we fool ourselves in believing we are eating healthy foods when they are soya-based derivatives and fresh fruits and vegetables grown by questionable methods and practices.

Is it ever a wonder at the increasing life-threatening diseases of our time – heart disease, stroke and various forms of cancer? (May the Almighty keep us from these silent killers.) The medical profession is quick to warn us of the dangers of stress factors in our lives.

So what can we do about it? Is there a way to curb the dangerous direction of our lifestyle?

Rabbi Elazar Ha-Kapar said: "Envy (jealousy), insatiable longings and thirst for honour remove a person from this world" (Mishnah Avot 4:28).

From a superficial analysis, one can understand the obvious negative implications of envy, greed and thirst for honour. Yet they might be seen as catalysts to achieve personal success. The real question should be – at what cost? What is the true cost of following this recipe for material and personal success?

Our sages warn us that these negative character traits will cost us our very lives. The very nature of these traits generates negative energy that will have damaging psychological consequences and will eventually lead to pathological disorders.

What remedy can we harness to offset this imbalance? What seems to be happening in our society is the constant "rush"– not taking the time for clear thinking, not taking time for eating properly and not devoting time to our spouse and children, who need our whole presence, not merely clusters of divided attention. (In our society, this is one of the major causes of divorce.) We are lacking the ability to contemplate our raison d'être.

Our sages recognized the importance of a balanced relationship between our spiritual and physical needs. Hence they devised a systematic prayer cycle that would serve this end. Prayer in Hebrew is "tfillah," the verb to pray is *hitpallel* (the reflexive form). In other words, the act of praying is according to our sages an act of self-judgment.

As Rabbi Samson Raphael Hirsh zt"l writes: "Tfillah is a step out of active life in order to attempt to gain a true judgment of oneself, that is about one's ego, about one's relationship to God and the world, and of God and the world to oneself. It strives to infuse mind and heart with the power of such judgment as will direct both anew to active life – purified, sublimated and strengthened."

All of this is summed up in one word at the creation chapter of the Torah. When Adam and Chavah had tasted of the tree of knowledge of good and evil, the Torah describes the event:

"And the eyes of both of them were opened... And they heard the voice of God withdrawing itself into the garden in the cool of the day, and Adam and his wife hid themselves from the Presence of God amongst the tree... Then God called Adam and said unto him: Where are you? *Ayecah*?" (Gen. 3: 7-10). Where are we at with regards to one's ego, one's relationship to God and the world, and of God and the world to oneself?

Tfillah is a time for profound personal reflection of our lives, and where we stand. It is a time to ask why we suffer and why we hurt. It is a time for deep soul-searching, to nurture spiritual strength by correcting our negative character traits and aligning our moral fibre with Torah values. We must search to reclaim our peace of mind, which is the true gift from the Almighty. Peace of mind is a byproduct of integrity and profound *bitachon* (trust) in HaShem. The pathway to this soul-searching process is tfillah. May we all pray for guidance and peace of mind.

Rabbi David Cadoch is a talmid of HaGaon HaRav Leib Baron of Montreal, and a chaver of the Rabbinical Council of Canada and the Rabbinical Council of America.

Between absolutism and relativism

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

Often my students and I are challenged by how to apply ethics in the real world. We once read a story written by a supermodel named Waris Dirie. Like more than 100 million other girls in Central Africa, Dirie was forced at a very young age by her parents to undergo female genital mutilation. Infection and disease are common, and a substantial number of the girls eventually die from it.

My adolescent charges, many of whom had anxiety about things like what to wear at the prom and what university they would attend, were forced to consider what many Western governments are confronted by – do you intervene in places that, strictly speaking, are "none of your business?"

After explaining that this was a time-honoured, if patriarchal, cultural ritual for many of these tribes, I put it to my 17-year-olds bluntly: "If the only way you could prevent this from happening was by force, even at the barrel of a gun, would you stop the practice of clitoridectomy? Would you impose your values on another culture?"

By and large, their answer was "no." We would try to persuade them, educate them regarding the medical disaster that was ensuing, and argue with them about why it must stop. I considered the poignant rationality built into the verbs they were using: "educate," "persuade," and "argue." Morality is definitely a conversation, a dialogue between interested parties. My students' optimism regarding the power of such discourse reminded me of Immanuel Kant's famous maxim: "Reason binds man to man" – as circular a formula as there ever was. Which people are bound to each other? Essentially those whose conception of reason is similar, if not identical. Would Kant simply dismiss clitoridectomy as the product of irrationality and leave it at that?

But finally, the dilemma is, as always, to what avenues do our moral conclusions lead us? This is not at all an easy question to answer, lying as it does between the twin rocky ledges of tyrannical absolutism and often impotent relativism. Would Waris Dirie and millions of other traumatized African girls be grateful to her potential military rescuers, or would they tell them to mind their own business and let Africans carry out their own carnage? Do people want to be saved by others, even by coercive methods?

Of course, since Sept. 11, 2001, there is a new two-word shorthand that is used to slam religion as being the province of deadly absolutism: bin Laden. What has occurred even more emphatically than before in the wake of that horrible day is that all claims to truth are now tidily characterized as "fundamentalism." Although critics are careful to delineate between fundamentalist violence and those who simply cling to what they see as true, the distinction quickly collapses and the real agenda emerges. All those who feel they possess a truth are suspect and indeed just a little dangerous, as though under the ideological rock of every right-wing minister or rabbi, bin Laden waits to emerge.

But as we know, life is far more complex. Although religious figures of all kinds must sometimes answer for defaming God's glory on earth, the solution, more than ever before, is not to dismiss religion but to renew it. We owe our students at least that much.

Jewish Life

Lansky helped foster a Yiddish renaissance

Outwitting History: The Amazing Adventures of a Man Who Rescued a Million Yiddish Books **by Aaron Lansky, Algonquin Books of Chapel Hill.**

Books
Bernard Baskin

There is something indefinably special about Yiddish. The Ukrainian chassidic master, Nahmen of Bratslav (1772-1811), urged his followers to speak daily to God in their native Yiddish rather than Hebrew, a language they were not accustomed to speaking. He wrote, "In the Yiddish we use for ordinary conversation, it is easier to break one's heart."

Yiddish is not a language that one studies, but rather absorbs. *Mamaloshen* (mother tongue) is the homely phrase for it and suggests the warmth of the home, the love of the mother and the flavour of a mother's tears.

Yiddish emerged about 1,000 years ago in central Europe as a form of medieval German with an admixture of Hebrew words. As Jews gradually moved into eastern Europe, they carried this colourful, flexible, usable language with them.

It is estimated that before World War II, eight to 11 million persons, or about three-quarters of the world's Jewish population, claimed Yiddish as their first or only language. More than half of the world's Yiddish speakers perished in the Holocaust.

When Jews migrated to countries where they were granted equal rights, they usually spoke Yiddish in the first generation and then decreasingly in the second and third. In the 1920s, Yiddish newspapers published in New York sold more than 200,000 copies every day. Although fewer than 250,000 Yiddish-speaking Jews remain in North America, the language is gaining new popularity among young people. Yiddish courses are now offered at scores of colleges and universities around the world.

Outwitting History is the astonishing account of how an imaginative, persuasive, determined and hardworking young American rescued more than a million and a half Yiddish books in North America and the once-thriving Jewish communities of Europe.

About 25 years ago, Aaron Lansky became aware that Yiddish books were being abandoned everywhere. Older Yiddish readers died and their children often discarded the inherited books or relegated them to some remote nook in either attic or basement.

With the help of eager volunteers, Lansky set out to rescue these books from oblivion. *Outwitting History* is a lively, engaging, often moving, and sometimes humorous account, of how these books were salvaged and given a new life.

With implicit trust in dilapidated rental trucks and a few eager cohorts, Lansky started on his book-collecting adventures. The elderly Jews who he encountered were from a forgotten time. As a book reviewer wrote, "They regaled him with stories of labour unions, leftist politics and the once-vibrant Yiddish culture. Every book pickup became a lesson in personal history, usually accompanied by an artery-clogging meal."

In Canada, Lansky had some difficult moments in convincing puzzled custom officials that the truck piled with used books had no commercial value. In time, the tireless Lansky created the National Yiddish Book Center in Amherst, Mass., a splendidly commodious structure to house the ever-growing collection. The centre has created special programming, translated Yiddish titles into English, enlisted filmmaker Steven Spielberg to digitize the entire collection and helped foster a Yiddish renaissance in North America.

Isaac Bashevis Singer, winner of the Nobel Prize in literature for his Yiddish output, predicted that his beloved Yiddish had not yet said its final word. If it still speaks to us, then much of the credit devolves on Lansky, who has outwitted history's attempt to make this unique language only a memory.

Jewish comic books, Part 1

By MARK MIETKIEWICZ

Superman, Spider-Man, Alfred E. Neuman. They are some of the most enduring and powerful characters in popular culture. And they all have Jewish roots.

Thanks to Jack Kirby (Fantastic Four), Will Eisner (The Spirit), Joe Kubert (Ragman), Art Spiegelman (Maus) and many others, the face of comic book publishing has had a Jewish flavour since comics books first appeared seven decades ago.

In his impressive three-part series in *Reform Judaism* magazine, "How the Jews Created the Comic Book Industry," Arie Kaplan traces the giants (and lesser-knowns) of the industry from 1933 to the present. He begins with the story of an unemployed Jewish novelty salesman named Max Gaines (formerly Ginzberg). Gaines figured that if people enjoyed reading comics in their newspapers, why not sell them separately. He shared his idea with his friend Harry L Wildenberg at Eastern Color Printing and in February 1934, Eastern's Famous Funnies #1 became the first American comic book sold to the public. **[http://uahc.org/rjmag/03winter/]**

Gaines was the father of William M. Gaines, creator of a slew of horror comic book titles as well as Mad Comics and later, *Mad Magazine* (with the legendary Harvey Kurtzman). The National Foundation for Jewish Culture sums up their contribution in the article "Jews in Pen and Ink." **[http://tinyurl.com/6q3qd]**

In a lovely twist of fate, Arie Kaplan, the author who documented the role of Jews in comics, now writes regularly for *Mad Magazine*. **[www.ariekaplan.com/]**

As for the superheroes, whether you are a fan of DC comics' Superman or a disciple of rival Marvel Comic's Spider-Man, the origins are still Jewish. Super-Mans' well-known creators were a couple of guys named Joe Shuster and Jerry Siegel. Over at Marvel, Stan Lee and Jack Kirby (formerly Stanley Lieber and Jacob Kurtzberg) were responsible for Spider-Man, the X-Men and many others.

Although these characters didn't wear kippahs or sport Magen Davids, author Arie Kaplan argues that the characters were imbued with Jewish symbolism and allusions to the plight of Jews in the 1930s and '40s. Superman, he explains, "is a child survivor named Kal-El (in Hebrew, 'All that is God') from the planet Krypton, whose population, a race of brilliant scientists, is decimated. His parents send him to Earth in a tiny rocket ship, reminiscent of how baby Moses survived Pharaoh's decree to kill all Jewish newborn sons."

Don't expect to find unanimity in the comic book universe. Steve Bergson is a librarian at the Albert and Temmy Latner Jewish Public Library of Toronto and has a collection of about 600 Jewish comic books, one of the largest in the world. But he doesn't buy the Superman-is-Jewish theory. **[http://tinyurl.com/4nwrk]** As for which characters do count as Jewish, check out Bergson's huge website. **[http://tinyurl.com/4nhq4]**

Although comic books and graphic novels with a more serious bent are not new, the publication of Art Spiegelman's *Maus* in 1986 was a historic event. The autobiographical story retells his family's ordeal trying to stay alive during the Shoah. To tell his story, Spiegelman has drawn all the Jews as mice and the Nazis as cats. Maus was awarded the Pulitzer Prize in 1992 and has become the subject of scholarly articles and school curriculums. **[www.geocities.com/Athens/Atlantis/2671/]** Spiegelman recently published his first major work since Maus. *In the Shadow of No Towers* tells the story of Spiegelman living near the World Trade Center on 9/11 and dealing with the depression that followed. National Public Radio has put together several Spiegelman interviews, in which he talks about his books and cartooning. **[http://tinyurl.com/4tabk]**

Why have so many Jews found themselves in the comic book business? Here is writer Victor Wishna's explanation. "Mostly sons of immigrants or immigrants themselves, shut out of publishing and commercial art by anti-Semitism, their comic-book creations took up their struggle, fighting for truth, justice and the American way." **[http://tinyurl.com/6xwpb]** For more theories, check out Mechem Wecker's "It's a Bird, It's a Plane, It's... Super Mensch!" **[http://tinyurl.com/5agxb]**

To be continued...

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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Appleby to be honoured at JNF Negev Dinner

By CYNTHIA GASNER
Special to The CJN

"The greatest thing I ever did was to co-chair, with Howard Sokolowski, the 2002-03 UJA campaign – at the height of terror in Israel," says Ronald (Ronnie) Appleby, the 2004 Negev Dinner honoree.

A prominent tax and estate-planning lawyer, Appleby, 60, says that, at the time, no one was travelling to Israel.

"We raised more money per capita than anywhere else in the world. All my family members – my wife, Bunnie, and my children, all became involved. That is our family's pattern – to work together."

The 2004 Ronald Appleby Jewish National Fund (JNF) Negev Dinner will be held on Nov. 28 at the Sheraton Centre Hotel. Chairs of the dinner are Harley Mintz and Howard Sokolowski.

Appleby's commitment to his community has been demonstrated by his involvement with many organizations. He is a member of boards of hospitals, schools and charities. A strong supporter of Israel, he has visited the country more than 20 times and spent two months in Jerusalem on sabbatical.

Appleby's parents, Moishe and Jennie, lived in the College and Euclid area of Toronto when their son was born. Moishe was a theatre manager.

Appleby attended Northview Heights Collegiate Institute and received a degree in commerce and finance from the University of Toronto.

He attended Osgoode Hall Law School, and in 1968, he was the first Jew to article with Osler, Hoskin & Harcourt LLP. After being called to the bar, he was hired by the firm. Then, 18 months later, he became a partner with Robins, Appleby & Taub LLP.

He taught tax planning at Osgoode Hall for 15 years and was frequently published in legal journals.

Appleby also holds corporate directorships with Olympia and York Properties Corporation. and Trimark Trust Company.

His involvement with the Jewish community began when he was still a student. He enrolled in the United Jewish Welfare Fund's (now UJA Federation) leadership development program. After two years, he was invited to become a member of the executive committee and served as treasurer. In 1973, he chaired the lawyers' division of the UJA.

Appleby went on to take major roles in numerous civic, philanthropic and cultural endeavours. He served as president of the Jewish Federation of Greater Toronto and the Canadian Friends of the Hebrew University and chaired fundraising campaigns and dinners at Princess Margaret Hospital, Mount Sinai Hospital, Weizmann Institute, Reena Foundation and JNF.

He says, "I was brought up to cherish Judaism, tzedakah and Israel by my parents." He adds that he attended Rabbi Avrohom Price's yeshiva after school and studied with Chabad Lubavitch. A member of Adath Israel Synagogue, he frequently participates in the services.

It is most appropriate that Appleby, a devoted family man, has designated the funds raised by this year's Negev Dinner to establish the Appleby Fund for Israel's Children.

As well, money is earmarked for a program in forestry, landscape management and sustainable development. This JNF project, which will protect the environment, is shared with the Hebrew University.

Appleby married Bunnie (née Spring) 37 years ago. "Whenever I take anything on," he says, "Bunnie becomes totally involved."

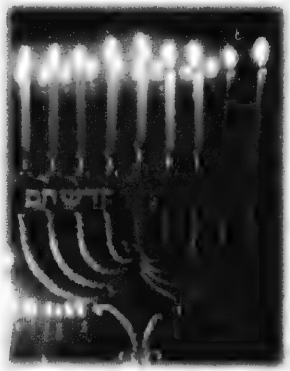
She has a degree in psychology and has taught high school. The couple have four children, Dawn, Corry, Kyle and Marni.

Appleby adds that it "is a wonderful feeling that I have both my parents and my mother-in-law, Elaine Spring, who are able to enjoy this wonderful occasion with our whole family."

He says he has been blessed with a wonderful family, "a successful career, with the best clients who have become my close friends, and many varied community involvements.

"These have added a dimension to my life which makes me a complete person – not one-dimensional. I believe that you have to keep excited in life."

Ronald Appleby, JNF Negev Dinner honoree and his wife Bunnie.



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Greater Toronto Area

Reconstructionist shul buys Adath Sholom building

By FRANCES KRAFT
Staff Reporter

Toronto's Reconstructionist congregation has purchased a synagogue building after spending the past three decades in rented premises.

Congregation Darchei Noam, which was established 30 years ago and has been meeting in the B'nai Brith Canada building on Hove Street since 1989, bought Adath Sholom Congregation's building on nearby Sheppard Avenue West in September.

"We'd been looking for seven years, and negotiating for over a year," said Syd Nestel, Darchei Noam's vice-president, development.

The Reconstructionist congregation has about 300 member families, and is planning to renovate and expand their new spiritual home after the sale closes October 31, 2005. The project is expected to take nine months to a year. A $3-million capital campaign has been launched, said Nestel. A large social hall, a second floor, and classroom space for a school, are items they hope to add, he said.

"We've gotten too big [for our current space], and we want to continue growing." Nestel said synagogue membership has grown about 20 per cent since Rabbi Tina Grimberg became spiritual leader two years ago. "We're projecting 600 adults in the next four to five years."

He attributes the growth in part to an increase in young families moving into the neighbourhood, as well as to serving the entire city as the only Reconstructionist congregation.

He expects the move to take place between fall 2006 and summer 2007, when Darchei Noam's lease at B'nai Brith is up.

The congregation of Adath Sholom, meanwhile, is looking to amalgamate with another synagogue, said president Morey Eckler. A planned merger with Beit Rayim Synagogue in Richmond Hill fell through last year.

GROUND-BREAKING CEREMONY: Hundreds of people attended Bais Yaakov Elementary School's recent ground-breaking ceremony for their new building near Bathurst Street and Lawrence Avenue. Master of ceremonies for the event was Benzion Heitner, CEO of Cambridge Mercantile. Seen, from left, are Jack Weinbaum, Berry Reichmann, David Walerstein and Rabbi Eli Moshe Gross.

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Israel has defeated Palestinians in intifadah: Oren

By SHELDON KIRSHNER
Staff Reporter

Israel has snatched victory from the jaws of defeat in the current Palestinian uprising, an Israeli analyst said last month in Toronto.

At the outset of the intifadah, Israel was torn by self-doubt that victory was even possible in the low-grade war of attrition against Palestinian terrorism, Michael Oren told an audience at Holy Blossom Temple.

Indeed, the forces of Islamic terror initially gained an edge because Israel was unprepared for the kind of war that targeted its urban heartland, Oren said, in the first Gerald Schwartz/Heather Reisman lecture of the 2004 fall season.

But 2½ years ago, following a suicide bombing that killed 29 civilians in a Netanya hotel on Passover, Israel abandoned its policy of relative restraint and struck back hard, putting the terrorists on the defensive.

In a personal touch, Oren, an American by birth, noted that his 21-year-old son, Yoav, has taken part in anti-terror raids.

Since the spring of 2002, Israel has taken the necessary counter-measures to deal with the situation – continuing with its military operations and building a security fence in and along the West Bank to keep out terrorists, said Oren, a senior fellow at the Shalem Center in Jerusalem and the author of *Six Days of War*, an acclaimed account of the 1967 Six Day War.

As a result of Israel's efforts, terrorism has been all but crushed. The occasional suicide bombings that still rock Israel represent the "last gasps of a [Palestinian] war that has failed."

He added, "Israel not only survived the onslaught, but won. From a state of near-paralysis, Israel has rebounded."

Life in Israeli cities has returned to normal, with hotels full and restaurants filled to the brim, and Israelis have shown themselves to be resilient.

Citing an example, he told of how the bombed Hillel Café in Jerusalem was immediately rebuilt and reopened after suicide bombers killed eight of its patrons one night.

Generally praising Israel's indomitable spirit, he observed, "Israel twitched, but never blinked, and did not allow itself to be paralyzed."

However, he warned that victory against terrorism is a gradual process rather than a single event.

Israel must maintain constant vigilance, it should be aware that attempts to ease restrictions on Palestinian civilians have backfired in the past, and it should be ready to face a "new war" in the guise of Palestinian rocket attacks on Israeli towns and cities, Oren said.

Israel's "greatest victory" in the intifadah – which he described as an existential "war of survival" – was proving that terrorism can be eradicated without sacrificing democratic values, he added.

Expounding on a thesis he outlined in a recent edition of the *New Republic* magazine, Oren said the key to defeating terrorism is for a society to maintain cohesion and resilience, build a security barrier, eliminate terrorist leaders in pinpoint strikes and preserve international alliances.

But he said Israel has paid an external and internal price for its victory: Europe still believes that Palestinian terrorism is a reaction to Israel's occupation of the territories, and Prime Minister Ariel Sharon is commonly equated with Nazis. At home, some soldiers refuse to serve in the West Bank and Gaza.

According to Oren, Israel used only a fraction of its military prowess to defeat the Palestinians – a growing number of whom realize they have lost.

Their goal was to unravel Israel before destroying it. He said the root cause of the intifadah was the Palestinians' refusal to accept Israel's permanent existence as a Jewish state.

With the signing of the Oslo accords, Palestinian Authority President Yasser Arafat recognized Israel, but not as a Jewish state, Oren said.

Arafat's demand at the 2000 Camp David summit that Palestinian refugees be allowed to return to their former homes in what is now Israel was proof of his strategic objective, he said.

And the vast majority of Palestinians supported his position, he pointed out.

Michael Oren

Looking ahead, Oren said peace talks with the Palestinians still lie beyond the horizon.

"All we can do now is to batten down the hatches and wait for a Palestinian leadership capable of negotiating a two-state solution."

If Israel holds fast, the Palestinians will eventually come around, he said.

In a sign of support for Sharon's Gaza withdrawal plan, Oren said Israel cannot occupy Gaza and maintain its Jewish and democratic character.

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Police say only minority of hate crimes reported

By CAROLYN BLACKMAN
Staff Reporter

Only an estimated 20 per cent of hate crimes are reported to the police, says a detective with the Toronto Police Service's hate crimes unit.

"[When we put out] a list, it is just an indicator of what is going on. It is not the actual numbers," Det. James Hogan told a recent panel discussion sponsored by the National Council of Jewish Women of Canada, Toronto section.

Also speaking on the panel were Glenn DiPasquale, chief psychologist for the York Region District School Board, and Len Rudner, director of community relations with Canadian Jewish Congress, Ontario region. The moderator was Ellie Tesher, a *Toronto Star* syndicated advice columnist.

Hogan said that when police talk about hate crimes, they talk about actual crimes. "Shouting [racist words] at students can be anti-Semitic, but it's not a crime. Our picture is always more restrictive in what we can capture."

After Sept. 11, the number of hate crimes reported to the police "went through the roof," with the victims divided evenly between Jews and Muslims, but "the numbers, however, have now dropped," he said.

But Hogan added that "[the numbers don't speak] about the impact of the incidents."

At Ryerson University, where a man was recently charged with mischief and uttering death threats in connection with an anti-Muslim and anti-Jewish leaflet and graffiti campaign, "one person put the whole university into turmoil," Hogan said.

"It is hard to express that. Even though we dealt with the issue, we cannot un-alarm the people."

The law is a blunt instrument that "can only go so far," he said. "

"On the Internet, there is a whole world of evil [that people can access] at the click of a button. These sites are not hosted by Canadian addresses. We are powerless if they are run out of the United States."

Some people have an image of hate that includes skinheads and white supremacists, he said, "but if that's all we're looking for, then we miss a whole lot. It is simplistic to believe that there is not a lot else going on."

His experience, Hogan said, is that education and prevention are the keys to dealing with hate crimes. "We cannot be everywhere, so prevention is what we need to look at."

Numbers went 'through the roof' after September 11

DiPasquale agreed that many people have unrealistic expectations when it comes to the legal system. "It is not designed to prevent crimes. People learn from consequences, and the consequences have to be immediate."

Having done extensive research on bullying, he said he has learned that bullying is a strategy used by racists. "We think of bullying in terms of physical harm, but it can also be psychological.

"It be can overt or subtle, and it can be exclusionary. People can be isolated socially, and even if no one touches them, they can be made miserable. Bullying always involves an imbalance of power, and that can be psychological or social power."

Rudner talked about a childhood incident in which three non-Jewish boys followed him home. When it became clear that they meant harm, he said, he began knocking on a neighbour's door, but she wouldn't open it.

"I don't remember the pain [inflicted by] the kids, but I do remember the face of the woman who watched and did nothing," Rudner said.

"When we talk about combating racism and advocating tolerance, we have to lift the words off the page… We have to promise not to be the face that people remember in that way."

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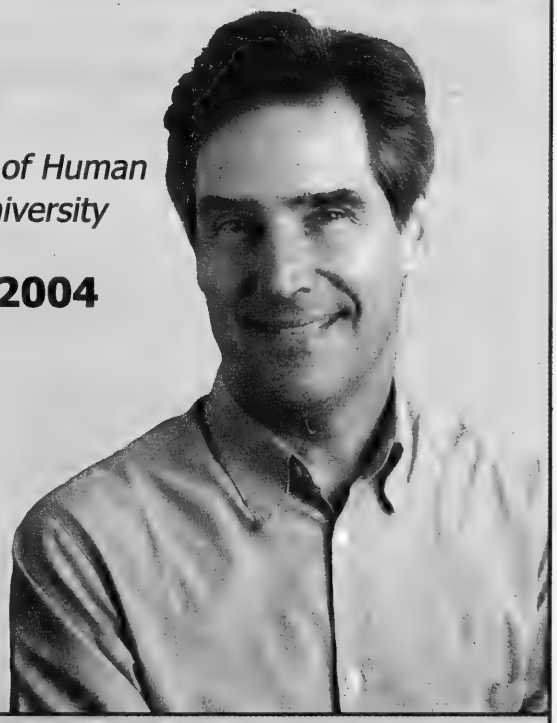

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New Mazon director emphasizes fundraising

By CAROLYN BLACKMAN
Staff Reporter

When Shira Lester-Cohen, new executive director of Mazon Canada, A Jewish Response to Hunger, moved to a new home with her family, her children asked her if they're rich.

"I took that as an opportunity to say yes. I told them we all love each other, and we have food on the table. That makes us rich.

Shira Lester-Cohen

"In our privileged community, we need to reinforce that [sentiment]. We have to remind our kids that they should be thankful for what they have, and that they should share," she says.

Lester-Cohen, who succeeds Jacqueline Kott-Wolle, is originally from Montreal and has a law degree from McGill University.

Her most recent job was co-ordinator of UJA Federation of Greater Toronto's committee for Yiddish. "I applied for this job when Jacqueline told me she was leaving because it fits with my philosophy.

"I believe in tzedakah and tikkun olam. I wanted to live that life and be an example to my kids. What is more fundamental than hunger relief?"

The fact that there are people who skip meals as a budgeting strategy, she says, "puts our superficial wants in perspective. We are trying not to eat, and there are people who do not have the money to buy the basics."

Mazon is a unique Jewish organization, she says, because its allocations are non-denominational. "That says something special about our community. I recently received a call from a native community in British Columbia that was looking for funding for its breakfast and lunch program. Without that program, the kids would not eat."

Mazon allocates across the country from the Toronto office, Lester-Cohen says, but she would like to see offices in eastern and western Canada.

In last spring's allocations, Mazon granted $200,000 to such organizations as the Jewish Family Services of Edmonton, Inland Refugee Society in Vancouver, Community Food Basket of Saint John, Metro Food Bank Society in Halifax and Action Communautaire in Montreal.

Locally, it has helped support several Out of the Cold programs, Food Path Hamilton, Scarborough Housing Help Centre and Nellie's Toronto.

The main focus of the year is the annual gala taking place Feb. 16, 2005. "Volunteers work tirelessly on that throughout the year.

"We also raise money through the 'three per cent' principle. Be thankful for all you have and donate three per cent of your catering bill to Mazon. That is the principle we were founded on, and it is fundamental to our mandate."

She encourages hosts to provide place cards that tell people they have donated to Mazon. "That way guests will see that it is a great idea for them as well."

Mazon tries to allocate money to everyone who meets their requirements, she says, "but there is never enough money. We are a grassroots, front-line response to hunger. We provide money so people running such things as lunch or breakfast programs can buy food so kids and adults can eat."

ANNUAL RETREAT: Grade 6 students from Bialik Hebrew Day School recently participated in their annual retreat to Camp George. As part of team building exercises, students worked together to successfully start a campfire using flints and sharp rocks. Pictured above is a group of students keeping warm around "their" fire.

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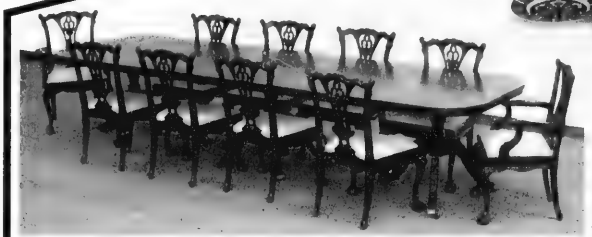

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Greater Toronto Area

Focus on excellence would increase commitment to day schools

By BRENDA STEIN DZALDOV

School Parents SPEAK

There are many factors that affect a family's decision to send their children to Jewish day school. One is the key expectation that they will receive an exceptional education.

Parents expect an education that encompasses high curricular standards, current teaching methods, extra support for diverse learners, character-building and relevant and meaningful assessment and evaluation. As well, they expect their children to be taught the fundamentals of Jewish religion, language and culture.

Of course, parents also expect that their children will be treated with kindness, respect and dignity while having their thinking valued and their individual differences recognized.

Doing all of that is a formidable challenge. However, it is a challenge that must be met in order for Jewish education to remain a viable option for parents. It is imperative that the Jewish day school system not just keep up, but lead the way in terms of excellence in education.

In order to create sustainable educational improvement, our Jewish day schools need to provide:

• strong leadership;
• ongoing professional development for teachers and administrators in all areas of curriculum, technology and character education that encompasses current, research-based theory;
• capacity building – the collective power of a group, including teachers and principals, to collaborate to make improvements using current ideas and resources;
• accessibility to expert teachers in the schools to share, model and mentor;
• money for necessary teaching and professional resources, both within the school and at the board level in the form of shared educational materials;
• current, and ongoing, assessment and evaluation that guides teaching and directs goal-setting for students;
• accountability by teachers to administration and parents;
• appreciation for the hard-working, life-changing teachers that we have in our schools and who make a difference for the students they teach.

Only when these ideals and initiatives become standard will the Jewish day school system consistently keep up with the ever-changing educational milieu that Canadian Jews now live in.

Commitment to Jewish education is a multi-faceted issue, and I believe that a focus by the leaders of Jewish day schools to ensure excellence in education will promote a greater commitment by the community to a Jewish education for their children.

Brenda Stein Dzaldov, M.Ed., is a literacy teacher and special education teacher with the York Region District School Board and the parent of three children at Associated Hebrew Schools.

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Zareinu set to host fundraiser on Nov. 21

By SYLVIA BROOKE
Special to The CJN

Zareinu Educational Centre of Metropolitan Toronto, a school for children with physical disabilities and developmental delays, is hosting an evening of fashion and song on Nov. 21.

The event is an opportunity for the community to learn about the centre and the valuable work that is done there. It is acclaimed internationally as a centre of excellence in special education and intervention therapies.

Recently, the school expanded its educational program to include children of high school age.

Children at Zareinu benefit from the skilled faculty that includes speech therapists, occupational therapists, music therapists and life skills interventionists.

Last year, the centre set up an innovative classroom for students with autism spectrum disorder based on the theories of applied behaviour analysis. The classroom is one of the first of its kind in Canada and has proven to be a success.

Virtually all of the children attending Zareinu are subsidized, as the cost to run each individual program is prohibitive. In addition, the centre has outgrown its present facility and is hoping to expand and build a new school of its own to accommodate more children who could benefit from such a centre.

Zareinu raises money through its annual moveathon held in the spring, and through the circulation of Zareinu dollars.

The upcoming evening was the vision of Andrea Shapiro Kreidstein, who became involved with Zareinu after her friend Evan Sone, a former Zareinu parent and board member, asked her to help out with the annual golf tournament fundraiser. Shapiro Kreidstein decided to use her musical talent to help the students.

The evening, to be held at the Sephardic Kehilla Centre, will be hosted by television personality Adrienne Gold.

Women's elegant attire will be showcased in the designs of Georges Rech of Bloor Street with accessories by Colette Jewelry.

Zero 20 bambini will provide the children's fashions, and some of the child models will be Zareinu students or graduates.

To purchase tickets, call 416-636-1203.

Greater Toronto Area

Famed architect to talk in Toronto

By BARBARA SILVERSTEIN
Special to The CJN

In the summer of 1989, architect Daniel Libeskind had set the course for an idyllic life in Los Angeles. He had accepted a prestigious appointment as resident senior scholar at the Getty Center. It was a plum position with assistants, offices, an unlimited travel budget and a house with a view of the ocean for his young family.

But Libeskind, 58, abandoned what he called a "life of Nirvana" to pursue a dream.

After winning the design competition for the Jewish Museum, Berlin, he and his wife Nina and their three children moved to that city "to try to build a building that nobody wanted to be built," he said in a recent telephone interview from New York. "We had no money. We were thought to be completely crazy."

It took three years to get the project on track. By the time the museum was completed in 1999 – it was Libeskind's first building – he had become an internationally renowned architect.

In 2003, he won one of the most important architectural commissions of the 21st century – the master plan for redeveloping the World Trade Center site after the 9-11 bombing. Today Libeskind has a staff of 125 architects working on projects all over the world including the newly designed wing of the Royal Ontario Museum in Toronto.

The globe-trotting Libeskind – officially he is the U.S. cultural ambassador of architecture – will be speaking at an upcoming gala in support of Camp Gesher, about his building projects and events in his life that have influenced his unique architectural vision.

The event, An Evening with Daniel Libeskind, takes place 7:30 p.m. on Nov. 16 at the York Event Theatre, 101 Eglinton Ave. E. Libeskind will also be signing copies of his newly released autobiography, *Breaking Ground*.

So what is the connection between one of the world's most celebrated architects and Camp Gesher, the Habonim Dror camp located north of Kingston?

Libeskind's 15-year-old daughter Rachel, just so happens to be a camper there. She travelled to camp all the way from Berlin every summer until the family's recent move to New York.

Nina Libeskind told *The CJN* that she and her husband chose Gesher because it was Zionist and a progressive Jewish camp.

"We were looking for a camp with ethical principles and values and we both believe in Israel."

The unstated fact is that Gesher is close to Toronto where the Libeskinds have strong family ties. Nina is a native Torontonian who hales from one of the country's most prominent political families. Her father David Lewis, founded the New Democratic Party, and older brother Stephen, a former leader of the Ontario NDP and UN ambassador for Canada, currently is the UN special envoy for AIDS.

Daniel Libeskind redesigning ROM

Libeskind, the son of Holocaust survivors, spent his childhood in Poland, Israel and New York. He said he has always been a determined person who is not easily derailed. "I inherited from my mother an angry resolve."

He also attributes his professional success – particularly those formative years in Berlin – to his wife, who is also his business partner. "It's a love story. I would have never done it without her … That she never gave up is an incredible accomplishment."

Indeed, forgoing the cushy life in Los Angeles to get the Berlin museum built was the obvious choice, Nina said, speaking from a New York airport.

"I didn't know how important the project was for Daniel's career. I knew how important it was for him as a human being and as a Jew. It was very personal."

Libeskind wrote about the many obstacles he encountered in Berlin, crediting Nina with resolving those problems, which included borrowing money from the bank so the family could survive, to lobbying Berlin politicians so that the project could be realized.

She said her political upbringing prepared her for the hurdles in Berlin. "You take a step backward and you see how the world works."

In July of 1991, the Berlin senate voted to shut the project down. Nina said that one of her tactics was the use of the international press to help sway public opinion about the project's cancellation. "People just picked up on its (the museum's) importance."

She said she did not expect her campaign to be successful, but three months later, the Berlin parliament overturned the senate's decision. "I couldn't believe it. I was totally in shock."

There were many memorable moments throughout the museum's construction, from the 17 groundbreaking events to the galas following the project's completion, she said. However, the "highest moment" was at a 1999 museum reception when the then German chancellor, Gerhard Schroeder, knelt down in front of Libeskind's 90-year-old father, Nachman, to thank him for making the trip from New York.

Libeskind describes this event in his book: "What a moment for Nachman – and for me! Never in my Polish boyhood could I have imagined a day when the chancellor of Germany, the son of a Wehrmacht soldier killed in action in World War II, would kneel before my father and thank him for coming to Germany."

The experience in Berlin prepared the couple for the intense competition for the World Trade Center commission and the ensuing challenges, Nina said, stressing that the importance of the World Trade Center commission went "way beyond ego and professional ambition. You fight for a project because of what it means for everybody."

For more information about An Evening with Daniel Libeskind, call 416-725-1237. Tickets can also be purchased through TicketMaster 416-872-1111.

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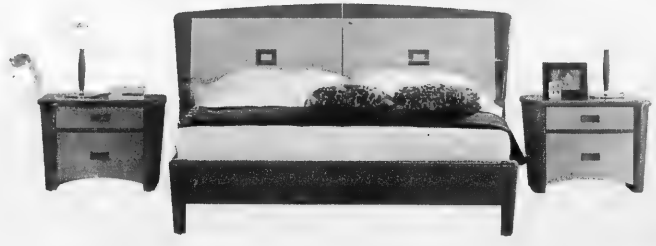

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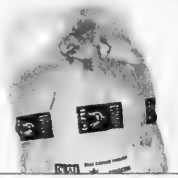

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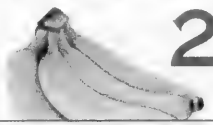

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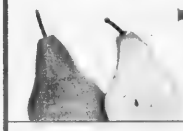

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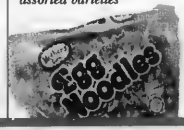

SPECIALS EFFECTIVE THURSDAY, NOVEMBER 11TH TO WEDNESDAY, NOVEMBER 17TH, 2004

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Family Moments

only from The Canadian Jewish news

Mazel Tov to...

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to:

The CJN, Family Moments, 1500 Don Mills Rd., #205 North York, ON. M3B 3K4
or email them to:
cblackman@cjnews.com

Mazel tov to Danielle Goose and Darryl Margau on their engagement.

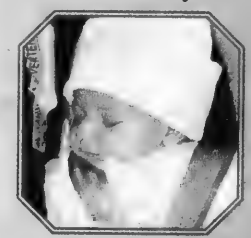
Mazel Tov to
Teddy & Joe Fialkov
on the occasion of their 50th wedding anniversary, Love, your children & grandchildren.

Mazel tov to Sari Herman, who graduated from McMaster University medical school. Proud parents are Alissa & Mel Herman, and siblings Johanna and Matty, and the rest of the family.

Mazel tov to Lucas & Erica Jacobs were were recently married.

Happy 40th wedding anniversary Rosalind & Joel Jeffries. Love, Steven & Lisa, Daryn, Julie, Maia, Shannon and Lynsey.

Lawrence, Monique, Adam and Jen Korson, and Michael, Judy, Brooke and Jill Oerbach send a loving mazel tov to Melissa & Josh on their engagement.



Kevin, Yael and Adam Beigel announce the birth of Ari. Grandparents Gisele & the late Max Mamann, Jocelyn Hecht and David & Natalie Beigel. Great-grandparents Izzy & Jeanette Snipelisky.

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What's New

By REBECCA NADLER

YAD VASHEM
GALA DINNER
NOV 14, 2004
Guest Speaker:
MOSHE SAFDIE
Architect of the New Museum
416-785-1333

What's New Deadlines: Monday, Nov. 15, is the deadline for the Nov. 25 issue and Monday, Nov. 22, is the deadline for the Dec. 2 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Nov. 11

HUMAN RIGHTS & SECURITY

Rachael Turkienicz and **Ed Morgan** begin a three-lecture series on "Human Rights & Security: Ancient Text & Modern Law." Tonight's lecture, "The Rape of Dinah and The Issue of Collective Punishment." Next Thursday night, "The Book of Jonah & the Abuse of Security Prisoners." Beth David Congregation. 7:30 p.m. 416-633-5500.

REMEMBRANCE DAY

Dr. William Korey, former director of the Anti-Defamation League, delivers the closing lecture of Holocaust EducationWeek, "The Resurgence of Anti-Semitism: Alarming Echo of the Past." A Remebrance Day ceremony follows. At Beth Tzedec Congregation, 7:30 p.m.

SUCCESSFUL MATCHMAKING

Sasson V'Simcha present **Rosie Einhorn** and **Sherry Zimmerman** on "Like Parting the Red Sea: Strategies for Successful Shidduchim." 8 p.m. at The Village Shul. $10.

Saturday, Nov. 13

HOLOCAUST LECTURE

The Thornhill Couples Lodge of Bnai Brith invite the public to a lecture on "Yad Vashem and the Holocaust" with **Sol Kaplinski**. Rosemount Community Centre, 8 p.m. For information, call **Susan** or **Larry**, 905-889-0935.

DISENGAGEMENT

Mizrachi Canada presents **Rabbi Shlomo Riskin**, chief rabbi of Efrat, Israel, on "Disengagement: Israel's Current Challenge." 8:30 p.m. at Beth Avraham Yoseph of Toronto Synagogue.

Sunday, Nov. 14

BETH DAVID BREAKFAST

Beth David Brotherhood presents **Dr. Stephen Speisman** on "The Conservative Movement in Turmoil." 9:15 a.m. Minimal charge. 416-633-5500.

HOLIDAY GIFT SHOW

Montessori Jewish Day School is holding a holiday gift show with toys, jewelry, accessories, Scholastic Book Fair, raffle and prizes. Noon to 4 p.m. The Lodzer Centre, 12 Heaton St. 416-789-7706.

A HEALING SERVICE

The Toronto Healing Project offers a healing service with **Rabbi Ronald Weiss** and **Judy Sheir Weisberg**. This is an opportunity to experience hope, comfort, faith and support in the face of whatever difficulties you may be experiencing. 3 p.m. at Council House, 4700 Bathurst St. Wheelchair accessible. Free. Call **Etta**, 416-944-3359.

ROSH CHODESH GROUP

The Beach Synagogue's Rosh Chodesh Group meets at 7 p.m. at 109 Kenilworth Ave. for videos and discussion on aspects of Jewish life. 416-694-7942.

POSTWAR TRANSITIONS

Frank Bialystok speaks about "The Toronto Jewish Community: Postwar Transitions," 7 p.m. Congregation Darchei Noam, 15 Hove St. Free. 416-638-4783.

Monday, Nov. 15

RUTH WISSE LECTURES

Ruth R. Wisse, professor of Yiddish and comparative literature at Harvard University, speak at the University of Toronto, Munk Centre on "A Yiddish Prophet of the 1930s: The Poetic Vision of Jacob Glatstein," at 12 p.m. and at Beth Tzedec Congregation, on "Serious Thoughts on Jewish Humour," at 8 p.m. 416-781-3511.

VE'AHAVTA MEETING

The Vaughan Chapter of Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee, meets at 7 p.m. at 22 Balliol St., suite 208. 416-964-7698, ext. 14. www.veahavta.org.

Continued on page 25

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What's New

Continued from page 24

CYBER-BULLYING

Dr. Glenn Dipasquale, chief psychologist, York Region District School Board, and **Detective Constable Bruce Downey**, technological crime unit, York Region Police, participate in a parents' forum on "Cyber-Bullying: How Serious Is This Problem?" 7:30 p.m. at the City Playhouse Theatre. $10. 905-882-2331.

NAGILLAH CHAPTER JWI

Nagillah Chapter of Jewish Women International 55+ presents **Judy** and **Myer Gordon** discussing Myer's experiences in Montreal's Jewish Orphanage. 866 Sheppard Ave. W., 7.30 p.m. For information, call **Helen** at 416-638-4326 or **Marilyn** at 416-487-7792.

DIABETES CHAPTER MTG

Dr. Martin Richmond, consultant, internal medicine and heart disease, York Central Hospital, lectures on "Heart Disease and Diabetes," 8 p.m. at Shaarei Shomayim Congregation. Canadian Diabetes Assocation members $1, non-members $2. Call **Esther**, 416-782-2176, or visit www.diabetes.ca.

ZIONISM VS POST ZIONISM

Beth Tikvah Synagogue presents **Gerald Ziedenberg** speaking on "The Founding of the State of Israel: Zionist vs Post-Zionist Interpretations." 8 p.m.

FOUND IN TRANSLATION

Nicholas de Lange, professor of Hebrew and Jewish studies at Cambridge, lectures on "The Jewish Question in Israel Today," 8 p.m. University College, 15 King's College Circle, room 179. 416-978-8118.

Tuesday, Nov.16

LUNCH AND LEARN

Join Beth Tikvah Synagogue for lunch and a study of American Yiddish playwright **Yaacov Gordin** with **Ralph Wintrob**, using a play by Gordin's great-grand-daughter and Gordin's pre-World War II film *Mirele Efros*. 12:30 p.m. To reserve, 416-221-3433, ext. 0. $7

COOKBOOK LAUNCH

Beth Torah is launching its cookbook *Generations to Generations* with a kosher cooking demonstration by **Brad Long**, executive chef of the Air Canada Centre, followed by a gift show. 6:30-10 p.m. Demo and show $10. Show $5. To reserve for demonstration, call 416-782-4495 ext. 24.

BOOK CLUB

The Adath Israel Sisterhood Book and Film Review Series discusses *Middlesex* by **Jeffrey Eugenides**. 8 p.m. $10 per review, non-members $15. 416-635-5340.

Wednesday, Nov.17

POMEGRANATE GUILD

Lois Schklar speaks about "Dolls of a Different Dimension" and demonstrates how she makes her non-traditional dolls. 8 p.m. at Shaarei Shomayim Congregation.

Other news

JEWISH BOOK FAIR

The Jewish Book Fair continues at the Leah Posluns Theatre, 4588 Bathurst St., through Nov.14. Some events of interest on Sunday, Nov. 14, include the Friends of Yiddish presentation of "Sing and Learn Yiddish," with **Jerry Gray,** based on a book by **Carol Basman,** at 1:30 p.m., and "Nessa Rapoport and Toby Kahn: The Marriage of the Verbal and Visual," at 8 p.m. For tickets, contact 416-636-1880, ext. 368.

FIGHTING ANTI-SEMITISM

"Fighting Anti-Semitism: An Educational Toolbox 2004-05," a six-lecture series Thursdays, Nov. 18, 25, Dec. 2, Feb. 24, March 3 and 10. 7:30-9:30 p.m. at Kolel. $100, or $20 per session. Advance registration required, call 416-485-7007, ext. 0.

AISH SHABBATON

Aish Hatorah, Thornhill, hosts a shabbaton on Nov. 19 and 20 with **Rebbitzin** and **Rabbi Hoch**, of The Village Shul. Includes services, Friday dinner, learning and seudah shlishit. Both families and singles welcome. Charge for dinner only. To register, call 905-764-1818.

HALTON-PEEL SHUL

B'nai Shalom Congregation of Halton-Peel, a Conservative egalitarian shul, runs Shabbat services on Nov. 20 at 10 a.m. For location and information, call **Judi** at 905-469-4344.

FASHION & SONG

The Sephardic Kehilla Centre hosts an evening of fashion and song for women, Sunday, Nov. 21, 7:30-9:30 p.m., in support of the Zareinu Educational Centre. $54. For tickets, call 416-636-1203.

GALA ART & SILENT AUCTION

National Council of Jewsih Women host "HeART and Soul," a gala art and silent auction, Wednesday, Nov. 24, at the Capitol Theatre. Preview at 6:30 p.m. $35. For tickets, call 416-633-5100 or www.ncjw-ts.org.

SINGLES EVENTS CAN BE FOUND ON PAGE 32

SHABBAT DINNER

The Winchevsky Centre hosts a community secular Shabbat dinner Friday, Nov. 26, at 6:30 p.m. Adults $15, children under 12, $10. Reserve by Nov. 18 at 416-789-5502.

LIMMUD CANADA AT YORK

Spend Sunday, Nov. 21, at York University with more than 60 presenters speaking on everything from Jewish texts, history, cooking, philosophy, contemporary issues, the arts, spiritual music, parenting, media and Yiddish. Special programming for children 5-12. Cost, $60 adults, $36 for children and students. Family rate $145. Kosher lunch included. For registration and information, visit www.limmud.ca.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. 416-630-6481.

Information sessions for new immigrants are held every Tuesday morning 9 a.m. Registration required.

Conversation Café. Newcomers to Toronto are invited to the Second Cup at the Bathurst Jewish Community Centre for English conversation. Every Thursday at 7 p.m. For information, call **Suzie** at ext. 30.

JF&CS GROUPS

Jewish Family & Child Service For information/registration, call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

Developing A Successful Parenting Plan: A workshop for parents to develop a relationship with their ex- partners by negotiating the day-to-day details of their children's lives. Thursday, Nov. 18. The Promenade Mall, #313, 6:30-8:30 p.m.

One Family, Two Homes: A three-session series for families experiencing separation and divorce. Children participate in separate, age appropriate groups. Begins Thursday, Nov. 18. The Promenade Mall, #313, 6:30-8:30 p.m.

FOR SENIORS

The Association of Jewish Seniors' general meeting takes place Thursday, Nov. 18, 9:30 a.m. at Shaarei Shomayim Congreagtion with **Judy Jordon Austen** on "The Care Watch." Annual Chanukah dinner, Tuesday, Nov. 30, 5:30 p.m. Reserve by Nov. 22. Members $20, non-members $25. Call **Tammy** to reserve, 416-635-2860.

Earl Bales Seniors' Club: Saturday dance, Nov. 13; Sunday dance, Nov. 21; Casino Niagara, Thurday, Nov. 25; Casino Rama, Wednesday, Dec. 8. Call 416-395-7881 Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove. St. Nov. 11, lecture; Nov. 18, bingo. Call **Menachem Wallach**, 905-731-7748.

Young at Heart Seniors winter trips to Miami. Transportation to and from airport. Free breakfast. Call **Helen,** Sunday-Friday, 416-635-6343.

Seniors Bowling every other Saturday night through June. Call **Sydney Fox**, 416-633-7305, or **Abe Levine**, 416-742-3004.

BERNARD BETEL CENTRE

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"Yiddish Is Alive and Well at Betel," a day celebrating Yiddish, Wednesday, Nov. 17, 10 a.m.-2 p.m.

Literary luncheon with **Bill Gladstone** reviewing *The Five Books of Moses Lapinsky* by **Karen Tulchinsky**, Wednesday, Nov. 24, at noon. Purchase tickets by Nov. 17. Members $12, non-members $15. Book review only $5.

Israeli Club Etrog for Hebrew-speaking seniors meets Tuesdays at 7 p.m. Nov. 16, sing along. Call ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

"lay of the land" by **Steven Cruise** at the Koffler Gallery until Dec. 12.

The Jewish Discovery Museum offers drop-in programs Tuesdays and Thursdays at 11 a.m.

Free guided bus tour, Sunday, Nov. 28, 1-4 p.m. to the art gallery at York Univeristy and the Koffler Gallery. Bus departs 1 p.m. from 100 McCaul St., returning at 4 p.m. To reserve, call ext. 270.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

"How to Tell Children About the Holocaust," with **Ruth Mandel**, Thursday, Nov. 11, 2 p.m.

VOLUNTEERS WANTED

Jewish Immigrant Aid Services is looking for volunteers for the telephone "language companion program," which helps new immigramts develop English language skills. For information, call 416-630-6481.

The Bernard Betel Centre is looking for men and women to visit isolated seniors in the Bathurst area between Wilson and Steeles Ave. For information, call **Pamela** at 416-225-2112 ext. 126.

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Rapuch, Lucy	Oct 24/04	88 Brighton Av
Kazman, Martin	Oct 25/04	645 York Hill Blvd
Shaul, Irwin	Oct 26/04	80 Sheridan Av
Fass, Regina	Oct 26/04	6 Meadowbrook Rd
Griner, Rachela	Oct 26/04	7601 Bathurst St
Shedletzky, Eva	Oct 27/04	3560 Bathurst St
Burshteyn, Khaya	Oct 27/04	4455 Bathurst St
Ely, Frances	Oct 28/04	Private
Artman, Yeugen	Oct 24/04	Private
Benifand, Alex	Oct 28/04	331 Connaught Av
Ernst, Abrahm	Oct 31/04	23 Evanston Dr
Mitchell, Pearl	Nov1/04	55 Ameer Av
Nadler, Perry	Nov 1/04	267 Moore Park Av
Ravikovitch, Anna	Nov 1/04	464 Conley St
Alexander, Alvin	Nov 1/04	Private
Bricks, Bella	Nov 2/04	166 Cocksfield Av
Hock, Eleanor	Nov 1/04	Private
Fried, Paul	Nov 2/04	Private
Grinwald, Michael	Nov 3/04	3560 Bathurst St
Rosen, Gertrude	Oct 27/04	Private

HEBREW BASIC

Irene Zigelstein	Oct 28/04	39 Crosby Av
Mary Slotnick	Nov 1/04	15 Krieger Cres

BENJAMIN'S PARK MEMORIAL CHAPEL

Esther Mitchell	Oct 21/04	569 Sheppard Av W
Morton Rashkis	Oct 20/04	31 Old Park Rd
John Fienberg	Oct 21/04	3600 Yonge St
Aron Nirenberg	Oct 22/04	32 Ventura Wy
Beatrice Switzman	Oct 25/04	204 Waterloo Av
David Paikin	Oct 25/04	65 Spring Garden
Benny Winbaum	Oct 25/04	65 Skymark Dr
Barbara Magder-Freedman	Oct 26/04	5 Concorde Pl
William Sherman	Oct 25/04	2350 Bridletown
Ken Kelman	Oct 27/04	1166 Bay St
Lily Szemere	Oct 27/04	3560 Bathurst St.
Sylvia Baker (Sandler)	Oct 27/04	15 Tofino Cres
Lili Rosenberg	Oct 30/04	Baycrest Ctr Apotex
Gertrude Bromberg	Oct 28/04	616 Avenue Rd
Arnold Nirenberg	Oct 29/04	660 Briar Hill Av
Anne Harris	Oct 29/04	3560 Bathurst St
Belle Rosenberg	Oct 30/04	6 Boynton Cir
Albert Shifrin	Oct 30/04	355 St. Clair Av W
Jack Hirsh	Oct 31/04	100 County Line Rd
Reta Lebofsky	Oct 31/04	1307 Wilson Av
Dina Zbar	Oct 30/04	3560 Bathurst St
Tannis Silverstein	Nov 1/04	8 Covington Rd
Helen Bluestein	Nov 1/04	4300 Bathurst St
Florence Lambersky	Nov 2/04	201 Goddard St

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Sunday, Nov. 21st, 10:00 a.m.
Bathurst Lawn Memorial Park
Beth David Section
Relatives and friends are invited to attend

The families of the late
Alice Amar ז"ל
Wish to thank family and friends for their kind support, generous donations, shiva meals and sympathy cards. Your thoughtfulness, kindness and generosity will always be remembered.
Please accept this as our personal thanks.
The Amar family,
The Ekstein family,
The Sherkin family,
The Elmalem family,
The Elkabas family.

The unveiling of a monument to the memory of the late
MURRAY KAWARSKY ז"ל
will take place
Sunday, November 21st at 11:00 a.m.
Mount Sinai Memorial Park
986 Wilson Avenue
Shaarei Tefillah, Lubavitch Section
Relatives and friends are invited to attend

In Memoriam
In loving memory of our Csibi
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Obituary

Businessman noted for community, shul leadership

By CYNTHIA GASNER
Special to The CJN

Entrepreneur and community leader John Fienberg died on Oct. 21 of a heart attack. He was 87.

He was eulogized at Shaarei Shomayim Congregation, where he served as president between 1962 and 1967 and where he was honoured at its 75th anniversary celebration the week before his death as one of the synagogue's past presidents.

John Fienberg

Fienberg became a member of Shaarei Shomayim when it was on Christie Street. He remained active in the shul when it moved to St. Clair Avenue and was president when the congregation settled into its present location on Glencairn Avenue.

Shaarei Shomayim's senior rabbi, Rabbi Moshe Shulman, spoke of the three crowns Fienberg wore: "Kingship, [symbolizing] communal leadership; priesthood, [symbolizing] synagogue life; and Torah [symbolizing the leading of] a Jewish life.

"John Fienberg wore all three crowns throughout his life. But the crown of a good name rises above them all," Rabbi Shulman said.

Speaking on behalf of Fienberg's five children, Louise and Stanley told of their father's entrepreneurial skills.

He graduated from Harbord Collegiate in 1936. While still at school, he and a friend opened a hot dog stand at Jackson's Point and later operated 12 stands at various resort areas.

He also began trading souvenirs, travelling as far away as Japan for novelties and formed Oriental Importing Co. and Metropolitan Supply Co.

Fienberg's talent for business also took him into construction. He founded JDF Builders, which eventually became Consolidated Building Corp., where he was chairman of the board. Consolidated became one of the largest low-cost housing builders in Canada and the first housing corporation to be listed on the Toronto Stock Exchange.

He went on to build the Regency Towers Hotel, the first hotel in Toronto to be built after the war.

Fienberg also contributed to the wider Jewish community, serving as chair of the 1959 UJA campaign and chair of the Mount Sinai Hospital expansion drive in 1966, and he was active at the Baycrest Centre for Geriatric Care, Canadian Council of Christians and Jews, and many other organizations and initiatives.

"For our dad, charity began at home," Louise said. "Father lived for Friday night dinners. No matter how busy we were, Friday dinners were special."

She added: "Our dad never indulged his children. However, he guaranteed all of us two things: a good name and a good education."

In 1974, he and his wife Rosslyn moved to Carlsbad, Calif.,where he became a regular at the spa at La Costa. There, he transformed himself from a business executive to an outstanding tennis and racquetball player, a culinary expert and a gracious host to visitors.

In 1993, he and Rosslyn returned to Toronto after he suffered a stroke. His lifelong determination was evident when he began to walk again, proving his doctor's diagnosis wrong.

Stanley spoke of Shaarei Shomayim's 75th anniversary and how his father, "proudly came to the front, walking with difficulty, and received a standing ovation from everyone in the hall. It was a touching moment and perhaps the best send-off he could have."

Fienberg is survived by his wife Rosslyn, children Barry and Cheryl, Stanley and Miriam, Louise Fienberg and Murray Fischer, Louis and Meg, Allen and Terry, and 12 grandchildren.

Former Montrealers gather for evening of fun and memories

By BARBARA SILVERSTEIN
Special to The CJN

Some 300 former Montrealers recently descended upon the Beth Emeth Synagogue for an evening of noshing, schmoozing and laughter.

A Taste of Montreal, organized by the Jewish National Fund (JNF), was the second Toronto event to be held for Montrealers.

"It was a reason to bring former Montrealers together, said Ben Prossin, executive director of JNF. "We know there are many people from Montreal who have moved to Toronto.

"It was a great turnout. We had young people and pensioners and everybody in between. The reaction we had was very positive. Joanne [Brodkin, the events coordinator] did a great job."

There were two main attractions: hot Montreal-style smoked meat on rye and a humorous keynote address by Montreal radio personality Tommy Schnurmacher of CJAD, sister station to Toronto's CFRB.

"Whether you've been in Toronto 10, 20 or 30 years or you're a recent newcomer, Montreal will always be a part of who we are," said, Stephen Karr, who co-chaired the event with Jack Frymer.

Indeed, during the singing of *O Canada*, the audience spontaneously sang in French.

Karr said many Montreal couples speak "Franglais" so the kids won't understand them. "French is our Yiddish. And the way it's taught here, the kids will never understand."

"We still cheer Montreal sports teams," Frymer said. "We're Montrealers first and Torontonians second, no matter how long we live here."

Schnurmacher lambasted Concordia University for letting a small group of extremists prevent Israeli former prime ministers from speaking there. (Recently, both Benjamin Netanyahu and Ehud Barak have been barred from speaking at Concordia.)

"It's a real tragedy," Schnurmacher said. "The government should have intervened to guarantee free speech… I think the university should have stood up to these bullies."

He regaled the audience with political barbs aimed at politicians at all levels of government.

The Quebec government doesn't like "to waste health dollars on old people or people who get sick," he said.

Aiming at the federal government, he said: "We take care of the poor and downtrodden… like Bombardier," the airplane manufacturer that recently received a large government subsidy.

Schnurmacher was presented with a plaque indicating that trees were planted in his father's memory. The late Miklos Schnurmacher, a Montreal rabbi, died earlier this year.

Seen, from left, are event co-chair Stephen Karr, Montreal radio personality Tommy Schnurmacher and event co-chair Jack Frymer.

Following Schnurmacher's speech, the crowd reconvened in the main hall for more noshing and schmoozing and some last minute bids on the silent auction.

JNF even distributed loot bags. All participants received copies of the Montreal *Gazette*, the *Montreal Jewish Directory*, an anthology of stories by Toronto-based author Alvin Abram and a Keren Kayemet (JNF) blue box.

Holy Blossom exhibition captures life of Holocaust hero

By ALISA MITCHELL
Special to The CJN

Janusz Korczak used his innovative educational ideas to establish and run the most progressive orphanage in Poland.

Holocaust Education Week

Korczak, a Polish Jewish children's writer and educator, made it his lifetime goal to bring justice, happiness and love into the lives of his children. His orphanage was forced to relocate into the Warsaw Ghetto, and he chose to die with his children in the Treblinka death camp rather than take the opportunity given to him by the Nazis to save himself.

"Janusz Korczak and the Children of the Warsaw Ghetto" is a travelling exhibition that encapsulates Korczak's life and career.

Produced by the Holocaust Education Centre in Vancouver, this enlightening and moving exhibit is now on display at Holy Blossom Temple as part of the 24th annual Holocaust Education Week.

The exhibit is a compilation of mounted photographs from the Ghetto Fighters Museum in Israel and the United States Holocaust Memorial Museum, with accompanying narratives. It is divided into three interrelated parts: the life of Janus Korczak, the children of the Warsaw Ghetto and Korczak's influence on the children's rights movement today.

Korczak believed that first and foremost children should be treated as equals, and he used this vision as the driving force in his career.

To advocate for children's rights, he wrote books, established newspapers, conducted a weekly radio show and represented youth in juvenile courts.

Esther Hersh and Beryl Chernin, co-chairs of the Holy Blossom Fine Arts Committee, said that their committee chose to display the exhibit in an effort to spread awareness about Korczak and the importance of his career. Hersh added that once she learned about the Vancouver exhibit and its significance, she felt strongly, along with the rest of the committee, that it was extremely worthwhile. "He [Korczak] was an innovator and a visionary and we wanted to bring that to the attention of the community," Hersh said.

Andrzej Krezel, the Polish consul in Toronto, attended the exhibit's opening on Nov. 3. He said it is important to bring Korczak's contributions to education and children's rights to the attention of Canadians. "In Poland, unlike here, Janus Korczak is part of our tradition. He is present in our culture. To us, he is part of the air."

Krezel stressed that it is impossible to advocate for children's rights today, either in our own communities or abroad, without understanding the history of the movement, to which Korczak is inextricably linked.

Lesley Shore, an assistant professor at the Ontario Institute for Studies in Education at the University of Toronto, said one-third of the world's children live in poverty, including 1.4 million Canadian children. Korczak laid the foundation for the advancement of children in the world, she said, and she advocated continuing to work in his footsteps using the strategies he implemented more than 60 years ago. "Through a global vision that respects his beliefs about children and their rights, we can keep the memory of Janus Korczak alive," she said.

The exhibition continues until the end of November. For more information, contact the Holy Blossom Temple office at 416-789-3291 or visit www.holyblossom.org.

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A portion of every ticket sold to "Judy & David's Chanukah Live 2004" goes to support what charity?
(Hint: the answer can be found in their advertisement printed elsewhere in this newspaper!)
All correct answers received by 3 p.m. on Friday, November 26 are eligible. The winning entries will be randomly selected from all correct answers received at *The CJN* offices on Monday, November 29, at 10 a.m. The winners will be notified the same day. Odds of winning depend on the number of entries received.
The CJN will not enter into any correspondence with contestants.
Send your response to: **Judy & David Contest**, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: 416-391-0949.
Employees and family members of The CJN, Burton Auditorium and Al Green Theatre are not eligible to enter.

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On Campus

Kelman educates journalists at Ryerson

By SHELDON KIRSHNER
Staff Reporter

What do Rosie Di Manno, Christie Blatchford, Brian Stewart and Ralph Benmergui have in common?

They're all graduates of Ryerson University's journalism program who have made their mark on Canadian print and broadcast journalism.

"Ryerson is extremely important to Canadian journalism, through our role in educating journalists, through our research, through our internship program and through the *Ryerson Review of Journalism*" said Suanne Kelman, the interim chair of Ryerson's school of journalism.

A tenured professor who has been on staff since 1993, she has held the position since July, but she is not interested in keeping it for good. "I have fought off all attempts to make me apply for the permanent post," she said.

Kelman, who teaches broadcast journalism, radio and television newscast, advanced broadcast reporting and – sometimes – radio documentary, is quite content to be a teacher.

"What I love is teaching, taking a group of people and helping them learn how to draw out people's stories and tell them," said Kelman, a 55-year-old graduate of the University of Toronto who has worked for the *Globe and Mail* and the Canadian Broadcasting Corporation, and has been a freelance writer.

Her enthusiasm has rubbed off on many of her students, including *CJN* copy editor Daniel Wolgelerenter, who completed Ryerson's two-year journalism program for university graduates in 2000.

"Suanne was tough, but her assessments and criticisms were usually bang-on," he said. "She gave us some basic reporting tips that have stayed with me. And she was pretty funny."

Kelman also enjoys Ryerson because it enables her to pursue interests that were not media concerns until relatively recently – "issues of family life and human relationships, the personal rather than the public sphere. I wish that more working journalists had the time to explore and tell real stories."

A member of Temple Sinai, she was born in Toronto. Her now-retired parents, Jack and Georgia, were travel agents.

Kelman, the wife of Sunnybrook neuroradiologist Dr. Allan J. Fox, launched her career as a freelance writer, broadcaster and researcher after teaching English and African literature in Sierra Leone in 1974 and 1975.

"I lost my faith in the redemptive power of literature in Sierra Leone, and turned to journalism when I came back to Toronto," she said. "I think I was slow to mature. I loved school and took a lot of time to start noticing the more interesting outside world."

Kelman's first job in Toronto was as a producer for CBC radio's *Sunday Morning*. She was there from 1977 to 1984. She then jumped ship to CBC TV's *The Journal*, where she was also a producer.

She recalls those years with relish.

"*Sunday Morning* was an incredible experience, and one that I wish for my students. A great group of people under a genius [Mark Starowicz] looking for new ways of covering the world."

At *The Journal*, she learned a great deal, and still misses its host, the late Barbara Frum.

But after a while, she was no longer willing to fit into a team, and she missed writing.

"I was lucky to find part-time copy editing at the *Globe*, which gave me a base to start freelancing. I loved the work I was able to do.

"The highlights would include a piece on the 100th anniversary of Harbord Collegiate for *Toronto Life*, some fairly gritty work on domestic violence for *Chatelaine* and radio documentaries for [CBC's] *Ideas* and *Sunday Morning*.

"I continue to enjoy radio and magazine work above all other forms, but that's a personal quirk. For people with more patience and flexibility than I possess, television can be a very satisfying medium to work in."

Suanne Kelman

Like many women, Kelman encountered prejudice. "When I started, these were male worlds, not in the sense that no women worked in them, but in that men set the agenda and women tried to behave as much as possible like men," she explained.

"That has changed enormously. There are women in positions of authority, and a different value system."

She declined to be drawn into a discussion about the quality of big city journalism in Canada. But she did say Canada's self-styled national newspapers, the *Globe and Mail* and the *National Post*, are in need of improvement.

"I'd like to see more local coverage. I'd like to see more investigative work. I'd like to see a lot less about Britney Spears and more about local politics.

"I'd also like to see more wide-ranging foreign coverage. I'm always shocked at how much is written about Israel, a nation of less than seven million people, and how little about Indonesia, which has more than 200 million. There are whole areas of the world that we neglect completely."

Having said that, Kelman expressed satisfaction that the Canadian media are doing a better job than governments at setting the day's agenda.

And she likes the detailed stories on social issues the *Globe* and the *Toronto Star* have published of late.

She is also glad that CBC News has become less stuffy and that CTV's national news is far more rigorous than it used to be.

Asked what ails Canadian journalism, Kelman said, "I think journalism everywhere is at risk because news is being treated strictly as a business. I think that government and other institutions are withdrawing from direct communication with the public in favour of letting spinmasters package everything into neat, meaningless parcels of non-information."

As well, she is concerned about the concentration of ownership in the Canadian media.

On Campus

Queen's U Hillel welcomes new director

By FRANCES KRAFT
Staff Reporter

For the first time in many years, Queen's University Hillel has an on-site staff person.

Stu Woolley – a 54-year-old former TV and film writer who worked most recently in accounts receivable management – took over in August from Montreal-based Sheldon Cohen. As director of Queen's Hillel, Woolley serves an estimated 800 students on the Kingston campus, about halfway between Toronto and Montreal.

He is also director of Trent University's Jewish Students Association, with an estimated 75 students, about two and a half hours from Kingston, in Peterborough. Jewish students and residents there are planning a joint fundraiser to raise money for the local synagogue, which suffered flood damage this summer.

A Kingston resident for six years, Woolley moved from Vancouver with his wife Lesly Wade-Woolley and their daughter Eve when Lesly became an education faculty member.

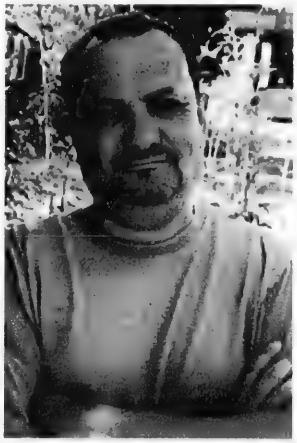
Although he grew up in Jewish areas of Montreal (Snowdon and St. Laurent), Woolley said that the 1,000 or so Kingston Jews are no less Jewish than their counterparts in larger communities, and "maybe even more so.

"It's a viable community with expectations of continuity," he said. "It's not in danger of disappearing, however if there aren't a sufficient number of people willing to put their shoulder to the wheel, even in a small way, the community won't function. Coming to Kingston retooled my understanding of myself as a Jew and how a Jewish community functions."

A volunteer at Kingston's annual Hadassah Bazaar and a member of the board of directors of Beth Israel Synagogue, Woolley also chairs the congregation's adult education program and runs its Jewish film series. The synagogue, one of two in town, owns Otterburn House, the 1834 Georgian heritage building next door that serves as Hillel House.

Although Woolley has yet to dig up official statistics, he hears anecdotally that the Jewish student population at Queen's – which "historically was not culturally diverse [but] that is changing" – is increasing every year and that there is a greater "momentum" (evidenced by enthusiasm and numbers) among Jewish students.

Woolley's hiring was prompted in part by an awareness of Queen's Hillel's increasingly dynamic and increasingly sophisticated programming, said Lance Davis, director of National Jewish Campus Life, a division of UIA Federations Canada, created last year as a resource for Canadian campuses. Funding for the position came in part from UIA, and in part from the Kingston Jewish community, he said.



Stu Woolley

Among Woolley's assets, said Davis, is his ability to serve as a bridge to the local community.

"We're growing," said Woolley of Hillel's membership, reflected by its mailing list of 400.

This year's opening barbecue attracted 255 students, and the first of their monthly (sometimes twice monthly) Shabbat dinners drew 145, about 50 more than anyone he spoke to could remember in the past. Thirteen years ago, according to *CJN* files, a similar event had an "unprecedented attendance" of 55.

Woolley would like to see students make more use of Hillel House, which will soon be opening on Wednesday nights for drop-in activities. "We'll open it more often if there's a demand," he said.

Upcoming Hillel events include a Shabbat dinner with Kingston's mayor, Harvey Rosen.

Woolley's philosophy concerning Hillel means "bringing Jewish students together in a way that everybody feels comfortable, in a 'big tent' environment."

The political situation at Queen's does not include the "stress and distress" evident in clashes between pro-Israel and pro-Palestinian factions at campuses like Concordia, York and Simon Fraser, he noted. "Obviously there are strong political feelings on both sides, but so far as I have seen the discourse has been thoroughly Canadian. It's been civil, [and] certainly peaceful... Jewish students and members of the pro-Palestinian organizations all feel we don't want to go down the road of York or Concordia. There seems to be a desire to keep the 'skirmishes' [such as op-ed pieces in the campus paper] from becoming overly politicized."

Professor Ruth R. Wisse at Beth Tzedec

Monday, November 15, 2004

At University of Toronto,
(Munk Centre for International Studies, 1 Devonshire Place):

- Public Lecture at Noon:
  "A Yiddish Prophet of the 1930s: The Poetic Vision of Jacob Glatstein"

At Beth Tzedec Congregation, 1700 Bathurst Street:

- Public Lecture at 8:00 p.m:
  "Serious Thoughts on Jewish Humour"

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בית צדק

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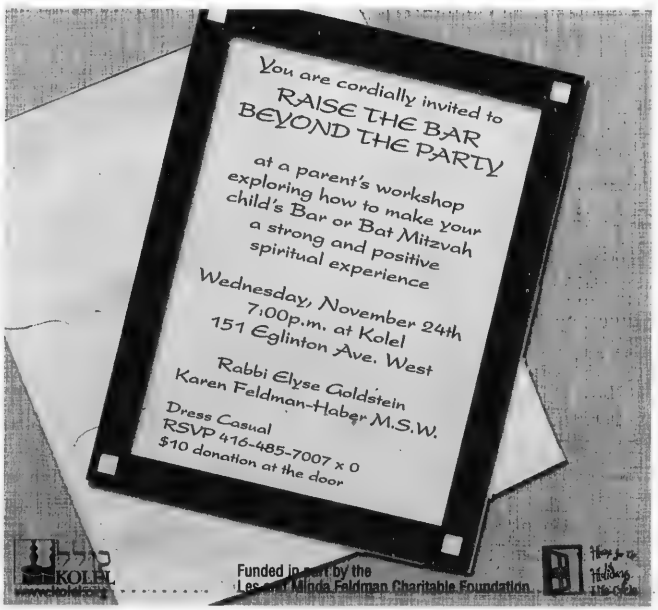
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Ribbon-Cutting Ceremony, Grand Opening, September 12/04: a crowd of 400 people came to see, taste, and inspect

Kensington's sumptuous main floor reception area with working fire

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Kensington has already achieved 40% occupancy.

With some 15 years of experience in retirement lifestyle, in a broad cross-section of roles from recreation to event planning to support services, Community Relations Manager Marlene White has managed and visited many elegant residences, yet even she has to pinch herself at times at Kensington's opulence. "It's almost *too* nice," she says. "But nothing is too good for your own family, so when it came to helping my mother find a retirement residence, there was no choice ... how could I not give her the best? And the amazing part of it is, the prices are comparable with what you'd pay elsewhere."

most comfortable surroundings

40% occupancy within two short months of opening

What greater testimonial than from a member of your own family? No fewer than three members of the Kensington administration have seen their next of kin take up residence here.

White's goal is singular: "To duplicate the freedom of the residents' home environment, enhance their living experience socially and recreationally, and facilitate their access to any type of service they might need."

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Language is the key to fighting anti-Semitism

By BRYAN BORZYKOWSKI
Special to The CJN

In order to combat anti-Semitism, educators must first identify and address anti-Semitic language, says Shulamit Imber, pedagogical director of the International School for Holocaust Studies at Yad Vashem.

During a recent Holocaust Education Week discussion titled "The Language of Anti-Semitism – Challenges to Holocaust Education and Remembrance Today," Imber and Dr. Karen Mock, executive director of the Canadian Race Relations Foundation, spoke at the Beth Tikvah synagogue about the nature of anti-Semitic language and the Holocaust education reforms that Yad Vashem has implemented in Europe.

Imber and Mock said anti-Semitic language is rooted in Holocaust language.

"People say [Israeli Prime Minister Ariel] Sharon is like Hitler," said Imber. "Anti-Semitism takes a lot of Holocaust language and this is very frightening."

The language of the Holocaust has been appropriated, said Mock. "When we speak of the Holocaust, the appropriation of language is that 'you have your Holocaust' and 'we have our Holocaust.'"

Imber said many countries don't understand that anti-Semitism isn't just words, but a threat to democracy.

"Not only is it the business of Jews to deal with anti-Semitism, we have to find allies and explain to them that anti-Semitism won't end with Jews. It's a whole system that threatens democracy."

Five years ago, Imber and the International School for Holocaust Studies at Yad Vashem decided to try to change perceptions of anti-Semitism by teaching middle school and high school students in Europe about the Holocaust and anti-Semitism.

To help students understand the language of anti-Semitism, Imber showed classes a popular 1930s German children's book, *Poison Mushroom*. During the Nazi regime, this book taught German children that Jews resemble animals and can be identified by their curved noses.

"We bring this to students today because we want to identify the language of anti-Semitism and the methods that were used in the '30s," said Imber. "We have to explain to them what propaganda did and why these books and negative images were accepted by people."

She added that many Germans were influenced by propaganda because they never had a positive image of a Jew and that anti-Semitism is prevalent in the world today because of a lack of positive images of Jews.

Imber told the European students stories of two 13-year-old Jews who faced anti-Semitism in school during the Holocaust era. After telling the stories, she felt the students respond right away.

"The kids immediately felt empathy with the child…" When you bring the human face of the Jew to them, they begin to have a sense of connection and empathy to that child, she said.

Students in France, she added, wanted to meet Jewish students after they learned about anti-Semitism and the Holocaust.

Imber has been promoting Holocaust education internationally. Twenty-seven countries now have Holocaust remembrance days (on Jan. 27). "To fight anti-Semitism, you need allies," she said. "This means we have allies."

While Europe has become more active in Holocaust education, Canada is still lacking the resources to teach Holocaust education effectively, Mock said.

"On the positive side, every province has declared Yom Hashoah an official commemorative day," she said. "The Canadian government has also acknowledged that Yom Hashoah is an official commemorative day, so you do have educators across the country becoming more aware. Regretfully, it's not consistent, so there are very few actual resources."

To help with the shortage of resources, Mock created the Yom Hashoah teacher's guide when she was the national director of the B'nai Brith's League for Human Rights.

Mock used many ideas from the Yad Vashem model of Holocaust education in her guide.

"There's that notion of personalizing the story, of naming names and of making it very real so young people can understand," she said.

CHILDREN OF HOLOCAUST SURVIVORS: A conference for adult children of Holocaust survivors was held recently at Baycrest Centre. "Survivor Families: From Generation to Generation" featured guest speakers Lev Raphael, one of America's earliest second-generation writers, and human rights activist Jeanette Friedman, who is known internationally for her efforts in identifying and supporting the needs of Holocaust survivors and their families. One hundred and sixty conference attendees participated in workshops and found strength in sharing common experiences. From left are Joe Gottdenker, conference sponsor and child Holocaust survivor; Raphael; Paula David, social worker and co-ordinator of the Holocaust Resource Project at Baycrest; and Friedman.

Exploring Nazis' religion

By RON CSILLAG
Staff Reporter

Were the Nazis Christians?

Though Nazi Germany's population was overwhelmingly Christian and Adolf Hitler himself was a baptized, albeit nominal Catholic, the answer to the question is far more complicated than it may seem.

At a Holocaust Education Week event last week, Prof. Doris Bergen, a professor of history at Notre Dame University, broke the question into three parts. Statistically, Germans in the Third Reich and their leaders were Christians; philosophically, there were undeniable links between Nazism and Christianity; and institutionally, the answer is "complex," Bergen told an audience of mainly Christian theology students at Tyndale University College and Seminary in North York.

In 1933, the year Hitler came to power, 97 per cent of Germans were baptized, dues-paying members of recognized churches, mainly Lutheran and other Protestant denominations, and the Roman Catholic church, Bergen noted.

By 1940, there was little drop-off: 95 per cent of Germans still belonged to Christian churches.

"The vast majority viewed themselves as Christian," Bergen said. "And the overwhelming majority of [top] Nazis were Christians."

(Ironically, Bergen pointed out, baptismal records became crucial in defining who was Aryan under the 1935 Nuremberg Laws.)

The Wehrmacht – the German army – employed Christian chaplains, Bergen stated, and the deportation and mass killings of Jews were often halted to mark Christian holidays.

"The perpetrators [of the Holocaust] were steeped in Christian tradition," she said, and putting a spin on Holocaust scholar Elie Wiesel's oft-quoted phrase, she added, "not all Christians were perpetrators but all perpetrators were Christian."

Nazi anti-Semitism, meanwhile, was not a product of Christianity, but there were "uneasy" connections between the two. "The legacy of Christian anti-Semitism was not a direct cause [of Nazi ideology], but it certainly was a necessary factor. Medieval notions of anti-Semitism provided the foundation and [Nazis] built on them."

The Nazis also appropriated Christian symbols, painting Hitler as a saviour and portraying Germany as "resurrected."

Among the most vivid examples of institutional ties between Christianity and Nazism is the agreement, or concordat, Hitler signed with the Vatican just seven months after assuming power.

Under the pact, Nazi Germany recognized and guaranteed freedom of profession and public practice of Catholicism, while the Vatican recognized the legitimacy of the Nazi state.

Bergen also described the so-called German-Christians, a 600,000-strong movement that worked to create "a manly, anti-Semitic, dogmatic Christianity."

An element of Protestantism, the German-Christian movement sought to "Aryanize" Christianity and rid traditional Christianity of all Jewish components.

Though top Nazis, Hitler included, were fascinated by mysticism and the occult, the "reality of the fact is that churches were the only institution [in Nazi Germany] to survive intact, and that was because they maintained an image of being both Nazi and Christian."

But churches were divided. Some theologians and rank-and-file Christians opposed Hitler, their numbers including many Righteous Among the Nations.

On the other hand, Christian churches "were able to coexist with the Nazis."

Bergen conceded her comments could cause disquiet for many Christians. She said there are other examples of churches accommodating evil, such as slavery, and the genocide in Rwanda, "the most Christian country in Africa."

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Holocaust Education Week

Cookbooks created in midst of Ravensbrück horrors

By LEILA SPEISMAN
Staff Reporter

The differences in the concentration camp experiences of men and women are often ignored, charged Rochelle Saidel, senior scientific researcher at the Center for the Study of Women and Gender at the University of Sao Paulo and founder and executive director of the Remember The Women Institute.

Her recent publication, *The Jewish Women of Ravensbrück Concentration Camp* (University of Wisconsin Press) deals with the unique experiences of women in what was supposed to be merely a slave labour camp. In fact, near the end of the war, the Germans built a gas chamber there. Work was brutal, conditions got steadily worse and medical experimentation was carried on.

Saidel was speaking at Beth Sholom Synagogue, as part of the 24th annual Holocaust Education Week. The event was sponsored by the synagogue and UJA Federation Women's Campaign and Advocacy.

Ravensbrück, she said, was supposedly for female political prisoners, such as anti-Nazi dissidents; those in the resistance; asocials, as the Nazis called them, such as prostitutes, homosexuals and Gypsies; Jehovah's Witnesses; or prisoners of war. Each category wore a different coloured triangle.

There were also, she said, some "special prisoners," incarcerated as hostages because they were related to an important person on the Allied side.

Some of the women, Saidel said, were undoubtedly Jews who nobody knew were Jews, and had been posing as non-Jews. However, she said, of the 132,000 women who passed through Ravensbrück, some 20 per cent were Jewish, there simply because they were Jews.

Focusing on Ravensbrück, because it was the only camp created especially for women, Saidel said that there were both positive and negative aspects to the female experiences in concentration camps.

Women, whose sphere at that time was mostly in the home, had experience in taking care of food, sharing and nurturing, skills that helped make life a little more bearable. Unlike male prisoners, she said, they gave one another small gifts to raise their spirits. One survivor told Saidel that her most precious possession was an album, made out of purloined paper and string, in which everyone had written a message in her own language.

Women, men experienced concentration camp life differently

They wrote and talked about recipes and food as a way of remembering their homes, and in hope of having one once again. Cookbooks, full of shared recipes and culinary advice, were created. They confided in each other their fear that they would not be able to get pregnant after they were freed.

Then there was the other side of the coin.

Women in those days, especially Orthodox ones, were "raised to be modest," Saidel said. "It was excruciating to be forced to be naked in front of men. Even worse, they had never before seen their mothers naked."

While most stopped menstruating during their incarceration, some didn't. There was no paper or any other supplies to keep clean. Pregnancies were aborted, or the newborns killed. There was forced sterilization of both Jews and Gypsies.

Even though women are generally physically weaker than men, they were forced to do the same work as men, from operating huge rollers to pave roads to carrying heavy bales of carpets or clothing.

Some got supposedly lighter work at the Siemens Electrical company, making parts for war machinery. This was not for compassionate reasons, Saidel stressed – it was simply because their smaller fingers could make the more delicate rocket parts.

Rape, by drunken SS men and later occasionally by the Russian liberators, was not uncommon, although, she noted, "it always happened to someone else, never to [the survivor who was talking to me]."

Saidel was told about bordellos, run by former prostitutes who had been arrested for "asocial behaviour." Their clients, by the way, were not. Some of the prisoners had prostitution as their jobs. They were sent to the men's camps, where certain male prisoners had access to them.

Saidel said that while male homosexuals were imprisoned for their behaviour, under an 1871 German law forbidding it, lesbians were not.

She believes that there must have been nurturing lesbian relationships at Ravensbrück, but there are no first- or second- person accounts.

At the end of the war, Saidel said, several thousand of the surviving women were taken for treatment to Sweden.

Jewish Book Fair

Richler's widow approved biographer's warts-and-all portrait

BY BILL GLADSTONE
Special to The CJN

Reporter talked with 150 people for the project

When Michael Posner began his oral biography of Mordecai Richler, his plan was to assemble a collection of entertaining anecdotes about the legendary Montreal writer, but he soon realized that psychological insights about Richler would produce a more revealing portrait.

"When I began to do the interviews, I thought, 'This could be more than just anecdotes – it could aim at a certain level of analysis by those who knew him best,'" Posner told *The CJN* before his recent appearance at the Jewish Book Fair. "If it was only anecdotes, I think it would have been a little less interesting."

The *Globe and Mail* arts reporter eventually spoke with 150 "extraordinary" people for the project, including Florence Richler and the five Richler children. The novelist's widow had generously given him her blessing for the book. "You've got to do a warts-and-all portrait, and anything less than that does no service," Posner said. "I think Florence recognized that and she said, 'Go ahead.' I think I was really fortunate."

Published earlier this year, *The Last Honest Man: Mordecai Richler, An Oral Biography* (McClelland and Stewart) has garnered critical acclaim for its multifaceted portrait of Richler that reveals both his public and private sides and highlights his endearing qualities but does not whitewash his flaws.

Clearly Richler had a dark side, as evidenced by his decades-long avoidance of his mother and brother, heavy drinking and rare instances of unfriendly behaviour. But the scales are easily tipped in the opposite direction by revelations of his many good deeds, his essentially kind and gentle nature and, of course, his outstanding literary talent and sterling wit. (Regarding his brief first marriage to a wife who later took a marked turn in life, he once remarked, "How bad a husband could I have been if she became a Buddhist nun?")

What emerges is a strong and compellingly readable portrait that should prove of immense value to future biographers as well as fans of this larger-than-life literary figure whose satirical swipes at Jewish crassness were as famous as his stinging jabs at Quebec separatists.

It was precisely because of his willingness to step into Canada's fractious unity debate that Richler was embraced as a beloved national icon across Canada, Posner found. "I was really struck by the enormous outpouring of grief after his death from ordinary Canadians, many of whom I suspect may never have read a Mordecai novel," he said. "We lost Timothy Findley a few years ago and Robertson Davies a few years before that, and Carol Shields more recently, and there were wonderful tributes and eulogies for each of them, but somehow the grief for Mordecai Richler surpassed all that.

"I think somehow it was not the novels [that magnified Richler's popular appeal] but the journalism and the political courage he demonstrated by taking on Quebec nationalism."

Richler's characteristic impulse to unmask hypocrisy wherever he found it was not a quality he acquired late in life, according to the Winnipeg-born Posner, who once shook Richler's hand as a student at the University of Manitoba in the mid-'60s.

"There's a real pattern. It doesn't come to him late in life. It was his instinct. That was the man."

As some of the anecdotes demonstrate, Richler could sometimes be "moralistic and judgmental" with his close friends, Posner said. "He had flaws, but I emerged with more respect for his work ethic. And to be fair, the moralism was tempered by his marvellous sense of humour."

Although he knew it was risky, Posner forwarded a copy of the manuscript to Florence Richler as a courtesy. She later phoned with a few corrections and told him she found the book "very fair and balanced."

"That's as much as I could hope for," he said.

Posner, a former managing editor of the *Financial Times* and former Washington correspondent for *Maclean's*, said that the Richler project was fun from start to end, except for the task of transcribing the taped interviews and the difficult duty of cutting more than 50 manuscript pages before publication.

Are there still areas of Richler's life that will likely reap more new material for future biographers?

"The relationship with the mother – that will be worth probing more. There are some private letters that are still off limits to researchers and some, I imagine, were sent from her to Mordecai and from Mordecai to her. Some, I imagine, are less than totally flattering."

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גידי קורן וחברים

שרון והתנתקות

אי אפשר שלא להעריך את שרון על ההתנהלות שלו בעניין היציאה מעזה. נגד המתנחלים, נגד האספסוף של מרכז הליכוד, נגד נתניהו ולבנת, שני אופורטיניטים שנבחו ונבחו, אך זחלו כמו תולעים להצביע בעד ההפרדה כדי לא להפסיד את הכיסא והחולוו. נגד כל אלה המשיך שרון כשהוא מפוקפק על התחלף והמטרה. קשה להאמין שאיש שמאל, או לצורך העניין כל מנהיג אחר, יכול להוציא את ישראל מעזה ומהגדה. בכותרת של טורונטו סטאר צוטט שרון אומר שללא ההפרדה יהפכו היהודים למיעוט בארצם. ממש משפט של השמאל. כשדברים כאלה מושמעים ממנהיג הליכוד-אז יש סיכוי. במרכז הליכוד אומרים ששרון הוא בכלל מפאיניק, עובדה שבלשכתו תלויה תמונת בן גוריון ולא תמונתו של ז'אבוטינסקי. ואולי פנינו המוסתרות של איש אדמה, החקלאי מכפר מלל, מתגלות עכשיו! אם זה נכון-אז יש סיכוי. אבל שישאר בינינו.

ערפאת

חסר היה לישראל שערפאת ימות במוקטעה, וכל העולם יטען שחוסר גישה לטיפול רפואי הרג אותו. קשה לדעת מה יהיה אחרי ערפאת, אך המחשבה שיהיה יותר טוב לא בהכרח נכונה, כי אין לישראל שום שליטה על סוג המנהיגות שיבוא במקומו. אם שרון ימשיך להיות פראגמטי, סביר להניח שיראה לתת צ'אנס להתנהגה החדשה. אבל יש אפשרות אחת שלא נידונה בכלל בשום מקום, והיא שערפאת יתאושש ויחזור לעוד כמה שנות מוקטעה. לעומת מה שהאיש הזה כבר שרד בחיינו-מה זה כבר מחלה אנושה? אבל שישאר בינינו.

ד'יבת הארץ

הזדמן לי השבוע לשמוע שיחה בין ישראלי ששוהה בטורונטו שנים רבות לבין אישה שחיה בארץ. אמר לה הישראלי שלדעתו ישראל הפכה למקום נורא, והוא שָטח את הטענה: "מה עשיתם לארץ הזאת, והיא כל כך רחוקה מהחלום שחיו לנו". ענתה לו האישה בדמעות שלו הוא ורבים שכמותו היו נשארים בארץ-יתכן שאפשר היה למנוע את ההידרדרות.

אם יש משהו שעושה אותי חולה ממש זה ישראלים שבחרו לחיות כאן, אך בגלגול עיניים ובהתחסדות אומרים "מה עשו לנו מהארץ הנפלאה שהיתה שם". קודם כל-אם היא היתה לכם כל כך נפלאה-לא הייתם נמצאים כאן. ישראל לא היתה נפלאה אף פעם. מימיה הראשונים של ההסתדרות היו שחיתויות. אפשר למנות מליון דברים עקומים שהיו שם. אבל כל זה ממש לא חשוב; זה תביעת היחיד שיש לרבים מאיתנו, יש שם דברים נפלאים ויש שם דברים קשים. זכותכם לחיות איפה שאתם רוצים, אבל אין לכם זכות להוציא את דיבת הארץ. שמעתי אפילו ישראלי אחד שטען שהוא נמצא פה" בגלל שלטון הליכוד", כשכל העולם יודע שהוא נמצא כאן כי חיפה לו הזדמנות כלכלית מצויינת שהפכה אותו לאיש עשיר.

הצורך הזה של אנשים לרמות את עצמם מעיד על מצוקתם הפנימית על שאינם נמצאים "שם". המצוקה הזאת נמצאת אצל כולנו בצורה זו או אחרת. אצל רבים-זו תחושת האשמה על כך שאינו נמצאים ליד הוריהו הזקנים שזקוקים לנו, בזמן שהם חיו לצידינו כשחיינו צריכים אותם. אבל כשהרגשות האלה מתערבבים בשקר של "מה עשיתם לארץ שלנו"- משתקף דרכן לדעתי ישראלי מכוער ביותר. בואו נישמר מהוצאת דיבה. יש שם דברים נפלאים ויש שם דברים קשים, וחיים של אלה שנמצאים שם קשים מספיק ולא צריך להוסיף את הלחץ השטותי והמתנשא הזה. אבל שישאר בינינו.

Coast to Coast

Kosher poultry strike entering third month

By DAVID LAZARUS
Staff Reporter

MONTREAL – An almost two-month-old strike at the Jewish community's sole kosher chicken supplier, Marvid (Volailles), has resulted in continued uncertainty over the poultry supply despite recent efforts to make up for the shortage.

"It's been very difficult," said Avi Brook, owner of the Cote St. Luc Kosher Meat Market. "We don't have enough."

The strike by about 100 poultry workers at the northeast-end plant began Sept. 13, just prior to the start of the High Holy Days, and there is no sign of its letting up.

The strikers, members of the Confédération des syndicats nationaux (CSN), are seeking improved working conditions and wages.

Brook, whose family has owned the butcher shop for 50 years, was forced to tell customers during the holidays, and occasionally since then, that he had no chickens left. "I turned customers away."

In a rare move last week, the city's main kosher certification body, the Jewish Community Council of Montreal, or Vaad Ha'ir, began to allow suppliers from outside Montreal – most prominently the U.S-based Empire Kosher Poultry – to bring kosher chickens into the city as a way to cope with the shortage.

Normally, the Vaad forbids the importation of kosher meats other than its own to its MK-certified butcher shops and grocery stores, which risk losing their hechsher if they do not comply.

"We have allowed establishments under our supervision to bring in chickens from outside Montreal, provided their kosher certification is approved by ourselves," said Vaad executive director Rabbi Saul Emanuel.

"Marvid continues to supply the market. There were some shortages on certain days, but the situation is now improved," Rabbi Emanuel said.

Murray Steinberg, a local agent for Toronto-based Chai Poultry, is refusing to agree to the Vaad's offer, since it is his understanding that it will end once the strike does or even earlier.

"It would cost me too much to do it that way," said Murray, who imports frozen Chai products for local Costcos and for kosher establishments not under the MK.

"What I would really like to see is a free and open market," he told *The CJN*.

Moshe Friedman, Marvid's owner and president, said additional poultry supplied by Empire would bring the supply back up to 100 per cent from the current 75, but declined to be quoted on any other issue related to Marvid's problems unless he could vet the article first.

Brook said the importing of meat from the United States would only work as a stopgap measure. "They'll come from the U.S., but you can be sure they won't come more than once a week. There will be no way to get [a new supply] on a daily basis.

"It will work for a short period, but this is not a solution."

Prior to the strike, Brook said, his store sold about 400 chickens a week, which was reduced to 240 after the labour troubles began and before Empire began to ship in poultry. Marvid processed about 20,000 chickens weekly before the strike.

Because it's a union shop, Marvid has tried to cope with its reduced production by bringing in volunteer workers, but that has not fully made up for the absence of its regular workers.

The CSN, in a claim before the provincial labour commission, characterized the volunteers as replacement workers.

Marvid's lawyer, Joel Weitzman, told *The CJN* that according to his sources, he expected the commission to rule that the volunteer workers have indeed been volunteers, not strikebreakers. Marvid is also seeking an injunction in Quebec Superior Court challenging the number of picketers and their location around the plant, Weitzman said.

Brook said he hopes the strike ends soon because in his opinion, it could threaten Marvid's survival as a business.

Rabbi Reuben Poupko, a longtime critic of the Vaad's banning of imported kosher meat, said he hopes the relaxation of the rule during the strike will become permanent.

"I hope they will finally embrace the realities of the marketplace."

SHUL VISIT

Following *The CJN* story in mid-October about the Jewish community in Owen Sound, some players on the Hillcrest Atom 'A' team, with thanks to Lorne Rich of Kornblum's Department Store in Owen Sound, visited the Beth Ezekiel Synagogue in Owen Sound while playing there on a weekend tournament. From left, Ryan Cohen, Michael Warsh, Mitchell Chippin, Jeremy Korb and Kyle Seigal.

In Memoriam

LISA-ANN LAUREN POSLUNS ז"ל

Our Daughter, Our Sister, Our Aunt, Our Friend

March 30, 1964 – November 2, 2002
17 Nisan 5724 – 28 Mar Cheshvan 5763

REMEMBERING TWO YEARS LATER...REMEMBERING YOU...
WE WILL NEVER FORGET

"Wherever people gather, her deeds will speak her praise."

BOOK OF PROVERBS

Our darling Lisa, it's been two years since your life was tragically taken on that terrible night in November, and yet we remain in shock and are still filled with grief and sorrow, are still in disbelief and horror over what a monstrous being did to you. Your beautiful spirit guides us still; your kind and loving heart continues to surround us and helps us in our effort to go on living. But living without you has been so hard, Lis, so very, very painful and hard. There have been many dark mornings, afternoons, and nights, many sad holidays, many difficult times. We miss you so deeply. There is such profound pain surrounding your death. Its neverendingness is intolerable. Only by remembering the great joy you brought to everyone whose life you touched, your countless kind deeds and thoughtful caring ways, your love of life, your positive attitude, your integrity and honest hard work, your sense of fair play and loyalty, your grace and courage, your fun-loving spirit, and your everlasting sunshine smile and laughter, are we able to go on.

You were such good company and you brought so much comfort, enjoyment, and happiness to all of us, but most especially to our mom. There are no words to describe how she longs for you every minute of every day, and the pain and devastation that losing you has brought to her...has brought to all of us. We will never understand how someone could be so vicious and evil to have savagely attacked you and ended your life in this way. Who and what will prevent this from happening again to another innocent and vulnerable human being?

How many more parents will have to bury a daughter or son because a community has failed to protect them from the monsters who freely walk our streets? How many more hearts and families does this community want to see broken?

We pray to God to give us strength and to continue to watch over, protect, and bless your precious, gentle soul. We pray that your pain is now softened, and that you know our love for you is endless and our thoughts are always with you. You are still, and will always be, an essential and enormously cherished part of our family and of each of our lives. Without you, our family can never be whole again; there is a gaping space among us that can never be filled. You are still, and will always be, our shining star and beacon in the night. If only, if only, if only...

Lis, we love you and miss you always and forever.

Love, Mom, Steve, Kim, Jeff, Helen, your loving nieces and nephew, dear family, and devoted friends and colleagues.

Canada will not waver in its support of Israel: Martin

Continued from page 1

Hershell Ezrin, CIJA's chief executive officer, estimated that from 150 to 160 parliamentarians – MPs and senators – attended the dinner and said he thought that "there were more members of Parliament involved in our event than in any other event in Ottawa except for the opening of the House."

The dinner was the celebratory culmination of a two-day conference in Ottawa called Democracy in Action.

The conference was effectively the launch of CIJA, the Jewish community's national umbrella advocacy and educational agency formed earlier in the year.

Hundreds of participants were part of the large contingent that participated in the two-day conference.

Coming from across Canada, the participants, including members of the CIJA-Public Affairs Committee, an independent membership-based organization promoting involvement in the Canadian democratic process, descended on the nation's capital for hands-on training in the fundamentals of participatory democracy and political activism. The conference included meetings with members of parliament and government officials, a reception with Israel's ambassador to Canada, Alan Baker, and an address by noted British historian Sir Martin Gilbert.

Speakers at the parliamentary dinner emphasized the common democratic values shared by Canada and Israel.

Marc Gold, left, national chair of the Canada Israel Committee, greets former Newfoundland premier Brian Tobin.

Harper referred to the Jewish state as a "model of democratic engagement" in which the "values of democracy are defended heroically every single day."

The dinner featured a special tribute to former Quebec premier Lucien Bouchard, former Ontario premiers Mike Harris and Bob Rae, and former Newfoundland premier Brian Tobin. The former provincial premiers were honoured and recognized by CIJA "for their steadfast support for Israel and enduring friendship to the Jewish community."

Steven Cummings, co-chair of CIJA, said that "these were two extraordinary days in which the Jewish community came of age in engaging as Canadians in the political process. It is imperative for the community to be involved in order to ensure the quality of life for themselves and all Canadians."

Rabbi Reuven P. Bulka invokes the *Hamotzi* over the challah at the outset of dinner. [Peter Waiser photos]

In his keynote address, journalist and CBC broadcaster Rex Murphy stated that "the fact that the goals and ideals of democracy are maintained in Israel is a beacon in itself."

He expressed amazement at the seeming ease with which any catastrophe in the world can be blamed on Israel. "This is all code for a real old story that every person in this room knows better than I."

According to Ezrin, the purpose of the conference was three-fold: to explain to participants about the new advocacy structure of CIJA; to establish new relationships with parliamentarians; and to communicate issues of concern and interest to the Jewish community. "I think we were able to have an impact in all of those areas," he said.

CIJA co-chair Brent Belzberg enthused over the broad community participation in the conference. "The Jewish community through CIJA was able to communicate one on one with politicians throughout the day and 550 people from across the country were given that opportunity. Our politicians were available, beyond that which anyone might have expected."

Lawrence Hart, national president of Maccabi Canada and the chair of the community relations committee of the Canada Israel Committee was "impressed with the enormous scope and depth of the conference," which he said "eloquently demonstrated the community's commitment to and involvement in the political process of our country."

Georganne Burke, a CIJA-PAC member from Toronto, was part of the 25-person group that met with the New Democratic Party parliamentary caucus during the weekend. She said the exchange with the MPs was civil and very instructive. "I believe very strongly in grassroots politics," she told *The CJN*. "What I saw in Ottawa was the beginning of a real grassroots political effort in the community. I loved seeing regular people getting out and talking to their parliamentarians."

CIJA oversees advocacy and educational initiatives for its constituent organizations: Canadian Jewish Congress, Canada-Israel Committee, Quebec Israel Committee and National Jewish Campus Life. CIJA is supported through the United Israel Appeal Federated Communities by federations and regional communities across Canada.

With files from CJN *staff.*

CYBER-BULLYING

An old problem goes hi-tech

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AIDS a human rights issue, UN special envoy says

By MARTIN ZEILIG
Special to The CJN

WINNIPEG — Canada needs a museum of human rights and the children of the late Israel Asper are doing his memory proud by continuing his efforts to have one built in Winnipeg, Stephen Lewis says.

"We have a personal responsibility to the world community. A museum of human rights will flourish here," Lewis, the UN secretary general's special envoy for HIV/AIDS in Africa and a former Canadian ambassador to the United Nations, told some 300 people at the Jewish Historical Society of Western Canada's Double Chai Gala Banquet.

The event, marking the society's 36th anniversary, was held Oct. 31 at Winnipeg's Etz Chayim Synagogue.

Lewis, who once served as deputy director of UNICEF and as leader of the Ontario New Democratic Party, devoted his keyote address to "Canada's role in addressing human rights violations on the global stage."

"The agenda of Canada and human rights was always seen as political," he said, pointing to this country's stand on human rights abuses in such places as Chile, El Salvador and Guatemala, as well as its position against the former apartheid regime in South Africa.

"We still see the issue in a political sense."

But Canada has also violated human rights in the past, he noted.

"This country has had a dreadful record on aboriginal human rights," said Lewis, citing the imposition of the War Measures Act by former prime minister Pierre Trudeau during the October Crisis in 1970 as another black mark.

"You can't be an exponent of human rights if you don't preserve them in your own land."

But talk of human rights is academic when whole countries are being devastated by the scourge of AIDS, said Lewis, who had returned to North America from Africa the previous day.

To illustrate the AIDS problem, he described a series of council homes he visited in Malawi for 700 children who had lost their parents to the disease.

"There were 75 grandmothers, all in their late 60s to 80s, looking after the kids. They were desperately hungry and the children were in tatters," he said.

"The world has gone mad in 2004. A corner of the planet is caught in a ferocious pandemic and the world replies with passivity," said Lewis, noting that there are 14 million orphans in sub-Saharan Africa because of AIDS.

"The grandparents bury their children and look after their grandchildren," It's painful to see how they're struggling. I came away thinking 'What's all this talk about human rights?' Rights are being destroyed right across the board in daily survival."

He said UN conventions on the rights of women and children are meaningless because of AIDS.

"Human rights has to deal with the decimation of the human family," said Lewis, adding that India and Russia also have huge numbers of people infected with HIV/AIDS.

He said the Millennium Development Goals, agreed to by all 191 UN member states in 2000, are elusive for most nations in the world.

The goals, which are supposed to be achieved by 2015, are to eradicate extreme poverty and hunger, achieve universal primary education, promote gender equality and empower women, reduce child mortality, improve maternal health, and combat HIV/AIDS, malaria and other diseases.

"It's almost Darwinian the way women are infected with AIDS," Lewis said.

He noted that $25 billion – a small amount compared to the $200 billion spent on the wars in Afghanistan and Iraq, or total worldwide military expenditures – would go a long way toward helping people with HIV/AIDS and other preventable diseases.

"People love Canada. A voice like Canada's is desperately needed," Lewis said. "Human rights is not merely voting, ethnicity and social justice. It's also a matter of health, education and poverty reduction."

SING A SONG: Beit Rayim Synagogue's choir recently performed at Lansing Retirement Home in Toronto.

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Bin Laden apologia aired on CBC

According to Reports

By PAUL MICHAELS

The videotape of Osama bin Laden that was broadcast Oct. 29 on Al-Jazeera, in which he admitted responsibility for the attacks of Sept. 11, 2001, has produced a few astounding reactions. Writing on the eve of the U.S. presidential election, Margaret Wente in the *Globe and Mail* ("Forget it, Jake: It's the West Coast," Nov. 2) reflected on the peculiar political mood she has found in British Columbia. Some people there, she wrote, think Osama sounded like a reasonable man the other day. Why not reach out a hand to find some common ground?"

That view was expressed by Eric Margolis, contributing foreign editor to the *Toronto Sun*, in an Oct. 29 interview with Peter Mansbridge on CBC's *The National*.

Margolis remarked on bin Laden's "more modulated tone, less rhetorical, more negotiating… it seems almost like an olive branch or a more conciliatory tone than he usually makes, saying 'Stop attacking us, we'll stop attacking you… It's what you're doing in the Middle East that has caused us to react. We are not your enemies.'"

Having put bin Laden's remarks in what might be called a Canadian context (while failing to mention that this country is Number 5 on Al Qaeda's hit list) Margolis concluded: "This is a more moderate bin Laden than we've heard in the past."

Mansbridge asked, "And why would that be? Why would he feel more moderate now?"

Margolis replied: "Because he feels that perhaps with a new American president coming in that there will be a change of American policy in the Middle East. However, he has said in the past that there's very little difference between the parties, the mainstream parties, the mainstream candidates."

So which is it? Is bin Laden prepared to extend an "olive branch" to the Americans because he favours the Democrats over the Republicans? Did he really care who would win the U.S. presidency?

Mansbridge did remind Margolis that bin Laden said "whether it's Kerry or Bush won't make any difference to your security."

Margolis agreed, but argued that bin Laden "has often said in the past that the Republican and Democratic parties are completely in the thrall of various interest groups… the only way he can change American policy is by appealing directly to the American public, and [that] the only thing the American public understands in this case is financial pain. That's why he's made a point of attacking financial targets and causing huge financial damage to the U.S. as he mentioned [in the tape]."

What Margolis omitted to say was that bin Laden has accused "the Jews" of taking control of the U.S. economy and the media "and they now control all aspects of your life," (as he wrote in his "Letter to the American People," carried in full in the *Observer*, Nov. 24, 2002).

Margolis is often highly critical of the United States, and his columns are sometimes tinged with conspiracy theories. But with this apologia for bin Laden, Margolis has reached a new low.

Margolis has, in effect, joined the chorus that blames the United States itself for the terrorist acts of 9/11.

His refusal to acknowledge bin Laden's evil was brazen, even shocking. But we have seen such expressions of abject appeasement in the face of evil before.

Let us be clear: bin Laden is not fighting for liberal democracy or a more just economic order. Indeed he has repeatedly complained that the United States is robbing his people of their wealth. He wants to impose a strict Islamic theocracy on us all – what the writer Christopher Hitchens has termed a "vicious theocratic fascism."

"Only a complete moral idiot can believe for an instant that [in fighting bin Laden] we are fighting against the wretched of the earth," is how Hitchens once put it in his inimitable but – in this case – necessary bluntness (*Boston Globe*, Aug. 9, 2002).

Paul Michaels is communications director for the Canada-Israel Committee.

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2004 MUNICIPAL ELECTION

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Who can vote?

You may vote in the municipal election if on voting day, November 25, 2004, you are:

- a resident in Ward 5 in the City of Vaughan; or
- the owner or tenant of property in the City of Vaughan or the spouse or same-sex partner of such owner or tenant.
- a Canadian Citizen; and
- at least 18 years of age; and
- not prohibited from voting by law

For further information please contact the Clerk's Department at 905-832-8504.

YOUR VOTE COUNTS!

First published: November 4, 2004

John D. Leach
City Clerk and Returning Officer, City of Vaughan

Watch for notices in the local papers and the City of Vaughan website www.vaughan.ca for more information on the 2004 Ward 5 By-Election

New shaliach wants 'to spread love of Zionism and Israel'

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Jonny Cline, the new executive director of the Winnipeg Zionist Initiative (WZI), sees himself as an educational resource.

"My aim is to spread the love of Zionism and Israel throughout the Jewish community," he said in an interview. "The role of the WZI in the community is changing. We are at a different stage in the life of the community. Liat [Arieh, his predecessor] and I have different skills. I am not going to try to do what she did. I am ready to take the WZI to the next level."

The three-year-old Winnipeg Zionist Initiative was one of the many initiatives begun by the late businessman and philanthropist Israel Asper. Arieh, its first executive director, built the organization from scratch, forming student and adult branches, a media watchdog group and a pro-Israel university newspaper, as well as bringing in high profile pro-Israel speakers in conjunction with the Asper Foundation.

Arieh and her family returned to Israel in May. Cline and his family arrived in Winnipeg in late August.

The new shaliach is originally from Manchester, England. His family, he says, has been in England for several generations. His father is a businessman, his mother an optician.

Cline grew up in the Bnei Akiva movement. As a teenager, he was a teacher at the North Manchester Jewish Teenage Centre. He has also served as national chair of the National Jewish Youth Assembly of Great Britain and Ireland, and served as a consultant for the Glasgow Jewish Teenage Centre.

At 18, he went to Israel for the first time under the auspices of Bnei Akiva's Hachshara program. "After three months, I called home and told my parents that I was staying in Israel," Cline said.

He enlisted in the Israel Defence Forces, serving in the Nahal Brigade. After army duty, he enrolled in Bar Ilan University. On graduation in 2000, with a degree in psychology, he went to work in the high tech sector for a year or so.

"While a career in high tech looked promising," Cline said, "I was dissatisfied. I felt empty. I took six months off and then decided to go to work in the public sector."

From August 2001 to January 2002, Cline was the official spokesperson for the West Bank town of Ariel. He heaps praise on Ariel's longtime mayor, Ron Nachman.

"Ron is a visionary who backs up his words with deeds," Cline says. "Twenty years ago, there were just 40 families in Ariel. Ron envisaged what Ariel has become. He even determined where the main institutions would be built. He has built a beautiful city."

From January 2002 to last April, Cline served as regional youth co-ordinator and project manager for the Shomron Regional Council.

The Winnipeg posting is his first career stop in North America. In his new role, he said, one of his first projects will be to create a new interactive Web portal that provides information on services and programs.

"I will also be taking the lead on all programs related to Israel," he added.

He is looking forward to working closely with the Jewish Federation of Winnipeg, although the WZI remains independent of the federation.

"I love Canada," Cline said. "Here, just like in Israel, you can be who you are."

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After Arafat, Gaza could become more of a tinderbox

By DANNY RUBINSTEIN
Ha'aretz Daily Newspaper Ltd.

Analysis

One of the last instructions that Palestinian Authority President Yasser Arafat gave from his sickbed as he was leaving for Paris was to the chair of the Palestinian Legislative Council, Ruhi Fatuh, asking him to attempt an immediate reconciliation between Rashid Abu Shabak, head of the PA's preventive security services in Gaza, and Mussa Arafat, head of public security and military intelligence in the Strip. The two did, in fact, meet last weekend for a kind of reconciliation. But many doubt whether it was of much value.

A Palestinian carries a rocket propelled grenade launcher. A photo of his mentor, Yasser Arafat, is behind him. [RNS/Reuters photo]

At the same time, one of the first acts of Palestinian Prime Minister Ahmed Queria – after he received operational powers – was to leave on Saturday for Gaza to meet with representatives of the various factions there, foremost among them Hamas, as well as with the head of the security services.

Arafat's order, and the meetings in Gaza, were carried out in light of the great fear of members of the Palestinian leadership that in the president's absence, chances are great that Gaza will become the source of trouble. The distress there is well known. It is much greater than in the West Bank. In Gaza, there is terrible unemployment, egregious poverty and widespread destruction of neighbourhoods and agricultural lands in the northern part, in the area of the Jewish settlement of Netzarim, in Khan Yunis and, above all, in Rafah.

Although the opposition groups in Gaza – Hamas and Islamic Jihad – don't have many armed activists, they have very broad public support. In polls taken in Gaza, they have more support there than the Palestinian ruling party, the Fatah movement.

Fatah in Gaza is divided, and the split is expressed in harsh competition between the heads of the security services. Often, they conduct real battles among themselves. They shoot, they murder, they kidnap, they take over offices and headquarters. At their disposal are local gangs: the Al-Aqsa Martyrs Brigade, the Abu Rish Brigade, the Abu Samadana gangs, and the Popular Resistance Committees. Fatah activists in Gaza also have strong feelings of deprivation when it comes to receiving top positions in the institutions of the Palestine Liberation Organization and the PA.

Two of Fatah's founders, who were also Arafat's deputies, Khalil al-Wazir and Salah Khalaf, were from Gaza. They were also both killed in Tunis – al-Wazir in an Israeli attack in 1988, Khalaf in his office in 1991. Arafat himself is from the Al-Kidwa family, which is well-known in Gaza and Khan Yunis. Without the three of them, and mainly, of course, without Arafat, Gaza's relative representation in the Palestinian leadership is quite meagre.

However, the main concern about what will happen in Gaza without the PA president stems from the fact that until now, Arafat served as a balancing factor in the struggle between the heads of the services in Gaza. Without him, major unrest could develop there.

This is not just about a personal quarrel between senior officials, such as Mohammed Dahlan and Mussa Arafat, which can be solved by a meeting over a cup of coffee. This is a serious struggle for power, in which each of the parties has allies and provides services that thousands of families earn their living from. They are competing for positions, for budgets, for profits from the gangs of smugglers in the Rafah tunnels, as well as for the distribution of monetary donations from around the world and for control of economic enterprises and public institutions.

Arafat also served to a large extent as a balancing factor in connection with activities in the West Bank, all PLO institutions, as well as the PA and the Fatah movement. But because of the distress in Gaza, the effect of the quarrels and the competition among its political groups is much more serious.

The outbreak of violent riots in Gaza could also influence Israeli Prime Minister Ariel Sharon's disengagement plan. Riots there will provide ammunition to the plan's opponents, who will certainly try to postpone the withdrawal until it becomes clear who will govern Gaza.

In any case, the problems caused by Arafat's absence are liable to start in Gaza.

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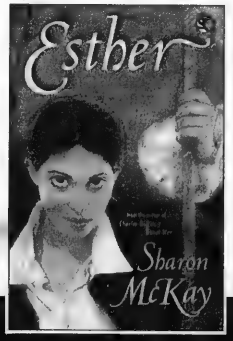

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Knesset vote fraud?

Likud MK Yehiel Hazan will face criminal charges of aggravated forgery, fraud and breach of trust after he allegedly voted twice when the Knesset considered the Emergency Economical program bill in May 2003. The indictment states that after he cast his own electronic vote, Hazan also voted in the place of fellow Likud MK Inbal Gavrieli, who sits next to him but was absent from the plenum at the time.

Barak is back

Ehud Barak announced that he was returning to Israeli politics. "I intend to run for the leadership of the Labor Party and lead it back to power," Israel Radio quoted Barak as telling Shimon Peres, the current Labor chief, last week. Barak, 62, a former prime minister and military chief of staff, withdrew from politics after losing the premiership to Ariel Sharon in 2001. His term in the top office is remembered for Israel's withdrawal from southern Lebanon and for attempts to reach peace deals with Syria and the Palestinian Authority. Detractors accuse Barak of ruining Labor with his governing style.

Brothers in arms

Two Palestinian brothers who planned to carry out a suicide attack turned themselves in to Israeli forces. The military allowed publication Monday of the surrender, saying the would-be terrorists from the Ein Beit Ilma refugee camp in the West Bank cited family pressure as the reason for their change of heart. Israeli security experts say the policy of demolishing terrorists' family homes deters future attacks.

First reading of compensation bill

The Knesset gave preliminary approval to payments for Jews agreeing to evacuate their homes in Gaza and four West Bank settlements. By a 64-44 vote with 9 abstentions, the Knesset passed the first of three votes on compensation packages expected to give hundreds of thousands of dollars to each family of the 8,800 settlers in Gaza and parts of the West Bank. The compensation bill now goes to a legislative committee and must pass two more votes before becoming law.

Carmel Market victims

The three Israelis killed in the Carmel Market bombing last week were Shmuel Levy, 65, from Jaffa, Leah Levin, 64, from Givatayim and Tatiana Ackerman, 32, from Tel Aviv. Many of the 33 people injured in the attack are still in serious condition.

Israeli team scores victory

An Israeli soccer team earned its first victory in a prestigious European tournament. Maccabi Tel Aviv scored an historic 2-1 win over Ajax Amsterdam to notch its first Champions League points.

Files from JTA and Ha'aretz

PA leaders fly to Paris

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Palestinian leaders abruptly cancelled and then rescheduled a trip to Paris on Monday to check on the condition of Yasser Arafat, after Arafat's wife publicly accused them of seeking to "bury alive" the ailing Palestinian Authority chairman, a Palestinian official said Monday.

The former head of the Palestinian National Security, Mohammed Dahlan, said that Prime Minister Ahmed Qureia, Palestinian Liberation Organization Secretary General Mahmoud Abbas and Palestinian Foreign Minister Nabil Sha'ath would leave the West Bank for Jordan on Monday and head to Paris on Tuesday to visit Arafat.

"There is no change of plan. The delegation is going to Paris," said Dahlan.

A senior official said the delegation was expected in Paris Monday night and they would meet senior French officials on Tuesday to discuss Arafat's medical condition.

In what she called "an appeal to the Palestinian people," broadcast live by the pan-Arab network, Suha Arafat accused Palestinian officials on their way to Paris of conspiring to usurp the role her husband has held for four decades as Palestinian leader.

"Let it be known to the honest Palestinian people that a bunch of those who want to inherit are coming to Paris," she screamed in Arabic over the telephone.

"You have to realize the size of the conspiracy. I tell you they are trying to bury Abu Ammar alive," she continued, using Arafat's nom de guerre. "He is all right and he is going home. God is great."

She said she was calling from Arafat's bedside at the French military hospital, where the 75-year-old leader has been in intensive care since last week.

Tayeb Abdel Rahim, a senior Arafat aide, said the trip by the West Bank leaders had been called off to protest her comments. "They are angry with Suha and don't want to go," he said at a news conference in Ramallah.

"What came from Suha doesn't represent our people," he said, accusing Mrs. Arafat of "wanting to destroy the Palestinian leadership's decision and to be the lone decision maker."

Senior Palestinian officials met in Ramallah in an attempt to send a delegation to Paris, despite the opposition of Suha Arafat. Among those meeting are the three leaders whose planned trip was called off at the last moment, following Arafat's wife's outburst.

Palestinian cabinet minister Saeb Erekat said the cabinet and PLO leadership would meet later Monday. "We hope to put this ordeal behind us," he said.

With Arafat clinging to life, Mrs. Arafat has been one of a handful of people to see her husband and has tightly controlled information on his condition. Palestinian officials have grumbled that Mrs. Arafat, who has spent the past three years living in France, has gained too much power.

"It's an absurd situation that Suha is sitting there and deciding when, how and who," deputy Palestinian cabinet minister Sufian Abu Zaida told Army Radio. "This is a woman who hasn't seen her husband for three years. It is bizarre that at the end of his days, his wife decides who enters and who does not."

"Yasser Arafat is not the private property of Suha Arafat," Abu Zaida continued. Abdel Rahim said Arafat "does not belong to a small family but to the entire Palestinian nation."

Sources in the defence establishment believe that Tuesday would be the day on which the Palestinians would ask to disconnect Arafat from life support and announce his death.

Tuesday night marked Lailat al-Kader, the night Muslims believe God revealed the Koran to the prophet Mohammed. The death of the Palestinian leader on that day would, therefore, be symbolic.

The three Palestinian leaders have made intensive efforts to meet French President Jacques Chirac and Foreign Minister Michel Barnier to discuss the situation and make funeral arrangements.

Suha Arafat *[File photo]*

The trio was to first visit the Percy Military Hospital in Paris for first-hand information on Arafat's medical condition. Palestinian sources have admitted in recent days that Arafat's mental state is irreversible. However, there are doubts about his physical condition.

Arafat spent a fifth day in intensive care on Sunday. According to unconfirmed reports, the hospital had pronounced Arafat's death already on Saturday evening.

Earlier Sunday, one of his senior aides, Nabil Abu Rudeineh, denied Arafat was in a coma, after visiting the hospital where the Palestinian leader has been undergoing treatment for more than a week.

But Palestinian Foreign Minister Nabil Sha'ath later told CNN that Arafat was in a "reversible" coma. He denied reports that there was brain or liver damage.

Qureia and Abbas, Arafat's deputy in the Palestine Liberation Organization, have been working together to run Palestinian affairs in Arafat's absence and to prevent chaos and violence should the Palestinian leader die.

Mohammed Dahlan, a former Gaza security chief, arrived in the West Bank from France with a message for the leaders from Arafat's wife, Suha, one of the few people with access to the ailing leader. After nightfall Sunday, Dahlan met with Abbas.

Police inspector general Moshe Karadi said Sunday that the police are preparing with the Israel Defence Forces to safeguard Arafat's funeral. "We do not anticipate anything untoward as a result of Arafat's passing away," Karadi said.

Asked about possible riots during the prayers at Temple Mount following Arafat's death, Karadi said he hopes the worshippers act with restraint and responsibility, as they have been doing so far.

On Sunday, Hamas and Islamic Jihad sources began attacking Abbas and Qureia personally and undermining their legitimacy as leaders of the Palestinian cause. Apparently the groups' real demand is for the immediate formation of a joint leadership representing all the organizations that will make immediate decisions until elections are held in the territories.

A Hamas spokesman said after Qureia's departure that "we must set up a joint national leadership to make decisions until elections are held. What was permitted to Yasser Arafat is forbidden to others and we must not let interested parties in the PA and PLO control Palestinian destiny. Arafat derived his authority from being a symbol, but others don't have that privilege."

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Mysteries multiply over missing monies

By ARNON REGULAR
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — As Yasser Arafat's medical condition has deteriorated, rumours have multiplied concerning funds that were previously under his control and that various elements in the Palstinian Authority (PA) are trying to locate.

Reports have also abounded about a power struggle between Arafat's wife, Suha, and his financial adviser, Mohammed Rashid, who is in Paris.

A conservative estimate of the total sum held by Arafat in various places around the world is about $1 billion (all funds US), largely based on monies that were taken out of the territories and withdrawn from PA accounts between 1995 and 2000.

The International Monetary Fund (IMF) reviewed PA accounts and, in particular, the activity of the Palestinian Commercial Services Co. (PCSC) – Rashid's main agency, which oversaw cement, tobacco and building supplies monopolies. The resulting IMF report suggested that $897.6 million accrued by the PCSC and its offshoots during those years was spirited out of the Palestinian treasury and transferred to mysterious accounts throughout 1999.

All attempts to trace that money have been unsuccessful, but several months after the IMF report was written in mid-2003, a French prosecutor launched an inquiry into suspicions of money-laundering involving accounts belonging to Suha Arafat in France and Switzerland. She claimed the investigation stemmed from information given to the French authorities by "the Sharon government."

The bottom line is that the investigation continued, but its results are not known. The sum discovered in her accounts totalled $11.5 million.

According to the IMF report, *West Bank and Gaza: Economic Performance and Reform under Conflict*, when the PA was hit by a recession at the beginning of the intifadah, particularly after Israel stopped transferring taxes it had collected, about $119 million was returned to the PA's current operating account, but the remaining funds, about $778 million, disappeared.

International officials, especially those from countries that donate funds to the PA, demanded that Arafat return the money to the PA's account, particularly following criticism within the donor countries over lax supervision of the PA's accounts during the Oslo years, and in view of Israel's charge that donations were being used to finance terrorist activity.

The money transferred to mystery accounts is apparently not the only sum that Arafat moved outside the territories. The IMF report explicitly states that the allegedly smuggled sums do not include the PA's income from taxes, of which no record has been found, nor investments that Rashid made exclusively outside the territories. Additional monies that may have gone missing from PA accounts derive from various taxes levied on PA bureaucrats throughout the years.

In the case of the Karin A ship (seized in 2002 on its way to PA territories laden with weapons), at least, it is known that the ship's purchase was handled by the treasurer of the Palestinian security forces, Fuad Shubaki, who is in detention in Jericho, but it is unclear where the millions of dollars came from to buy the weapons in Iran.

Additionally, the money that disappeared does not include the income of the PA monopolies from the beginning of the intifadah to the end of 2003, when they were placed under the Palestine Investment Fund (PIF), which belongs to the PA and is headed by Finance Minister Salam Fayyad.

Rashid served until two weeks ago as a member of the PIF's board of directors and was active on all its committees. Immediately after the news of Arafat's declining health was announced, Rashid resigned from this fund, which consolidates investments he made over the years. The fund was set up at the behest of the donor countries, which demanded sweeping reforms and brought in international accounting firms to audit Rashid's assets.

The fund reported holdings as of December 2003 that were worth $799 million. The sums in the fund are under the ongoing supervision of Fayyad and its board of directors, and cannot be withdrawn without the board's consent.

Other questions concerning assets and monies held by Arafat remain, with respect to accounts that the PLO and Fatah operate separately from other PA accounts. The extent and origins of the money in these accounts have never been fully ascertained.

Holocaust Compensation

In recent negotiations, the German government agreed that Holocaust survivors who had lived under illegality or with a false identity or false papers for a period of 18 months may, if they fulfill other criteria, be eligible for a pension under the Article 2 Fund.

In another amendment to the existing criteria, survivors who were incarcerated in a recognized labor camp in Bulgaria may now be eligible for a pension under the Article 2 Fund and should contact their local office for further details of this amendment to the existing criteria.

Survivors currently receiving a pension from the German Government (under the BEG) are not eligible. Current income will also determine eligibility.

If an application has already been submitted for the Article 2 Fund, it is not necessary to re-apply.

For more information contact:

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Officials from Manitoba build bonds with Israel

By JENNY HAZAN
CJN Israel Bureau

JERUSALEM — Manitoba health officials signed two health-related memorandums of understanding with Israelis during a recent week-long tour of the country.

Among the 90 Manitoba participants on the trip, organized by the Jewish Federation of Manitoba, United Israel Appeal (UIA) Canada and Keren Hayesod, were Deputy Minister of Health Milt Sussman and president of the Winnipeg Regional Health Authority Dr. Brian Postl, as well as leading members of Manitoba's business and Jewish communities.

During the trip, which ended on Sunday, civil servants signed one memorandum related to development of medical emergency simulation technology. Another was signed with an Israeli medical software company.

"They have developed one of the most universal and comprehensive software systems that apply to medical technology, that officials with the Health Department have ever seen," said mission participant Dave Chomiak, Manitoba's former minister of health and current minister of energy, science and technology.

But Chomiak was most interested in his visit to a large wind farm in the Golan Heights.

"They are using [a new kind of] technology on wind farms in Israel," Chomiak said. "That was really the highlight [for me], since we are involved in wind farm technology back home."

This kind of new alliance was the mission's main objective, said tour organizer Bob Freedman, CEO of the Manitoba Jewish Federation. "This mission has not only resulted in a level of goodwill being generated between representatives of Canada and Israel. Some of the professionals we have brought have also discovered business and investment opportunities in Israel."

Freedman, who also organized the first mixed Jewish-Christian, business-oriented mission to Israel from Manitoba in 2002, said the province's Jewish federation is particularly well-positioned to organize trips involving the participation of outsiders to the Jewish community.

"A few years ago, we started reaching out beyond the Jewish community to our non-Jewish friends," he said, adding that whether local political leaders have been Liberal, Conservative or NDP, all have maintained a solid relationship with Manitoba's Jewish community.

He attributes the close relationship partly to the fact that the federation is organized differently from most other federations, in that it is the federation itself that represents the Jewish community, rather than Congress.

"The federation is the face of the Jewish community and this has resulted in the establishment of very good relationships with our political leadership and members of our business community," he said.

But Jewish participant Guy Kroft, a judge in the Manitoba Court of Appeal, said one of the mission's most marked successes is exposing first-time visitors to real life in Israel.

"Most people come [to Israel] expecting that every place is going to be a war zone. Most impressions about what life in Israel is like are totally misguided," Kroft said. "What strikes me is the normalcy with which people here live. People continue on with their day to day living and that's what I like to see the best."

Chomiak observed "more tourists on the street" than there were during his first visit, two years ago. "There also seems to be slightly more hope."

Still, he said, "outside of Israel, there is no comprehension whatsoever, about the terrible pressures that the country is under.

"I have a continuing admiration for the incredible determination and energy of the people of Israel," he said. "The perseverance of the people here is always something inspiring."

Participant Nick Logan, who came to Israel for the first time with his wife Christina, also found Israel inspiring.

"I think I'm starting to understand the success of Israel," said Logan, who runs a successful enterprise in Manitoba, called National Leasing. "There is a lot of volunteer work [being done here]. It really gives me more encouragement to go back to Winnipeg and do a lot more."

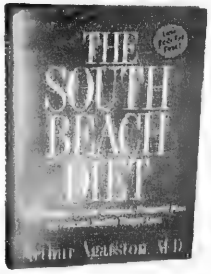
"The people of Israel that we have met have impressed us with their resourcefulness, their ability to see beyond this day and to continue striving to achieve their goals," Christina added.

For Kroft, seeing Israel through the eyes of first-time Christian visitors like Nick and Christina Logan was the most inspiring aspect of the mission.

"It has made for a more interesting tour because they are seeing things for the first time and we're seeing things through somebody else's eyes," he said. "For me, it is one of the big pluses, to see Israel with people who don't necessarily share my view on every issue."

Chomiak agreed. "My first visit was an incredible opportunity, and coming back now, I have seen more incredible opportunities," he said. "We hope to continue our relationship with Israel, and to establish new relations here because there is so much of value and so much energy and determination here that we can utilize back in Canada in a very positive sense.

"I said two years ago that the trip to Israel was life-changing for me, and it has been life-changing once again."



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Jews stay with Democrats in presidential vote

By RON KAMPEAS
Jewish Telegraphic Agency

WASHINGTON — The past four years have seen a defining terrorist attack, a divisive war and a radically different economy, but at the ballot box in the U.S. presidential vote, it seemed, that not much changed.

Election night produced pretty much the same electoral map, pretty much the same angry, polarized nation and pretty much the same anxious obsession with a single state and how it counts its ballots.

And Jews, for their part, voted pretty much the way they did four years ago.

Expectations that Republicans would make inroads into decades of Jewish support for the Democratic Party ran into a wall of Jewish votes for Massachusetts Senator John Kerry, the Democratic candidate.

President George W. Bush's unprecedented closeness to Israel and his reputation for toughness on terrorism did little to shake the traditional 3-1 Jewish break for the Democrats.

Two national exit polls showed Bush gained only slightly more than the 19 per cent of the Jewish vote he scored in 2000: one, from Associated Press, split Kerry-Bush 77 per cent to 23 per cent, while another, from CNN, went 76 per cent to 24 per cent.

A phone survey by pollster Frank Luntz in Florida and Ohio, two battleground states, split the vote 72 per cent to 25 per cent in Kerry's favour, suggesting that the Bush campaign's blitz in those states in the final days might have had a small degree of success.

Luntz's poll also showed a strong Orthodox trend toward Bush, with 69 per cent of Orthodox respondents in Florida and Ohio saying they voted for the president. That conforms with earlier American Jewish Committee polling data.

Despite the unprecedented resources devoted by both campaigns to swaying the Jewish vote, in the end, it was doubtful Jewish voters played a central role in determining the outcome in any of the swing states.

Republican jubilation at Bush's showing – he led the popular vote and apparently won the overall electoral vote, though counting in Ohio could take weeks – was more muted among his Jewish supporters.

"It's not adequate from my point of view," said Ed Koch, a former mayor of New York City, who stumped hard for Bush among Jews from Iowa to Florida.

Koch, a Democrat who said Bush deserved Jewish votes because of his unstinting support for Israel, sounded a familiar Republican Jewish theme: the president deserves Jewish gratitude.

"I'm glad it was an improvement," Koch said, but added, "I think he deserved much more."

That was the theme in many opinion articles that targeted Jews in the campaign's final days.

But others said that expecting any voter to cast a ballot in thanks was unrealistic.

"Jews are multi-issue voters," said Hannah Rosenthal, executive director of the Jewish Council for Public Affairs, the umbrella body for local community relations groups.

Rosenthal said many Jews were also put off by the strength of evangelical Christians in the Bush administration and the Republican-controlled Congress.

"[The close association with evangelical values] is perceived by many in this country as intolerant, and Jews as a people, as a religion and as voters look toward tolerance, big-tent pluralism and outreach."

Concerns about church and state separation figured large in questionnaires returned to American Jewish Committee pollsters in four swing states, where both parties targeted the Jewish community in an ad blitz.

"People voting for Kerry cited domestic policy, church-state separation, abortion, stem-cell research, Supreme Court nominations and President Bush's leadership qualities," said David Harris, the AJCommittee's executive director.

U.S. troubles in Iraq and a sluggish economy also figured in the pro-Kerry vote among Jews.

"Where the Bush campaign failed with the Jewish vote was to swing the undecided, because the Bush campaign had not tacked to the centre," Harris said. Jews supporting Bush cited his support for Israel and his tough stance against terror after the Sept. 11, 2001, attacks on New York and Washington, Harris said.

Those were the themes Republicans hammered in advertising and campaign blitzes in swing states. And the campaigning might have made a difference. Luntz, the Republican pollster who conducted the phone survey in Ohio and Florida showing a 72-25 split in Kerry's favour, said the improvement from 2000 helped put Bush over the top in both states. "It wasn't the margin of victory, but it contributed to the margin of victory," he said.

Still, in some cases, it may have backfired.

Koch's ubiquitous campaigning for Bush as the best choice for Israel "really annoys the hell out of me," said Maury Shulman, 62, a longtime registered Republican who cast his vote for Kerry at Temple Beth Hillel-Beth El in Wynnewood, Pa., another swing state."I don't think any American president would abandon Israel."

Harris said the small minority of Jews who changed their vote from 2000 went overwhelmingly from Kerry to Bush – and also tended to cite terrorism and Israel as the reasons.

Republicans were especially determined in Ohio, where party activists urged haredi Jews to get out the vote, knowing they trend heavily to the Republicans.

Yehiel Kalish organized babysitting and bussing for haredim in Cleveland and Cincinnati. "The turnout was phenomenal," he said, adding that most haredim likely voted for Bush.

Another community trending strongly to Bush were Russian Jews, Harris said. An AJCommittee election day poll among Russian Jews in Pennsylvania, New York and New Jersey showed a 75-25 split for Bush, with many citing Bush's strong leadership as the reason.

Luntz said his polling also showed higher Republican support among younger Jews.

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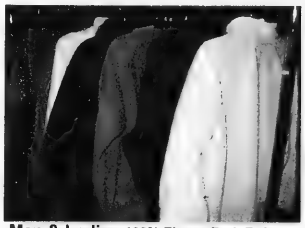

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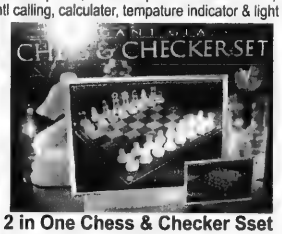

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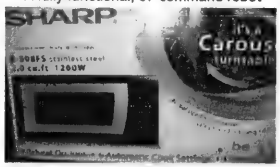

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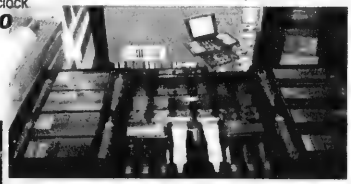

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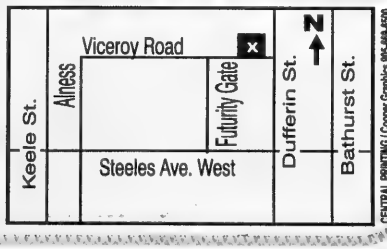

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Literary Pursuits at the Bernard Betel Centre

Writing is a wonderful method of expression for people of all ages, but members of the **Bernard Betel Centre for Creative Living** find it a particularly rewarding and healing way of enriching their lives. "I look forward all week to coming here," says Benjamin Levy.

Creativity at work: fun & productive writing classes meet every Friday

Benjamin says he wrote poems when he was younger, but for many years never seemed to find time to write. Now that his wife has moved into a long term care facility, he finds his days lonely. A friend urged him to join the Betel Centre and get active in the many courses the Centre offers.

Becoming a writer has done more than enrich his vocabulary. "It enriches a lot of things. Coming here is a breath of fresh air. You meet people and make new friends; you challenge your mind, you develop new skills and learn from each other."

Benjamin credits his enthusiasm in part to longtime instructor Sylvia Maultash Warsh. "A lot of people dedicate their books to her," he says, for her patient and caring assistance.

Recently, the creative writing group "shepped" special nachas when Warsh was awarded a 2004 Edgar award from Mystery Writers of America for her novel "Find Me Again." Her classes are so popular that the Betel Centre has begun offering a second timeslot to accommodate the growing number of participants.

Many participants first spoke languages other than English. Born in Poland and having lived in Argentina for 25 years, Elsa Thon admits with a smile, "Sometimes, my verbs are not in place." Though she began to write at four years old, she stopped during the war and her working years, only resuming her passion after she retired and came to the Betel Centre.

After years of sharing stories and incorporating suggestions from Warsh and fellow students, Elsa published her own book entitled "I Wish it Were Fiction: Memories 1939-1945." Other students bring memoirs, short and longer fiction, poetry and children's stories they have written. Several years ago, the group published a collection of writings in a wide variety of genres. "It's never too late to learn," says Benjamin.

Creative writing isn't the only literary outlet at the Betel Centre. Every Tuesday, the Book Club discusses a wide range of short stories, and there are also several Literary Luncheons yearly featuring speakers like Anne Balaban and CJN's Bill Gladstone reviewing current books over a delicious kosher lunch.

The Bernard Betel Centre has something for every literary taste. Stop by any Wednesday morning at 11:00 for a tour, or for more information about Creative Writing, Book Club or upcoming Literary Luncheons, please call Barbara at (416) 225-2112, Ext. 134.

For more information, please call or visit:

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	GIC	Annuity
Investment	$100,000	$100,000
Annual Income	4,500	9,425
Taxable Portion	4,500	2,157
Tax Payable	1,890	863
Net Income	**2,610**	**8,562**

The annuity provides an after-tax return of more than twice the income generated by the GIC. In order to generate the same after tax return from a GIC you would have to invest at a rate of 14.27%. The annuity income is guaranteed for life.

The disadvantage is that you forfeit your principal when you die. If this is of concern to you, there are several ways to preserve estate value. Various Guaranteed Periods, Cash or Installment Refund options can be included to assure the payout of the capital invested.

An **Insured Annuity** preserves 100% of your capital for your estate. Consider the following example, which compares the investment of $200,000 in a GIC at 4.5% with an Insured Annuity, for a man aged 75.

	GIC	Insured Annuity
Capital	200,000	200,000
Annual Income	9,000	21,979
Taxable Income	9,000	3,243
Tax (46%)	4,140	1,492
After Tax Income	4,860	20,487
Insurance Cost	NIL	11,005
Spendable Income	4,860	9,482
Gross Equivalent Yield	**4.5%**	**8.8%**
Estate Value	200,000	200,000
Subject to Probate	YES	NO
Guaranteed Period	5 YEARS	LIFE

Effective improved yield on investment = 95%
(This is an illustration only; rates will vary)

The Corporate Insured Annuity Strategy

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Annuity Choices

The flexibility and utility of annuities allows you to choose the type that addresses your specific income and estate planning needs. These needs will typically include one or more of the following.

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- Tax and estate planning.

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Don't let SAD bring you down

By SHELLEY MILLMAN HERMAN

Now that we have set our clocks back by one hour, we know that the shorter, darker days of late fall have officially set in.

In early fall, the days are bright and the air is crisp and fresh. Early fall brings a sense of excitement and renewed energy as we take long invigorating walks wearing our warm sweaters, and we feel a sense of joy as we relish the beauty of the colourful autumn leaves. We anticipate the early fall season with images of crackling fires and steaming hot chocolate, and we are filled with a sense of determination to tackle the challenges that the new cycle of school and work brings with it.

But then the leaves start to fall, and we become aware of the days getting shorter, of darkness approaching earlier each day. Many of us begin to notice that our bright mood of early fall is being replaced by a sense of lethargy, and all we want to do is hibernate at home or stay in bed. Antisocial sentiments begin to set in, and rather than greeting the day and our friends with joy, we trudge along in our routines, waiting until we can get back home and hide away.

Does this sound familiar?

If so, then you may be suffering from seasonal affective disorder (SAD), or from a less severe syndrome called winter blues.

SAD was discovered in the early 1980s by the National Institute of Health (NIH). Studies by the institute have shown that more than 36 million people in the United States suffer, to a greater or lesser extent, from SAD or winter blues.

SAD afflicts people primarily during the winter months. Researchers agree that the reduction of sunlight in the fall and winter causes seasonal depression. Without sunlight, the brain doesn't produce enough serotonin and that results in the symptoms of depression. The darker days also signal the brain to overproduce the hibernation hormone, melatonin. SAD causes you to feel down, gloomy and apathetic. You may have difficulty concentrating and feeling alert, or may withdraw socially and have carbohydrate cravings. SAD sufferers may also experience sleep problems.

The symptoms of winter blues are milder than SAD. You may feel a lack of energy and a sense of sadness, but you can still function, while if you have SAD, normal daily routines are difficult to perform.

The NIH has demonstrated that bright light is an effective means of reversing the effects of this winter depression. Studies have shown that if SAD or winter blues sufferers sit by special "mood lamps," (available from a number of websites and retailers) for 20 to 30 minutes per day, the symptoms of depression, lethargy and sleep irregularities are diminished. Light therapy produces serotonin in the brain, and light also suppresses melatonin. Since melatonin is suppressed during the day, our activity cycle is extended and we sleep better at night.

For those of us who have SAD or winter blues, it is important to get a full night's sleep (without oversleeping) during the fall and winter months, so that we replenish our energy.

Although light therapy is available, we shouldn't underestimate the benefits of exposure to natural sunlight. Spending time outdoors during the day is all-important during the long fall and winter months.

So open up your blinds, choose to do some of your exercise outdoors and use some supplemental light therapy if necessary, and your SAD and winter blues will become a thing of the past!

Shelley Millman Herman provides both personal and corporate lifestyle and wellness coaching. She can be reached at shelley.millman@sympatico.ca

Shul launches cookbook

By CAROLYN BLACKMAN
Staff Reporter

Generations to Generations, Beth Torah Synagogue's new cookbook is being launched at a cooking demonstration and boutique night at the synagogue Nov. 16, 7:30 p.m.

The book contains about 350 family recipes that were collected from congregation members.

Ellen Fridman, a member of the cookbook committee, says they started the project by sending out letters and recipe sheets.

"We were shocked with the response. Some people sent in stories with their recipes, and we included those stories that we felt were worth sharing."

Every recipe has a name with it, but there are names behind the recipe as well, such as Bubbie's soup or My Mother's meat loaf.

"While putting the book together we learned that recipes are not only about food, they are also about family memories," she says.

Generations to Generations, published by T.C. Graphics, is bound in coil for easy reading and costs $18 plus GST.

Members of the committee include Barb Weinberg, Donna Goldenberg, Barbara Miller-Schwartz, Lori Goldenberg and Eva Zimmerman.

For information, call Lori Goldenberg at 416-782-4495, ext. 24.

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For more information, please contact:

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Arts & Travel

New album is songwriter's map home

By SIDURA LUDWIG
Special to the CJN

Singer-songwriter Mark Weinstock has taken the long way home. And his new album can be described as his road map.

Breeze Home is the 28-year-old's first album since his live album *Homemade Series I* (2001). He spent the last three years touring North America and writing new material, and says he considered settling in a number of places, including California, New York and Colorado.

"When I first hit the road, all of the themes in my songs were about the wind, listening to the wind, because I really felt a connection to that sense of freedom," Weinstock says.

"And then I noticed that in the song-writing later on in my time on the road, there were all these songs about home. To the point where three songs on the album… all end with the full band harmonizing on the word 'home.' It took the songs to make me realize it's time to go back to the source."

So Weinstock came back to Toronto to record and promote his album. He describes his music as "grassroots" and acknowledges the eclectic mix of sound on his new CD.

The first song, *Homemade*, was recorded with the All Gods Children Harlem Gospel Choir in New York City (and was a finalist at the UK Songwriting Contest). Other songs were recorded with musicians who used to play with Janis Joplin. He cites folk and Motown artists as his musical influences, and says that his own music has been compared to Van Morrison and Paul Simon. All 11 songs on the album were written, lyrics and music, by Weinstock himself.

But his obvious love is performing.

"My songs touch on a lot of topics people are dealing with and feel connected to," Weinstock says.

"I love sharing something that is deep and meaningful in my life with others. I love the spontaneity [of performing]. It's as if the crowd dictates where the concert will go."

Weinstock has a reputation for being a warm, kind-hearted man who is eager to connect with his audience. He's been known to give a handshake or a hug to each of his audience members before a concert.

"I wish I could play a concert for each and every person," he says.

He describes his concerts as a "festival or carnival atmosphere," where audience members are encouraged to participate in the creative process. Weinstock passes a journal around so that audience members can write down what they're feeling. It's not unusual for there to be paper and crayons so that people can doodle while listening to the music. Weinstock says he's keen to give people a "multi-sensory experience."

Mark Weinstock [Donna Habsha photo]

"A successful concert is where people feel different leaving from when they came in."

Weinstock says his music is often influenced by his Jewish background. A graduate of both USDS and CHAT, he says he is intrigued by *niggunim*, which are wordless melodies often passed down through generations.

He comes from a long line of singers: his mother was a singer, and his grandfather was the understudy of the local cantor in a Polish village. Today, Jewish folktale is alive in Weinstock's music; the song *Fair Maiden* is about the Jewish concept that people are paired with their bashert (beloved) in heaven before they are born.

"That song just flowed," Weinstock says. "It just happened and I wrote it down…. The easiest way is when inspiration finds you. When a song taps me on the shoulder."

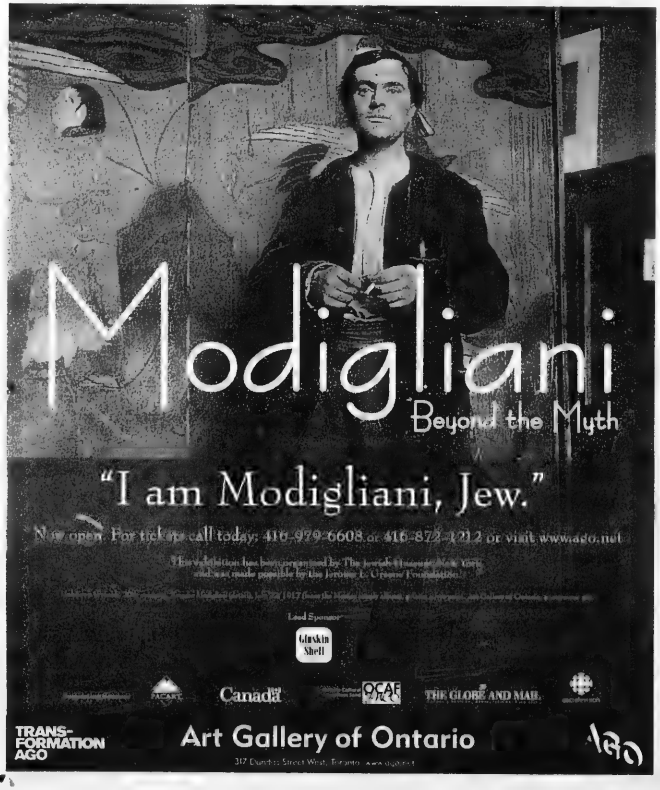
Now that he's home, Weinstock says he will continue to write more music, as well as offer music workshops for children through the schools. One of his songs was recently featured in the film *Siblings* in the Toronto International Film Festival. Weinstock has also been recording music for other independent movies and television programs, as well as working on novel. He says he wants to offer his CD for community fundraisers and maybe even expand his record label, Kind Records, to take on other acts.

This diversity exemplifies how Weinstock approaches his art.

"I really believe," he says, "the more open we allow ourselves to be, the more experiences will come our way."

Weinstock will be performing with Miranda Stone at the Free Times Cafe, 320 College St., Toronto on Nov. 18 at 8 p.m. On Dec. 5 between 2 and 4 p.m., he'll be at the Ugly Mug Cafe in London, Ont. with Adlai Waxman.

Anyone interested in purchasing the album, or using the album as a fundraiser, can find Weinstock's details on his website www.markweinstock.com.



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Violinist plays jazz and produces a fiddle extravganza

By KATHRYN KATES
Special to The CJN

Violinist Lenny Solomon, a former member of the Juno Award-winning 1970s pop duo Myles and Lenny, has been making music for decades, crossing musical genres with ease.

He's performed with the Toronto Symphony Orchestra and Trio Norte, and appeared on stage with Liza Minelli, Tony Bennett and Anne Murray.

His venture into jazz netted him two well-received CDs in the 1990s and *Jazz Report*'s violinist of the year award three times.

Today, Solomon, 52, divides his time between his new jazz quintet, whose CD, *Transparency,* was recently released, and *Bowfire,* a Broadway-style violin extravaganza.

Transparency includes the anthem of jazz violinists – *Sweet Georgia Brown* by Oliver Nelson, a popular writer from the 1950s and '60s – and two compositions by Joe Venuti, *Wild Dog* and *Black Satin*.

"I had written a bit of material and had also been performing the music of the great jazz violinists that I love like Joe Venuti, Stephane Grappelli, Stuff Smith and Eddie South – the historical names of jazz violin," Solomon said.

"I wanted to make a combination of new material written by a current jazz violinist, i.e., myself, and some people that I collaborated with, and draw from some of the older material that was played or written by those great names."

Solomon, along with *Transparency*'s producer Shelly Berger, wrote the blues tune *Don't Tell Me What To Do* for the CD. Berger also wrote a great arrangement of *Oh Susannah*, which leads off the recording. Solomon and his guitarist Geoff Young adapted *Etude No. 24* by Paganini, titling it *Paganini Blues*, adding a little swing guitar, à la Django Reinhardt and the Hot Club of France.

"There is so much music out there and I just want to play it all," Solomon said.

But jazz is just one of two major projects Solomon's been working on. His other passion is *Bowfire*, a show that he has produced.

Bowfire features some of the best violinists and fiddlers playing a variety of styles, including classical, jazz, country, rock, Texas swing and bluegrass.

"We also have a great erhu player, which is a Chinese violin," Solomon said. "There is a world-music aspect to the show. It is backed up by a five-piece rhythm section. We've added Broadway-style production values, elaborate sets, costumes and choreography. A few of the fiddle players are incredible step dancers and can dance and fiddle at the same time."

Bowfire tours the United States, for the third time, this month and tours Asia for a month next spring. Although the show has done well internationally, it has yet to get exposure in Canada.

"We get some very exciting offers, but none of them are in Canada," Solomon says. "It is really a shame. I hope that changes."

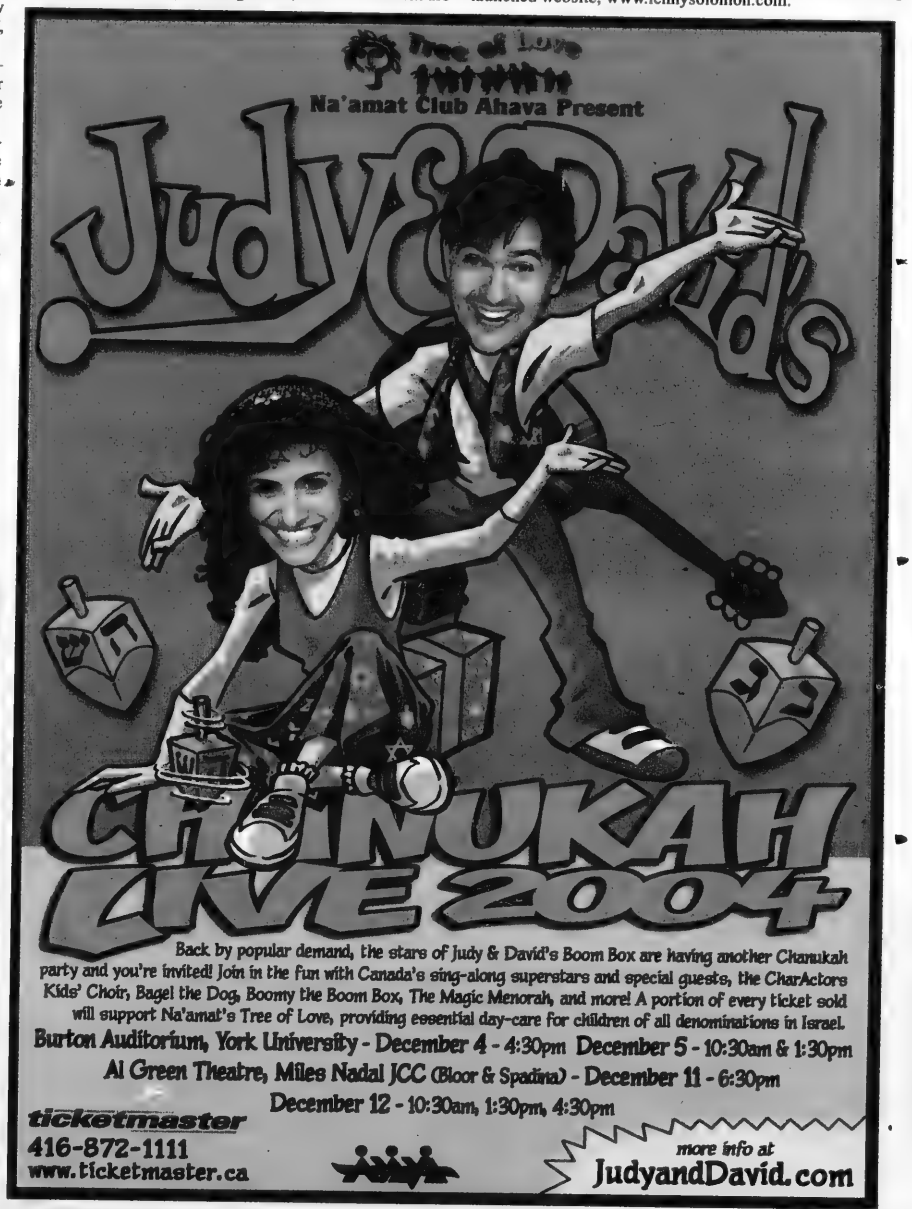
One of the benefits of *Bowfire* is that he gets to tour with his wife, Wendy, a cellist with the show, he says.

"From personal experience, I can tell you travelling with a wife or partner is way better than being alone on the road. She has a great ear for [the] music we do together – an invaluable musical partner," he says of his wife of seven years.

She plays cello on *Transparency,* which also features pianist Phil Dwyer, bassist Pat Collins, drummer Barry Romberg and guitarist Young.

The CD is exclusively available on Solomon's newly launched website, www.lennysolomon.com.

Lenny Solomon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Eye on Arts

By Bill Gladstone

CONVERSATION WITH DAVID BEZMOZGIS, GOVERNOR GENERAL'S AWARD NOMINEE

David Bezmozgis

David Bezmozgis, whose book *Natasha and Other Stories* is in the running for a Governor General's literary award this month, writes by computer and deliberates carefully over each sentence before moving on to the next, he told an audience at the International Festival of Authors at Harbourfront last week.

"The craft is very conscious," he said during an onstage interview. "It takes a long time for me to write. My first draft is normally my final draft because I'm constantly editing. I can spend a day on a single paragraph and frequently do."

He acknowledged that his stories, which focus on a young Russian-Jewish émigré and his family in the Finch-Bathurst corridor of Toronto, are largely autobiographical, and added that his only goal as a writer was to "do the community justice" in a fictional depiction.

Since his parents were familiar with Russian literature but not with magazines like the *New Yorker* and *Harper's*, where several of his stories were originally published, he said they initially were "kind of nervous" about the publication of his stories because they thought people wouldn't know the line between fiction and fact.

"But now they've stopped caring, or they don't care as much – that's been their reaction. They understand that it's not as threatening as they perceived at first."

Now people approach his parents at weddings and bar mitzvahs to praise the book. "The response from within the community has been very favourable… and it's made them very proud of me," the author-screenwriter said.

Asked about the Holocaust, Bezmozgis said it was central to his self-perception, and he discussed the devastation that occurred in Russia during World War II, which is known as the Great Patriotic War in Russia.

"If you can say it's bad enough for the Russians, it's doubly bad for the Jews," he said. "The Jews were targeted in a way much worse than the Russians… In light of all the things that came after, how do we define ourselves in relation to it? It's not a question I can answer, but it is one that comes up in the book."

His own self-identity "depends on where I am," he said. "When I'm in America, I feel Canadian. When I'm in my community, I feel less Russian… It's the opposite of wherever I am. But I don't feel uncomfortable in any of these incarnations.

"Anyone who says it does matter and you have to define yourself in any one way, then I think they're suffering from some kind of pathology."

Bezmozgis has already made a documentary about Bay Street lawyers and has another script in development, but he is presently focused on writing a novel, he said. The winner of the Governor General's literary prize is to be announced Nov. 16.

* * *

Literary Events at Nadal JCC: In her book *How to Tell Children About the Holocaust*, **Ruth Mandel** uses poetry, prose, images and documents to answer questions such as: What does it mean to experience racism? What does it mean to be wounded by discrimination? The book is the winner of the 2004 Canadian Jewish book award for Holocaust literature.

Mandel, a daughter and granddaughter of Holocaust survivors, speaks as part of Holocaust Education Week. No charge. Nadal JCC, 750 Spadina Ave. at Bloor. Thursday, Nov. 11, 2 p.m. 416-924-6211.

The Nadal JCC is also the setting for the launch of the 13th annual edition of *Parchment*, Canada's only journal of contemporary Canadian Jewish writing. Editor **Adam Fuerstenberg** hosts this event with readings from contributors. At the same time, poet **Seymour Mayne** launches his latest collection, *Ricochet: Word Sonnets*. The double program is free and is part of the Jewish Book Fair. Sunday, Nov. 14, 11 a.m. 416-924-6211.

* * *

Fun & Yiddishkeit: Yiddish is Alive and Well at Betel, an exciting day of entertainment at the Bernard Betel Centre on Wednesday, Nov. 17, offers a farmers' market, various sales and a musical presentation with choirmaster **Larissa Rosenfeld** at 10 a.m.; a Yiddish movie with English subtitles at 11 a.m.; Fun with Yiddish and A Bissele Comedy with **Evelyn Rabkin-Yuditsky** and **Ruth Cohen** at 1 p.m.; and Special Entertainment with **Mitchell Smolkin** and **Nina Shapilski** at 2 p.m. Free admission, everyone welcome. 1003 Steeles Ave. W.

* * *

Arts in Brief

• Chapters-Indigo CEO **Heather Reisman** hosts the launch of *Here Be Dragons*, a new memoir from 75-year-old author **Peter C. Newman**. Indigo Manulife bookstore (Bloor and Bay). Tuesday, Nov. 9, 7 p.m.

• Friends of Yiddish presents "Sing and Learn Yiddish," based on the book by **Muni** and **Carol Basman**, with guest performer **Jerry Gray.** Presented as part of Jewish Book Fair. Leah Posluns Theatre, non-members $5. Sunday, Nov. 14, 1:30 p.m.

• Marshall Arts has extended its production of *The Diary Of Anne Frank* for two weeks to Nov. 21. Starring **Jennifer Waiser**. Tickets $18. Bathurst Street Theatre, 736 Bathurst St. 416-872-1212.

• Kind Records presents "folk soul prophet" **Mark Weinstock** in concert with **Miranda Stone** at the Free Times Cafe, 320 College St., Thursday, Nov. 18, 8 p.m. Also with **Adlai Waxman** at the Ugly Mug Cafe in London, Ont., Sunday, Dec. 5, 2 to 4 p.m.

• Markham Little Theatre, a community theatre group, is seeking actors and backstage help for its upcoming productions of *Silvia* by **A. R. Gurney** and *A Chorus of Disapproval* by **Alan Ayckbourn**, to run next February and April. Contact Michele Browne, 905-472-0889.

AND ONE MORE PRIZE FOR DAVID BEZMOZGIS

David Bezmozgis, 31, has won the 2004 Reform Judaism Prize for Jewish Fiction for *Natasha And Other Stories* (Farrar, Straus & Giroux), his debut collection of short stories.

Bezmozgis will receive a $5,000 award during a special presentation at the New York headquarters of the Union for Reform Judaism and will also be featured in the Spring 2005 edition of *Reform Judaism*, which has the largest circulation of any Jewish publication in the world.

The judges also named two finalists for the 2004 prize: **Michael Andre Bernstein**, for his novel *Conspirators* (Farrar, Straus & Giroux); and **Naama Goldstein**, for *The Place Will Comfort You* (Scribner).

The Reform Judaism Prize for Jewish Fiction was created in 2003 by Dr. Alexander Mauskop, a Larchmont, NY neurologist, to encourage promising Jewish fiction writers.

"*Natasha* is a moving, delicate, sometimes shocking, and always carefully crafted work of art about the collision of worlds - Jewish, Soviet, North American, and more importantly, the worlds of childhood and adulthood," said Dara Horn, one of the judges. "Bezmozgis brings his readers into the space between these worlds and refuses to let them go."

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Jewish Film Society presents 'avant garde' movies

By PHYLLIS FELDMAN
Special to The CJN

If you're thinking about what to do on Sundays, take a look at the Toronto Jewish Film Society.

Now in its 27th year, the Toronto Jewish Film Society (TJFS) presents eight films, beginning in January, with a break during the summer months.

The lineup of screenings dramatize or document Jewish experiences around the world, including works about the Holocaust, Yiddish comedies, Israeli documentaries, contemporary European art films, current movies with Jewish themes and old Hollywood melodramas.

Members of the executive committee from various artistic backgrounds research and select the films for the upcoming season. Each film is introduced by a keynote speaker and frequently followed by a question and answer period.

The society has partnered with the Goethe-Institut, Hillel of Greater Toronto and Friends of Yiddish for some of its programs, and would welcome expanded partnership opportunities in the future.

"We are innovative and avant garde in our programming and getting more so each year," says TJFS chair Barbara Coven. "In 2004, we screened the French documentary-style film *Decryptage,* (*Decoding*), illustrating how sections of the French media persistently blame Israel for Palestinian violence. Two years ago, we premiered the North American showing of *Gloomy Sunday*, a romantic melodrama set in pre-World War II Budapest.

Originally housed at the Leah Posluns Theatre, showing films to a small core group of members, TJFS membership has grown each year, primarily by word of mouth, to include 460 avid movie-goers. It joined the roster of Miles Nadal JCC programming in November 1993. For the next 10 years, the TJFS screened films at the Art Gallery of Ontario's Hal Jackman Hall. In November 2003, it moved to its current venue – the newly built 500-seat Al Green Theatre at the Miles Nadal Jewish Community Centre, fully equipped with state-of-the-art film projection and sound system.

"The committee has recently finalized next year's program, and we're looking forward to an exciting season for 2005," Coven says."Our membership is growing each year, because we show such a broad range of films in all genres of the Jewish life spectrum, which appeals to an extensive group of viewers."

In the 2005 season, TJFS members can look forward to some provocative, challenging and entertaining films from the United States, Israel, Cuba, Iraq, Ireland and Argentina.

Shalom Ireland, for example, one of the selections highlighting Jews from unlikely places, is a portrait of the little known Irish-Jewish community. Because of minimal anti-Semitism and a connection between the oppressed Irish Catholic community and the Jews fleeing Europe, the once thriving group of 5,000, now at 1,200, was allowed to flourish in Dublin, Cork and Limerick.

Cuba Mia follows a group of Cuban Jews now living in Miami, as they revisit their childhood homes and relive some poignant memories.

Also on the roster is *Ivan and Abraham*, the story of a nine-year-old Jewish boy and his Catholic friend who live in a small border town during the 1930s, in the climate of brewing anti-Semitism in Poland. They flee to the countryside to escape the impending violence.

Other films to be shown include the controversial American film *Goodbye Columbus*, starring Richard Benjamin in his film debut; and *The Soul Keeper*, a compelling dramatization of the life of Sabina Spielrein, the first of Carl Jung's patients to be cured by psychoanalysis, who later became his lover.

"We want to encourage the next generation of movie buffs over 18 to come out, bring their friends and see what we have to offer," says Coven. "There is definitely something here for everyone."

The cost of becoming a TJFS member is $75 for eight movies. Single screenings are $12 at the door, $10 for JCC members. There are two showings, at 4 and 7 p.m.

For TJFS membership or to receive the new 2005 brochure, please call Joelle Malka at 416-924-6211, ext. 139 or e-mail her at joellemalka@milesnadaljcc.ca.

IN THE GROOVE: Joshua Nelson recently performed with local band Bais Groove to 400 people at Kolel: The Adult Centre for Liberal Jewish Learning.

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Soviet doctors' plot subject of book based on top-secret archives

By SHELDON KIRSHNER
Staff Reporter

On Jan. 13, 1953, almost two months before Joseph Stalin's death, the Soviet Union disclosed that a widespread conspiracy, hatched by disloyal physicians, had been uncovered against its dear leader.

The arrest of these doctors, many of them Jews, was accompanied by fantastic rumours that Jewish physicians were poisoning Russian children and killing newborn infants in maternity hospitals.

The shocking disclosure was grist for the state-controlled press.

In a typical article, *Tass* declared, "It has been established that these killer doctors, these monsters who trod underfoot the holy banner of science and defiled the honour of men of science, were in the pay of foreign intelligence services."

Coming on the heels of the 1947-48 anti-cosmopolitan campaign and the subsequent destruction of the Jewish Anti-Fascist Committee, the so-called doctors' plot was the final anti-Semitic gasp of a totalitarian regime.

Now the subject of *Stalin's Last Crime* (HarperCollins) by Jonathan Brent and Vladimir Naumov, the book is based on top-secret documents unearthed from Soviet archives in the 1990s.

According to the authors, the infamous doctors' plot was "the natural outgrowth of the bureaucratic, political, psychological and moral structure of Stalin's system of government."

As they see it, the plot began haphazardly, without plan or clear intention on Stalin's part, and gradually morphed into a fabricated cause celebre.

It had its origins in two apparently unrelated events – the anti-cosmopolitan campaign, which culminated with the execution of the members of the Jewish Anti-Fascist Commitee, and the death of Andrei Zhdanov, a powerful Politburo member.

The anti-cosmopolitan campaign, which was directed almost exclusively at Jews, was unleashed with a fusillade of incendiary editorials in government periodicals attacking alleged Jewish ideological sabotage of the arts.

All but coinciding with the birth of Israel and the Zionist fervour that swept through the Soviet Jewish population, the sub-text of the plot was that Jews could not be trusted and were basically potential fifth columnists.

From 1948 to 1953, thousands of Jewish intellectuals, scientists, politicians, state security personnel and private individuals were interrogated, dismissed from their positions, publicly ridiculed, threatened and imprisoned.

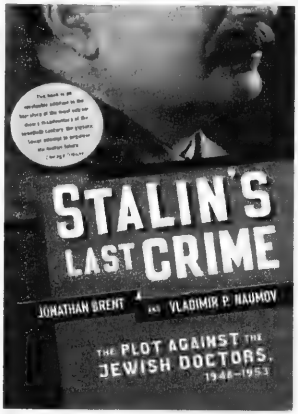
One of the victims, the internationally known actor and founder of the Moscow Yiddish Theatre, Solomon Mikhoels, was murdered in Minsk on orders from Stalin.

In the aftermath of his death, all Jewish theatres were closed, Jews were fired en masse from the professions and health care facilities and 13 members of the Jewish Anti-Fascist Committee – the most important post-war Soviet Jewish organization – were executed after having been convicted of anti-Soviet activity.

A local observer, Yakov Rapoport, commented: "Jewish culture in the Soviet Union was put before the firing squad, its finest representatives physically destroyed."

As relations between the Soviet Union and Israel deteriorated in the early 1950s, the tenor of official anti-Semitism sharpened.

Like all of Stalin's machinations, the doctors' plot, which enveloped the security services as well as Kremlin leaders and led to 1930s-style purges, had a generic character. During the 1920s and 1930s, kulaks (farmers) and Trotskyists, respectively, had been targeted. And in the early 1950s, Stalin took aim at Jewish nationalism.



As Brent and Naumov write, "In Stalin's new plot the Jews were inextricably bound up with America. Whoever was Jewish was for America, and whoever was for America was Jewish or had become influenced by Jews."

They quote one high-ranking Soviet official as saying, "In Moscow there live more than a million and a half Jews. They have seized the medical posts, the legal profession, the union of composers and the union of writers. I'm not even speaking of the trade networks. Meanwhile of these Jews only a handful are useful to the state, all the rest are potential enemies of the state."

As Israel became more identified with the United States and the Western camp, Stalin's wrath grew. At a meeting of the Central Committee in December 1952, he accused "every Jew" of being "a potential spy for the United States."

Stalin was, at best, ambivalent about Jews. They had been useful to him during World War II, when the Soviet Union was besieged by Nazi Germany. And he had allowed his daughter to marry a Jew, Grigory Morozov. But by 1951, he had become suspicious of Jews.

Stalin's paranoia seeped into neighbouring Soviet allies such as Czechoslovakia, where Rudolph Slansky, the Jewish general secretary of the Communist party, was arrested and charged with being a Zionist spy.

Of course, these purges were charged with irony. In the United States, the Jews Julius and Ethel Rosenberg were electrocuted after being convicted of spying for the Soviet Union.

If Stalin had lived longer, he would have exiled the majority of Soviet Jews to camps in Siberia, the construction of which had begun just before he died.

Stalin enlisted the help of a professor of philosophy, Dmitri Chesnokov, who had a Jewish wife, to provide a Marxist-Leninist justification for the planned deportations.

Under Stalin's plan, Jews would "voluntarily" be deported because they recognized the "righteous indignation" of the Russian people and feared reprisals.

The Jewish journalist, Ilya Ehrenburg, who received the Stalin Prize in 1953 in a cynical gesture, claimed that he had been approached to sign a letter requesting that Jews be saved from "the wrath of the people" by being shipped off to Birobidjan.

Ehrenburg refused, but he dashed off a letter to Stalin warning him that his plans would have dire international repercussions. Such was the surreal atmosphere in Moscow that Stalin's Jewish toady, Lazar Kaganovich, accused Ehrenburg of spreading false stories about the prevalence of anti-Semitism in the Soviet Union.

With Stalin's death on March 5, the doctors' plot ended abruptly. A month later, *Pravda* laid the matter to rest. "The result of a review of the doctors' plot showed that (they) had been arrested... incorrectly, without any legal basis... Accusations brought forward against the accused were false and the documentary basis on which the security agents relied was insufficient."

Tellingly enough, *Pravda* also exonerated Mikhoels and the Jewish Anti-Fascist Committee.

Pravda concluded its commentary with a rhetorical flourish. "Each citizen of the great Soviet state may be assured that his rights are guaranteed by the constitution of the Soviet Union, that they will be sacredly guarded and preserved by the Soviet government."

The doctors whose reputations had been sullied were immediately rehabilitated, but the damage had been done. Once again, the Soviet Union was revealed as a dictatorial state where the rule of law was observed nearly always in the breach.

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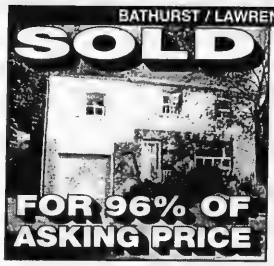

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Coast to Coast

No Barak speech until security assured, Concordia says

Continued from page 1

to speak on the Concordia campus during the current academic year, the precise date to be determined once security concerns have been addressed."

The federation said Concordia's decision had been conveyed to Israeli Ambassador Alan Baker "following extensive discussions" with the Canadian Council for Israel and Jewish Advocacy (CIJA) and the federation over the previous three weeks.

CIJA chief executive officer Hershell Ezrin told *The CJN* that an Oct. 27 letter by Lowy to Baker amounts to a confirmation that Concordia will invite Barak on campus this academic year "at a mutually convenient time." But Lowy does write that Concordia will do so "once security concerns are taken care of."

The federation release apparently took Concordia by surprise, and the immediate response from Concordia's senior public relations officer Chris Mota was that the university's position was the same as had been outlined in an op.-ed. article by Lowy that was published in the *Gazette*, the *Toronto Star* and *Le Devoir* Oct. 25 and 26.

In fact, Mota pointed out to *The CJN* that in a covering letter to the op.-ed. article sent to these and other daily newspapers, it is pointed out that "over the next few months, we will evaluate the financial implications of upgrading the security of a venue [on campus] to create a facility capable of hosting high-profile speakers.

"It is our intention to have this venue upgraded during this academic year and to be able to host Mr. Barak, among others, on our campus by June 2005."

In his latest statement, Lowy reiterated that the university is in the midst of a security assessment by "experts" of several locations on campus to determine if physical modifications are possible to at least one of them so that an event, like a public lecture by Barak, "can be held with the proper level of security, dignity and respect, which such a visit demands."

He said it will "certainly" not be possible to host such an event this calendar year.

Mota said the security report is expected to be submitted "within a matter of weeks." The Loyola campus' 570-seat Oscar Peterson Hall has been prominent among the locations being studied, she said. Concordia has, in the past, suggested that a demonstration at the Loyola campus would be easier for security forces to control because of its open spaces, in comparison to the downtown Hall building, which is right on the street.

Concordia has already directly invited Barak to speak under its auspices at an off-campus site, likely Place des Arts' 3,000-seat Salle Wilfrid-Pelletier, but he declined. Concordia made the offer after the Jewish community leadership and Hillel, which had planned to bring Barak to Concordia in October, declined the university's offer to co-sponsor Barak's lecture off-campus.

Ezrin told *The CJN* that CIJA and the federation had a series of meetings with Lowy and other senior administrators since their decision in late September to not allow Barak on campus. The community officials "appreciate" the university's security concerns, he said, but insist that "outside agitators must not dictate who can speak on campus."

Lowy accepted an invitation to speak at a CIJA board meeting Oct. 18 in Toronto. CIJA restated its demand to Lowy that Concordia must "as a first step" invite Barak on campus, Ezrin said. He said CIJA co-ordinated its efforts with Israeli authorities, including Baker, and Barak's office.

Meanwhile, a B'nai Brith Canada official suggested that the timing of the federation release was intended to detract from a cryptic media advisory B'nai Brith issued two hours earlier last Thursday headlined, "Major new development in Concordia University controversy."

B'nai Brith held a press conference Friday to announce that it had filed a complaint of discrimination against Concordia with the Quebec Human Rights Commission. It alleges the Jewish community is being denied its freedom of speech and that Jewish students have been subject to several years of "anti-Zionist bullying" from other students and sometimes "fanatical" professors, which the university has failed to curb.

The action was not supported by CIJA or the federation, which believe its closed-door talks with university officials have made progress.

David Matas, the organization's national legal counsel, said the Jewish community "does not speak with one voice" on this issue. "If our opinion is different from others, so be it."

Moreover, B'nai Brith is demanding that Barak be allowed to speak at the downtown campus, "not in the suburbs," said Matas, who lives in Winnipeg.

Steven Slimovitch, also a national legal counsel, said Concordia must invite Barak back and put in place any necessary security measures, rather than wait for the results of another security evaluation.

"As things stand now, from what the university is saying, security concerns could still trump freedom of speech. We are saying that it is never acceptable for security concerns to limit rights guaranteed by the charter," Matas said.

Slimovitch said B'nai Brith is seeking this legal remedy now because its "repeated" meetings and representations to Concordia over at least the past three years have not changed the situation.

Family laundry business celebrates 75th anniversary

By BILL GLADSTONE
Special to The CJN

Three-quarters of a century after his grandfather and great-uncle founded Careful Hand Laundry & Dry Cleaners, company president Brian Chelsky celebrated the company's 75th anniversary recently with a party for about 75 employees, suppliers, relatives and friends in its main location at 2700 Dufferin St. near Briar Hill.

Careful's elegant logo has graced the Avenue and Davenport roads area for decades and presently hangs outside outlets at 195 Davenport Ave. and 808 York Mills Rd. at Leslie Street. An independent franchisee at 1844 Avenue Rd. also does business under the company name.

The front of Careful's Dufferin Street headquarters has been turned into a shrine of corporate history. An attractive montage of copies of early leases, deeds, insurance policies, articles and photographs has been papered onto the walls. Artifacts on display include shirtbands and hangers from the 1950s and '60s, and a coal-heated iron of the sort that was commonly used around the time the business was started just before the Great Depression.

"I'd prefer to show everybody these items rather than keep them in a box somewhere," Chelsky said.

This photo of Careful Hand Laundry's former location on Avenue Road near Davenport Road dates from the '40s. The company recently celebrated its 75th anniversary.

Careful Hand Laundry has clearly impressed multitudes of satisfied customers since it was founded by Chelsky's grandfather and great-uncle, Alex and Jack Shindman, in Toronto in 1929.

Alex Shindman arrived in Toronto from the Kiev area about 1927. The following year, he and older brother Jack visited relatives in Chicago who persuaded them to enter the hand laundry business. After starting a successful company in Chicago and selling it at a profit, the brothers returned to Toronto and opened the first Careful Hand Laundry on Queen Street.

Recognizing the need to be closer to their posh clientele, they moved to Rosedale and later to a location at 152 Avenue Rd., where they served the city's carriage trade for more than 50 years. Alex's soon-to-be son-in-law, Sidney Chelsky, joined the business in 1958 and, with wife Brenda, eventually acquired full ownership of it.

Brian Chelsky began working in the family firm as a boy. At 21, he spent six months on a kibbutz in Israel and was logically assigned laundry duty. "I was the only one who didn't mind working in the laundry," recalled the 42-year-old company president.

Careful has earned a spotless reputation through its impeccable and individual treatment of garments and its state-of-the-art machines, Chelsky said. "All our garments are hand-finished, we have hand irons at each station. We do about 2,000 shirts a week. We also do jackets, pants, suits, formal wear, sweaters, towels, table linens – we get everything."

Shirts and other dry-cleaned items are often stuffed with tissue to help them maintain their form, he said; plastic bags used by the company are thicker and hangers more sturdy than those of the competition, he added. "We don't pin garments to hangers because it creates a hole. And we don't use staples for dry-cleaning tags, we use plastic bullets."

He proudly shows off an award the company has won from the Ontario Ministry of the Environment for being environmentally responsible.

At the party, Chelsky awarded gifts to employees, suppliers and other industry people in recognition of their loyalty. Each recipient was given a miniature replica of a Careful Hand Laundry delivery truck from the '30s. "Everybody who got one of those little trucks was tickled pink," he said.

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Israeli ice dancers win bronze at Skate Canada

By JOEL JACOBSON
Special to The CJN

HALIFAX — The International Skating Union's new scoring system suits the Israeli ice dance team of Galit Chait and Sergei Sakhnovski just fine, thank you.

After a second place finish at Skate America in Pittsburgh on Oct. 24, the couple earned bronze in Halifax at Skate Canada one week later, but they were extremely excited about their finish.

Chait, who leapt into the air when she saw their final marks in Halifax, was thrilled that she and Sakhnovski received higher technical marks than they did in their silver medal performance in Pittsburgh.

With the ISU's new, more objective scoring system, "we know what we have to do. If we do the right moves, we get the points. If we don't, or make a mistake, we won't," she said. "Skating under this new system means you don't just move ahead when someone retires. It's noticeable for the skaters that… you can move up on ability."

The ISU changed its scoring system after years of controversy, culminating in a judging scandal at the 2002 Winter Olympics in Salt Lake City when Canadian pairs skaters Jamie Sale and David Pelletier lost the gold to a pair of Russian skaters. (They were later awarded a shared gold.)

Chait and Sakhnovski, who train in Simsbury, Conn., under coach Tatiana Tarasova, skated a strong free performance in Halifax. It moved them from fourth to third overall and earned them a total of 200.97 points, under their best-ever score of 204.32 in Pittsburgh but good enough to overtake a French team.

The Israeli pair, who are both 29, have been skating together since 1994.

Chair, who was born in Israel but raised and educated in the United States, has been skating since age nine after becoming enamoured with the sport when her parents took her to skate at Rockefeller Centre in New York City.

A singles skater at first, Chait met noted coach Natalia Dubova on a trip to Russia when her father opened a skating camp there. Dubova suggested that she try dance, so she teamed with Russian native Maxim Sevostianov and skated at the U.S. Nationals in 1994.

"We skated for the U.S. and finished sixth in the country in our first year. But [Sevostianov] didn't have the desire to keep on, and I wanted to skate through two more Olympic cycles [1998 and 2002]. I had to make a decision," said the petite blonde.

Chait returned to Israel, to the rink funded by Canada at Metulla, and found Sakhnovski.

"We got ready for our first world championships in three months," she said. "But, after skating through all the practices in Birmingham, England, we were told we couldn't compete because Sergei had competed for Russia at the Europeans that year, and the rules state you can't skate for two countries in the same year."

They shook off the disappointment and began to train long and hard. By 1998, they finished 14th at both the Olympics and Worlds, and 12th at the Europeans. They kept advancing, finishing 5th at the Worlds in 2000, then becoming the first skaters from Israel to medal at the Worlds when they won a bronze in 2002. They were sixth at the Olympics in 2002.

The Moscow-born Sakhnovski emigrated to Israel about a month before he met Chait. "I was skating ice dance in Russia [the country he represented when he won the junior world championship in 1993], but my partner [Ekaterina Svirina] stayed there and I wanted to get out. When I left, it was a bad time for [Jews], but I think my parents and grandparents felt more persecution."

Sakhnovski said he arrived in Israel with no intention of skating again, but he was asked to "try it with Galit. I did, and we're still skating 10 years later."

They plan to skate together at least until the 2006 Olympics, and they hope to win golds at Grand Prix events and Worlds until then. They usually skate in six or seven competitions a year,

Israeli ice dancers Galit Chait and Sergei Sakhnovski

Boris Chait, Galit's father and president of the Israel Ice Skating Federation, was direct when asked why the pair train in Connecticut.

"If you want to advance, you need coaches. You see Canadians skating in France. Skaters go where there are other skaters and good coaches. We don't have enough good coaches or enough high quality skaters [in Israel]. There are only about 25 senior and junior skaters in Israel."

He said the rink at Metulla is heavily used by skaters of all abilities. "Part of our problem is that we are told the rink has to make money. There is no money for skating from the state, so we don't have enough to develop the sport. If not for me, and the skating federation, we'd be the lowest-ranked country in the world. As it is, we're considered a power."

Despite the challenges and although it takes time to develop skaters, he said, "we have a fellow who's in the top 24 in Europe, a pairs team training to qualify for the Olympics and another dance team, that is 15th in the world. Plus, we have juniors being recognized by the skating community."

Sakhnovski and Galit said they feel little pressure skating for Israel.

"We're never booed or get a negative reaction [because of political turmoil in the Middle East]," said Galit. "We represent our country. It's an honour."

Ontario launches kids' sports participation campaign

The government of Ontario has launched a campaign to promote children's participation in sports and other recreational activities that require them to be physically active.

"This government recognizes the importance of encouraging Ontarians to become healthier, happier and more productive through regular physical activity and sport participation," said Minister of Tourism and Recreation Jim Bradley. "Under the [province's] ACTIVE2010 strategy and the "pause to PLAY" campaign, the goal is to increase participation in sport and physical activity rate so that by the year 2010, 55 per cent of Ontarians are physically active."

"Pause to PLAY" is designed to appeal to 10- to 14-year-olds by using a mix of advertising to showcase popular sports (hockey, volleyball, snowboarding, biking) and encourage youth to "pause" their video games and computers, and also to turn off the TV and go outside to play.

Approximately 30 per cent of Canadian children are considered overweight or obese, and only 54 per cent of school-age children between 5 and 14 participate in sport.

The campaign includes a website, www.pausetoplay.ca, as well as transit ads, Internet banner ads, in-store posters, magazine ads and movie house ads. The campaign will run until March 31.

"By encouraging increased physical activity and sport participation among our children and youth, we are establishing a strong foundation for sustaining physical activity into a healthier adulthood," said Bradley.

Pressure? What pressure?

20something

BY SANDIE BENITAH

It's happened.

The engagement trend is in full swing among my group of friends. It started with one surprise announcement about two years ago, and since then, so many people I have grown up with are taking the plunge that I've completely lost count of how many weddings are just around the corner.

It's not as if we're getting old. We're only 24, and most of us are still living in the comfortable nests of our parents' homes, but it still seems that suddenly there's a mad dash to get to the chupah and that I just might be the last person to be left standing under it.

The pressure is definitely on, but it's interesting to think about where it's coming from.

At first, I thought that maybe it's been coming from my friends, who during our girls' nights out have been comparing notes on wedding planners instead of who the cutest waiter is.

They remind me of how great it is to be in love and how exciting it is to look forward to something new in life. But I can't stop thinking about how much fun we have and how free we are when we go out as cute 20something girls – and how lucky we are to be living in the 21st century, when the traditional pressures to get married and be barefoot and pregnant by age 18 are things of the distant past.

I certainly didn't think the pressure would ever come from my parents, who up until I was 14 never referred to me by my real name, but as "my baby" and "little one."

Alas, even the baby of the family needs to get married, they recently informed me, and hopefully sooner rather than later.

I was shocked. This was coming from the two people who freaked out when I suggested that moving out on my own might be good for me.

Still, they brought up a good point. It's not about getting married this second, it's about planning for my future – and, even more importantly, their future as grandparents.

Yet, in so many ways, I just don't have time to be married. There are way too many things that I want to do before I can ever make such a commitment. Call me selfish and I will agree, because I know that this will probably be the only time in my life when I have control over my future and I'm young enough and free enough to explore all of my options.

Sure, I'm becoming responsible and settling down, but I'm just not ready to give up buying that new shirt because I'm saving for the married life.

Not yet, but soon my time will come.

No matter where it's coming from, I'm happy about the pressure, because it has really forced me to think seriously about the sanctity of marriage.

It's a wonder that marriage is still so popular, considering how popular divorce has become these days. If there's anything I've learned from watching all of the couples around me, it's that it takes a lot more than just love to make a marriage work. It takes teamwork, patience and a maturity that is way beyond me right now.

There are some people who can make it work, but for now, I'm still trying to make life work for myself.

The time will come for me and my Prince Charming, and when it does, I won't settle for anything less than forever.

For now, I think I'll just live in the moment.

MINI YOGURT COFFEE CAKES

Filling:
1/4 cup brown sugar
1/3 cup sliced almonds, toasted
1 tsp. cinnamon

Cakes:
6 tblsp. butter, melted
1/2 cup granulated sugar
2 large eggs, beaten
1 tsp. vanilla extract
3/4 cup plain low-fat yogurt
1 1/4 cups all-purpose flour
1 tsp. baking powder
1/2 tsp. baking soda
3 tblsps. confectioners' sugar

Preheat oven to 325°F. Grease all cups of a muffin tin. Combine brown sugar, almonds & cinnamon; set aside. Beat together butter, granulated sugar, eggs, vanilla, and yogurt in small bowl. Mix flour, baking powder and soda in large bowl. Add yogurt/egg mixture; stir until blended. Place about 2 tblsps. batter in bottom of muffin cups. Divide brown sugar filling evenly among cups. Fill cups evenly with remaining batter. Bake 25-30 mins. until cakes are firm to touch. Cool. Lightly dust with confectioners' sugar before serving.

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About Life

Dear Ella,

My friend and I have been close for many years. We met in junior high school and ended up raising families at the same time. Although some years we've been in touch more than others, we have always stayed in contact. This vibrant, exciting woman has changed completely in the last few months. She no longer takes care of her appearance, she sleeps a lot and her previously immaculate house is a mess. I don't have a clue what she does with her days, but I know she doesn't belong to any groups or clubs.

Her youngest child left to go to university this year and maybe she's lonely. I was under the impression that her marriage is fine, but who knows what goes on behind closed doors. I don't know if I should confront her about what I'm seeing or just leave it alone. Maybe I'll embarrass her, and I don't want to do that. What do you think?

Meddling or Helping

Dear Meddling or Helping

It sounds to me like your friend may have a bad case of empty nest syndrome. Her last child leaving home may have unleashed some unfamiliar feelings. Her duties as a day-to-day mother have diminished considerably, and she may need to rediscover her worth as a person and not just as a mother. Other things may also be going on. As you said, you don't know how her marriage is, or she may be trying to deal with menopause.

Regardless of all these things, it's not your job to make a diagnosis, but it is your job as a dear friend to help guide her. At this point she may need counselling and/or medication to get over the hump. She also needs to fill her life with new projects, things that will not only keep her busy, but will make her feel good as well. She may want to join a fitness club, do volunteer work, take a course or start a hobby.

She needs direction and you can be there to help as she enters Part 2 of her life. Maybe you could have a spa day together, or go shopping with her. She's given a lot of her life to others. Help her see that it's OK to start living for herself, too.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Enter Avrum, lover and matchmaker

By AVRUM ROSENSWEIG

URBAN WRITER

"And Yitzchak went out to meditate in the field… he lifted up his eyes and lo! There were camels coming. And Rivkah, too, lifted up her eyes and she saw Yitzchak. She let herself slip down from the camel… She took her veil and covered herself. And Yitzchak brought her into the tent… he married Rivkah, she became his wife and he loved her." (Bereshit).

Exquisite! How generous it is to be privy every single year to the first moments when Yitzchak, our patriarch, and Rivkah, our matriarch, gazed upon each other. What a stunningly romantic and titillating landscape of love, one in which we are biblical voyeurs of a blind date that works, and of the actualization of some of the most powerful drives and needs within us – love, romance and companionship.

I write this column as a man who has fallen in love. My heart is aflame like a bonfire at the pinnacle of its warmth and prowess, and I want so badly for others to experience the same romantic warmth that wraps itself around me like a tallit.

To this end, I am playing the matchmaker in this column, my goal being to share information about a friend, a most distinctive and exceptional woman, who is also seeking true love and romance. I hope a reader will come in from his field, "lift up his eyes" and like Yitzchak, find his Rivkah.

The woman I speak of is vivacious and exciting, with an eagerness to soar. She is is a traditional Jew who is enamoured by the iridescent flames of the Shabbat and Chanukah candles and the questioning nature of Judaism. My friend has a vibrant personality, buttressed and bolstered by the richness that comes with turning 50.

She is calming yet persuasive; peaceful but rambunctious; and childlike in spirit yet seductively feminine in her gait and cleverness.

Like the biblical matriarch Leah, the wife of Jacob, my friend's eyes are tender and reflect a humanitarian kindness – a look I have also detected in the eye of her two grown teenagers. As the Torah says about the matriarch Sarah, the wife of Abraham, she too is "beautiful to look upon" and expresses an internal splendour – each of which enhances the other.

This is my friend. She is a writer of films, plays and short stories. She studied German and Yiddish. She is a conversationalist extraordinaire and stands in awe and wonder about mystical ironies such as the coloured metamorphosis of a leaf prior to its fall and demise.

We are currently reading the book of Bereshit, which is filled with glistening perplexity, lustrous creativity, and romance and love. Love is in the air, and it is upon the lips of those who study this book and its complexly simple characters.

I am the matchmaker and happily present my friend to you. I hope that this article will culminate in you, the reader, mimicking Yitzchak by bringing my friend into your tent, so that the two of you may find, nurture and embrace romantic love, forever.

My friend is seeking a man who is on a personal journey. He should have a well-developed sense of soul, and he should inspire and seek inspiration, and hunger for love.

If this is you – if you see her image through my words, sense the profundity of her character and think you might be her Yitzchak – write me at avrum@veahavta.org. I will do my utmost to broker your mutual love, no shidduch fee required.

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– My Friend

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This Week

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El Al may increase prices to cover landing fees. *Page 5*

Party Planner

Our biannual look at trends, themes and party-making ideas. *Section B*

Arts & Travel

The Chosen: A play to exercise your brain. *Page 40*

Sophie Milman recorded her jazz debut between exams. *Page 42*

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Representatives from some 60 countries attended Yasser Arafat's funeral ceremony in Cairo. From there, his body was flown to Ramallah, where it was placed in a concrete tomb in the Muqata compound. Among the representatives in Cairo were, from left, Prince Ali of Jordan, King Abdullah of Jordan, President Ali Abdullah Saleh of Yemen, Crown Prince Abdullah of Saudi Arabia, and President Hosni Mubarak of Egypt *[RNS/Reuters/photo]*

Arafat's death evokes mostly terse community responses

By RON CSILLAG
Staff Reporter

The death last week of Palestinian Authority president Yasser Arafat drew terse and guarded reactions from government spokespeople and Jewish community leaders, with most comments focusing on the future of the Palestinian people and the peace process.

In Ottawa, Prime Minister Paul Martin offered his "condolences and sympathy to the family of Chairman Arafat, as well as all Palestinians."

Arafat, he said, "personified the Palestinian people's struggle to see their right to self-determination realized. [His] influence on regional and global events has been undeniable."

Martin noted that while a comprehensive peace between Israelis and Palestinians was never attained in Arafat's lifetime, the Palestinian leader was awarded the 1994 Nobel Peace Prize, along with former Israeli prime ministers Yitzhak Rabin and Shimon Peres.

Canada called on Palestinians and all peoples of the Middle East "to reflect on the tremendous cost of conflict, and, building on the legacy of their leaders and the guidance of their governments, to renew their commitment to peace."

Continued on page 24

GA opens in Cleveland

— Next year in Toronto —

By FRANCES KRAFT
Staff Reporter

CLEVELAND — The modern State of Israel is the "ultimate imagine," Silvan Shalom, Israel's foreign minister and deputy prime minister, said Sunday night.

Speaking to about 3,000 delegates at the 73rd General Assembly of United Jewish Communities, Shalom was referring to the theme of this year's conference – "Imagine" – which underscored the talks at both opening-day plenaries. The scheduled speaker, Israeli Prime Minster Ariel Sharon, was unable to attend.

Israeli Foreign Minister Silvan Shalom

The annual mega-meeting, which brings together Jewish leaders from all over North America, kicked off Sunday afternoon at the Cleveland Convention Center with a plenary session featuring, among others, Israeli Olympic gold medallist Gal Fridman, African American Jewish gospel singer Joshua Nelson and Los Angeles rabbi and author David Wolpe. MC Joshua Malina of television's *The West Wing*, a day school alumnus, told the audience he says the *Shema* every night with his young daughter, and *Modeh Ani* [the traditional Jewish prayer of gratitude on waking] every morning.

Malina said the good United Jewish Communities does is "staggering," citing $2 billion (US) raised last year for local needs, Israel and overseas Jewish communities.

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Vayetze
Candlelighting: 4:29
Havdallah: 5:34

Greater Toronto Area

Challenges await new Palestinian leaders — please see page 36

News in Brief

CANADA

Hebrew for Parents

TORONTO — Beit Rayim Synagogue and School in Richmond Hill, Ont., is joining some 30 North American shuls in a new effort to teach parents about Judaism while their kids attend congregational school. The U.S.-based National Jewish Outreach Program's "Great Jewish Parenting Challenge" features free courses on Jewish history and reading Hebrew. It overlaps with the NJOP's annual "Read Hebrew America/Canada" drive, which has taught 175,000 Jews to read Hebrew since 1989. Groups taking part this year can be found in Kingston, Fredericton, Barrie, London and other Canadian cities.

Woman Accepts Award

CALGARY — Nadia Boyko, 77, of Calgary accepted a Righteous Among the Nations Award from Yad Vashem last month on behalf of her deceased parents, Peter and Lidia Boyko, for their efforts to hide Jews in Kiev after the Nazis invaded Ukraine in 1941. Avraham Lev-Louis, Israeli Consul to Ontario and Western Canada, flew to Calgary to present the award at a ceremony hosted by the Calgary Jewish Community Council, acting on Yad Vashem's behalf. Boyko was joined by her family and many members of the Ukrainian community, the *Jewish Free Press* reported.

WORLD

Praying for Arafat

PARIS — Three rabbis of Neturei Karta, a fringe haredi group that opposes Israel's existence, joined Arabs praying for Palestinian Authority president Yasser Arafat's recovery at a vigil outside the French hospital where he eventually died. "We are here to express our solidarity with our Muslim brothers and sisters," Moishe Arye Friedmann, a Neturei Karta member from Austria, said Nov. 6. While numbering only a few hundred people, the sect has drawn attention by regularly siding with anti-Zionists.

Crying Over Arafat

LONDON — The BBC received at least 500 complaints after one of its broadcasters said she "started to cry" when an ill Yasser Arafat left for a Paris hospital. Barbara Plett, BBC's Middle East correspondent, reported Oct. 30 on a BBC radio program about her impressions of the Palestinian Authority president's departure. "When the helicopter carrying the frail old man rose above his ruined compound, I started to cry," she said. BBC sources were quoted as saying that Plett realized her words were a misjudgment. Jewish groups have long accused the BBC of pro-Palestinian bias.

Fawning Over Arafat

PARIS — French people regard Yasser Arafat as a hero rather than a terrorist, a new poll says. Asked to choose whether the Palestinian Authority president is a "hero of national resistance" or a terrorist, 43 per cent chose the former and 27 per cent the latter. Ten per cent said Arafat fit both categories, and nine per cent said he fit neither. The poll, taken for the *Liberation* newspaper and a national public radio station, also found three times as many French hold Israeli Prime Minister Ariel Sharon responsible for Mideast violence as Arafat. As well, 34 per cent said they had more sympathy for the Palestinians, as opposed to 13 per cent for Israel. A poll in 2000 found almost equal sympathy for both sides.

Vatican Files Opened

ROME — The Vatican is opening up more of its archives on the Inquisition as part of an unprecedented study of the Catholic Church's attempt to control religious belief and its effect on medieval and modern history. Under the project, unveiled last week, the Church will co-operate with Italy's culture ministry and universities to catalogue documents on the Inquisition, in which people branded as heretics were killed. The Spanish Inquisition, founded in 1478, led to the expulsion of the country's Muslims and Jews in 1492.

German Jews Mark Kristallnacht

BERLIN — Several hundred people gathered in Berlin to mark the 66th anniversary of the Nazis' Kristallnacht pogrom.

The meeting took place in the Jewish community centre built on the site of a shul that was burned down on Nov. 9 and 10, 1938, when bands of Nazis and their sympathizers destroyed synagogues and Jewish shops across Germany and Austria. Some 100 Jews were killed and thousands sent to concentration camps, foreshadowing the Holocaust.

Speakers at the meeting discussed the recent gains by right-wing extremist parties.

Also in Germany, the country's main Jewish leader broke ground last Tuesday for a new synagogue in Gelsenkirchen to replace one burned down on the same day 66 years earlier.

Rebuilding the shul on the same site where it once stood shows that "a new beginning was possible in Germany," said Paul Spiegel, the head of Germany's Central Council of Jews.

Some 600 Jews live in Gelsenkirchen, a city in western Germany's Ruhr Valley, compared to 1,800 before 1938.

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Jewish War Veterans Memorial planned for Toronto

By RON CSILLAG
Staff Reporter

Jewish war veterans in Canada are on the march.

Late last month, after years of talks, the city of Toronto agreed to provide land in Earl Bales Park for a Canadian first: A memorial to Jewish war veterans the world over.

The bonus is that the sweeping design, consisting of an amphitheatre and stage ringed on one side by a wall that soars outward at a sharp angle, is the brainchild of world-renowned architect Daniel Libeskind, hailed as a genius for his work on the Jewish Museum in Berlin, the redevelopment of the World Trade Center site and the new wing of the Royal Ontario Museum.

"He leaped at the chance," says Lou VanDelman, executive director of Jewish War Veterans of Canada (Toronto Post). "He creates spiritual spaces, and this will be one of them."

The grandiose project will be situated about 250 metres north of the Yad Vashem Holocaust Memorial, which is ringed by the Jewish Holocaust Wall of Remembrance. Both are near a bust of Swedish World War II hero Raoul Wallenberg.

Seen checking out a model of the planned memorial are, from left, Toronto architect Sid Bregman, Daniel Libeskind and Lou VanDelman, executive director, Jewish War Veterans of Canada. [Kevin Goldstein photo]

It's a far cry from the days when the old York Downs golf course on the site of the current park did not admit Jews.

Set back from Bathurst Street, the Jewish War Veterans Memorial will soar 25 metres into the sky. A sunken amphitheatre will seat about 350 people. Jutting out in dramatic fashion on one side will be a gradually ascending wall topped by chanukiyah lights. Slicing through the middle of the wall is an arrow-like structure that carries the "shamash," which will act as an eternal flame.

A Wall of Remembrance will be inscribed with names of Jewish war veterans from the world over, while the Wall of Honour will carry the names of important battles in which Jewish veterans fought, including those in Israel's wars. The flags of 26 Allied nations will fly, as will insignias of various branches of the armed services.

The effect is breathtaking. But why the Chanukah theme?

Continued on page 13

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Principle, not expedience

From the editor's desk

All of us, at one time or another, have chosen to act on the basis of expedience rather than on principle. Generally, we justify doing so for the sake of trying to achieve a higher good in the long run, or a lesser but still positive reward in the short run. Such is life: a perpetual crossroad of difficult choices. We understand the occasional need to behave expediently.

But we also understand the danger to our integrity when our preference for expedience over principle is more than merely occasional, when expedience constantly trumps principle in pursuit of ephemeral self-interest.

It is no less the case in the behaviour of nations. Public policy based only on expedience, devoid of principle, inevitably taints the policy-maker and alienates the public in whose name such policy is executed.

Canada stands for certain high and noble principles. We live our lives by them. We point to them as the morally defining and legally authoritative features of our society. They are enshrined in the Charter of Rights and Freedoms, that begins: "Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law."

In 34 ensuing sections, the document prescribes our rights and freedoms. Section 2 defines our fundamental freedoms.

"Everyone has the following fundamental freedoms:
(a) freedom of conscience and religion;
(b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;
(c) freedom of peaceful assembly; and
(d) freedom of association."

Sections 3 to 23 defines our rights.

We are justifiably proud of and zealous to protect our rights and freedoms. They are also a kinship with other democracies around the world that usually share with us some variation of our own rights and freedoms.

It is therefore perplexing to the point of pique to hear, yet again, Canadian foreign service diplomats urging the government to spurn principle in favour of expedience regarding Canada's voting record at the United Nations on matters between the Arab world and Israel.

The latest warning away from principled voting came from former Canadian ambassador to Israel Michael Bell.

During the coverage last week on CBC's Newsworld of former Palestinian Authority president Yasser Arafat's burial, Bell offered the following opinion on Canada's role in the conflict.

"What I'm concerned with, in a way, is some discussion that I've heard about Canada changing its voting policy on UN resolutions. In other words, instead of abstaining on resolutions critical of Israel we'll start to vote against them, and I think that would be a very unfortunate thing were it to happen because it will just serve to discredit us in the eyes of Palestinians and other Arabs. In other words, we won't have the same legitimacy. We won't be seen as fair-minded in the same way if we start effectively changing our policy, which we will be if we start changing votes in the UN, so that when Canada becomes involved, when Canada has something to offer, they'll say, 'Ah, but you're the guys that are changing your votes in favour of Israel.' So I think that's a very, very important thing to keep in mind.

"The government may want to change in response to domestic constituencies. [*For domestic constituencies read the Jewish lobby.*] I can understand that; I don't agree with it. I can understand it."

It is both sad and alarming that Bell perpetuates the same expedient but morally unprincipled line of thought and of action that panders to the possibility of "not being seen as fair-minded in the Arab world."

It is an approach that never asks: what is the substantively correct thing to do? What is the principled thing to do having regard to the rigged UN voting process and more importantly, to our own framework of values and beliefs, as embodied in our Charter of Rights and Freedoms?

The approach Bell advocates is clearly and brazenly expedient, that is, for the sake of not discrediting Canadian policy "in the eyes of Palestinians and other Arabs." But what has our "credit" in Arab and other Muslim eyes won for us to date? Has it won any abatement in Syria's support for international terrorism? Has it won any commitment by Arab states to include Israel in the regional committees at the UN? Has it won a shift in Arab bloc policy toward more activism in the conflict in Darfur? Did it even win the extradition to Canada or fair prosecution in Iran of the person or persons who murdered photo journalist Zahra Kazemi?

Expedient voting has won us no favour in the Arab world. Is it not time therefore, for our own sake and for the sake of supporting a fellow democracy, that Canada vote at the UN in a manner that is more principled, that affirms the very rights and freedoms that we have enshrined in our constitution?

It was an obvious concession to expedience rather than to principle that was at the heart of the decision to send Foreign Minister Pierre Pettigrew to Arafat's funeral. And that is why it sparked so many expressions of offence and disappointment within the Jewish and wider community.

— MBD

AID TO DISABLED VETERANS OF ISRAEL:

Israeli Gen. Avigdor Kahalani addresses the 67 participants from Toronto who attended Beit Halochem Canada's 2004 Heart and Soul Mission to Israel. The mission was led by Torontonians Toby and Saul Feldberg.

El Al may increase prices to cover landing fees

By PAUL LUNGEN
Staff Reporter

El Al Israel Airlines is considering boosting ticket prices on its Toronto to Tel Aviv route to cover the soaring landing fees being charged to carriers using Pearson International Airport.

Passengers could see their ticketed price increase by $100 to $200 depending on the season they fly, said Stanley Morais, general manager of El Al's Canadian operations. That would bring the fares charged passengers flying to Israel to between $1,700 and $1,800 during high season, and $1,300 and $1,400 during low season.

The ticket premium would serve to merely cover costs that are attributable to the higher landing fees, and would come on the heels of a fare increase last year that reflected the first major increase in landing fees demanded by the Greater Toronto Airport Authority (GTAA).

Increased 28 per cent this year

Airlines, including El Al, have complained to the GTAA, a non-profit corporation that operates Pearson Airport, that two recent increases in landing fees are exorbitant and unjustifiable. Landing fees increased by 29 per cent in 2003 and a further 28 per cent this year.

Data provided by the office of Jim Peterson, the minster for international trade, indicated fees charged at Pearson are the fifth highest in the world.

The airport authority has responded to criticism by saying it needs the fees to cover the costs of Pearson's new $3.6 billion terminal, which is part of $4.4 billion in capital improvements at the airport.The airport authority also argues that the fees help provide improved services to passengers.

But Morais, who serves as chair of the Association of Airline Representatives in Canada (AARC), said the rise in fees comes at a time that the airline industry as a whole is in financial difficulty due to reduced traffic and soaring fuel prices. (Air Canada, for one, recently emerged from bankruptcy protection.)

"The airline industry is questioning the GTAA," Morais said. "If we can cut back, we'd expect the same from our partners."

Morais said he recently met with Peterson and colleagues in the airline industry have met with other Liberal MPs. They hope to impress on the legislators the airlines' concerns about the surging fees and to suggest that the government consider reducing the rents it charges to the airport authority, in the hope the savings will be passed on to airlines.

In addition, the airlines have suggested that the GTAA be reorganized to increase the accountability of its board, as well as to include a director that represents the airline industry.

"The board of the GTAA is out of touch with the financial needs of the airline industry," said Morais.

"It is important to have well functioning airports, but the question is, on whose backs?" he said.

Airlines have begun to adapt to the higher landing fees, which are based on aircraft tonnage, by using smaller planes. El Al flies into Toronto using Boeing 767s, as opposed to the heftier 747 models, Morais said.

But El Al retains the option of avoiding Pearson altogether if the route proves financially unsustainable, he said. The alternative would be to ask its passengers to fly to New York on another carrier and board El Al's aircraft at JFK. Other airlines might also pull out of Pearson, creating an economic ripple effect that would hurt the hospitality industry, he said.

Jacquie LaRocque, a spokesperson for Peterson, said the minister is aware of the "legitimate concerns affecting trade and the day to day work of business in the Greater Toronto Area."

Although she would not comment on the meeting with Morais, LaRocque said, "Does the minister want to see El Al in Toronto? Absolutely."

Irene Marcheterre, director of communications for Transport Minister Jean Lapierre, said that the minister "has said he will look at airport rents. This is a concern because we have all kinds of leases at the airport, so he will consider the stakeholders."

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Anti-Israel school presentation under investigation

By ANNA MORGAN
Staff Reporter

An ARCfest presentation at two Toronto high schools is currently under investigation by the Toronto District School Board (TDSB).

According to ARCfest literature, the intent of its five-day human rights arts festival, which ran from Oct. 9 to 16, was to explore human rights issues within Canada. The festival included an educational outreach program for high school students organized with Face in the Crowd Collective, a group of artists who use artistic expression to promote social change.

The presentation, which appeared at Earl Haig Secondary School, used rap and poetry to present various issues related to equity and equal rights.

Students at the school were told they could choose to attend a morning or afternoon assembly about the female side of equality, and that poetry and rap would be used to explore "herstory," said Seth Buchman, a Grade 11 student at Earl Haig.

Percussions, hand drums, poetry and rap were used to teach about the importance of looking at equity issues from various perspectives. But then at the very end of the program, a Palestinian woman presented a rap about Palestinian oppression at the hands of the Israelis, Buchman said.

As a member of the equity design committee and the clubs and funds representative at Earl Haig, Buchman said he been taught that the way to support peace and diversity is through dialogue. However, the assembly ended right after the Palestinian woman finished her presentation and no other perspective was presented.

"Where was the dialogue? All they did was present Israel's wrongdoings. They were definitely not trying to promote peace," Buchman said.

ARCfest's intention was to explore Canadian human rights issues and inspire debate and discussion using art as an entry point, said Josh Bloch, one of the ARCfest co-ordinators.

"The goal wasn't to explore Israeli-Palestinian issues." However, part of the Canadian experience includes refugees and that is when international human rights scenes are invoked, Bloch said.

In this particular instance, Bloch said, it was unfortunate that there was no forum provided after the presentation for discussion and dialogue.

Canadian Jewish Congress, which asked the TDSB to investigate, said that from the description, it appears that the Palestinian rap was not about Middle East politics or Israeli government policy but about the evils of Israelis as a people.

The Arcfest program was "inflammatory, one-sided and highly prejudicial," said CJC spokesperson Simon Rosenblum.

"Even in a non-educational setting, it would be outrageous, but in a public school environment, the program passes for pedagogy and is beyond acceptability."

Buchman's mother, Gail Baker, herself a school principal, wonders how a program like this could ever get into a school.

The festival received a letter of endorsement from City of Toronto Councillor Olivia Chow as well as from the Ontario Human Rights Commission.

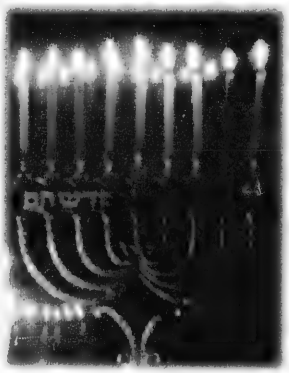
The OHRC letter stated that "the festival will serve an important role in raising public awareness and encouraging debate and discussion about the status of human rights within Canada."

"Human rights issues are always controversial. This one is especially sensitive," said Francois Larsen, the director of the OHRC.

However, "before I withdraw my support from the festival I would want to conduct my own investigation," Larsen added.

ARCfest's educational program was also presented at the Program for Expelled Students in Scarborough, where, according to festival co-ordinators, it was very well received.

LYING DOWN AT SCHOOL: Grade 1 students at Bialik Hebrew Day School really "throw themselves" into their work. During a math investigations program, the children used pattern blocks to create their teacher, Robyn Rosen Codas. From left to right are Oliver Strasser, "Mrs. Rosen Codas," Nathan Dichter and Jamie Wexler.



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Non-partisan network combats child poverty

By SHELDON KIRSHNER
Staff Reporter

Canada is one of the world's richest countries, yet 1.1 million Canadian children, or one in six, live in the squalor of poverty.

And that dismays Laurel Rothman, the national co-ordinator of Campaign 2000 – a non-partisan network of more than 85 national, regional and local organizations committed to implementing a 1989 all-party House of Commons resolution to eliminate child poverty by the year 2000.

Rothman, a social worker employed by the Family Service Association of Toronto, does not realistically expect to end child poverty any time soon.

But she would be immensely pleased if Canada's current rate of child poverty, 15.6 per cent, could be scaled down to about five per cent, matching that of Scandinavian nations like Sweden and Denmark.

"That would make us a world leader in terms of combating child poverty," said Rothman, a mother of three. "But it will take a more comprehensive and co-ordinated strategy to bring the rate down to five per cent or less."

Laurel Rothman

It may come as a surprise to some that the child poverty rate in Canadian Jewish households is close to that of the general community. "There are more poor Jewish children than people think."

Judging by figures taken from the 2001 census, 13 per cent of Canadian Jewish children up to the age of 14 find themselves in that dire situation.

And in Israel, the rate of child poverty is 28.1 per cent, according to the National Insurance Institute. Three weeks ago, Israel's Ministry of Health reported that 20 per cent of Israeli children go to bed hungry.

Despite the gloomy statistics, Rothman is not completely distraught, at least as far as Canada is concerned.

In the throne speech early last month, the federal government pledged to enact an ambitious child-care program, and that leaves Rothman somewhat optimistic.

"It's pointing in the right direction," she observed in an interview. "We'll see what they come up with. We're encouraged."

She added that Ottawa's proposals have the potential to be the equivalent of a Canada Health Act for children, provided legislation is passed and leadership is shown.

Campaign 2000, however, is not sitting still. On Nov. 24, it plans to issue its 2004 *Report Card on Child Poverty in Canada*.

Broadly speaking, the report will state that the incidence of child poverty basically remains the same as it was three decades ago.

"We're stuck structurally," Rothman said, lamenting the fact that the poverty rate has actually increased since 1996. "We need to make significant investments in child care."

Child poverty, which largely affects single parents and aboriginals, stems from a variety of factors.

The heart of the matter is that Canada is not producing enough jobs with decent salaries. "We're a low-wage country, as is the United States [whose child poverty rate stands at about 22 per cent]."

The problem is that one in four Canadian workers earns less than $10 an hour. What is needed, among other things, is a higher minimum wage, an increase in child benefits, a system of early childhood care and affordable housing, Rothman noted.

And if Canada fails to act, the consequences could be disastrous.

"We need resources to raise healthy, resilient children so they can be effective citizens and workers," said Rothman, who brings 30 years of experience to the community service field. "We'll be paying the price if we don't do that."

Children who grow up in poverty are susceptible to more illnesses, struggle with more mental health problems, perform poorly in school and earn less as adults.

And research proves that for every dollar a nation invests in giving children a good start in life, $7 in health care costs are saved.

Rothman, 58, has been associated with Campaign 2000 for the past seven years.

Its goals are four-fold: to raise and protect the basic living standards of families across Canada so that no child must endure poverty; to improve the life chances of all Canadian children; to ensure that secure, affordable and suitable housing is available to all children; and to create, build and strengthen family support, child care and community-based resources to empower families to provide the best possible care for their children.

Campaign 2000's partners include the Canadian Institute of Child Care, Canadian Teachers' Federation and the Ontario Coalition for Better Child Care.

Rothman, who was born in Cleveland and completed her education at the University of Pittsburgh, immigrated to Canada in 1971 after her husband, Mitchell, an economist, accepted a job offer.

At the Family Service Association, she devotes two-thirds of her time to Campaign 2000 and the rest to immigrant issues.

"I've always been interested in social justice issues," she said, explaining that her involvement in child care started in the mid-1970s when one of her children was enrolled at York University's day care.

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Israel must still be wary

The grout on the seams of Yasser Arafat's concrete tomb had barely dried before world leaders were already planning their diplomatic offensive to induce Israel and the Palestinians to get peace talks back on the path set out in the internationally sponsored "road map" peace plan.

While in Washington last week to congratulate President George W. Bush on his re-election, British Prime Minister Tony Blair set the tone. "We meet at a crucial time, where it is important that we revitalize and reinvigorate the search for a genuine, lasting, and just peace in the Middle East," Blair told reporters.

Though more cautious than his British guest, Bush also enthused over the new possibility brought by Arafat's death. "The months ahead offer a new opportunity to make progress toward a lasting peace, and we look forward to working with a Palestinian leadership that is committed to fighting terror and committed to the cause of democratic reform."

The foreign ministries in the United States, Europe and the Middle East have suddenly become very busy. U.S. Secretary of State Colin Powell announced that he will visit Egypt on Nov. 22. On Saturday, Egypt's Foreign Minister Ahmed Aboul Gheit said he would travel to Israel on Nov. 24, accompanied by the chief of Egyptian intelligence, Omar Suleiman. Also on Saturday, France's foreign minister, Michel Barnier, said an independent Palestinian state should be created as soon as possible. "I think it is possible to create, perhaps even with temporary borders, this Palestinian state, which is one of the conditions for peace and security for all the countries in this region," Barnier told a radio news program. And, not surprisingly, it has been announced London that British Foreign Minister Jack Straw is also expected to visit the region in the coming weeks.

To be sure, it is very important that Israel not lose any bona fide opportunity to advance the peace process and that it try to encourage and foster, where possible, the development of a truly moderate and effective leadership among the Palestinians. But as we have seen in the past, diplomatic offensives, especially involving European leaders, tend to translate into new political and other pressures upon the Jewish state.

Israel must first assess the new Palestinian leadership before it stakes out its own responses to the diplomatic manoeuvring. Some aspects of the post-Arafat landscape may not be that different from the arid, poisoned terrain of the past four years. For example, Farouk Kaddoumi, the new head of Fatah, the largest constituent of the PLO, has promised that the Palestinian leadership "would continue to march forward along Arafat's path, and along the path of the successes he managed to bring his people." If that is true, and if Kaddoumi has any influence, no peace initiative will be able to grow among the Palestinians.

Israel must indeed step onto the new Palestinian landscape, but until it sees what has been planted there by its new leaders, it must do so warily and slowly.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Arafat's true legacy

No one expects that in the immediate future Palestinians will acquire the right of freedom of speech and the ability to criticize their leaders without fear of being murdered. When that day comes, it will be interesting to see an honest assessment of the life of Palestinian Authority president Yasser Arafat as the so-called father of the Palestine Liberation Organization. He gave birth to airplane hijackings, the murder of Israeli athletes at Munich, civil wars in Jordan and Lebanon and the creation of terrorists groups that fostered suicide bombers who murdered innocent men, women and children and celebrated those despicable acts as a glorification of their nationhood.

An honest history will relate the many missed opportunities that a true leader would have pursued. When former Israeli prime minister Ehud Barak offered Arafat all of Gaza, 92 per cent of the West Bank and a capital in east Jerusalem – the best deal that the Palestinians ever let slip away – there was not even a counterproposal. Instead, the second intifadah was initiated.

The millions, or perhaps even billions, that Arafat stole from the ordinary Palestinians, most of whom live in abject poverty, will someday reveal the selfishness and greed of an autocratic egotist. The revelation of Arafat's flunkies who were bribed with palatial homes and Swiss bank accounts will one day persuade the Palestinians how they were duped, cheated and misled.

Arafat was aided and abetted by Syria, Lebanon, Kuwait and Saudi Arabia, regimes that all confine Palestinian refugees to filthy and diseased camps, not allowing the refugees to better themselves so that their plight can be used as a propaganda weapon against Israel. The terrorism that Arafat nurtured and funded may yet create the catalyst for civil disobedience and revolution amongst the Palestinians in the West Bank and Gaza. While never really endorsing the concept of a two-state solution, Arafat aimed to demoralize and to destroy the State of Israel.

In the end, he led his people into a miserable existence beset by poverty and unemployment, and with no viable infrastructure with which to create a Palestinian State. He lied to them, cheated them and led them into the miserable state in which most Palestinians now exist. This is the true legacy of Arafat, not the fawning misrepresentations of his life that were given by French President Jacques Chirac and United Nations Secretary General Kofi Annan.

He could have been a George Washington to his people, but instead ended his life in the same league as the Saddam Husseins and Adolf Hitlers of the world.

Bert Raphael,
Chairman, Canadian Lawyers and Jurists for World Jewry
Toronto

* * *

Regrets statements

The statements I made on the *Michael Coren Show* (originally aired Oct. 19, 2004) unfortunately implied that violence against innocent Palestinians is justifiable ("B'nai Brith Canada criticized for official's terror remarks," *CJN*, Nov. 11). I have retracted that statement (and any others) that made this implication, since that was never my intent, and I have apologized.

Unfortunately, the context in which my statements was made is not presented in your article. During the show, the panelists had agreed that, at least for purposes of our discussion, terrorism was any deed intended to force (that is to say "terrify"), a population into choosing or avoiding a certain course of action. Under this extremely (and perhaps overly) broad definition, some forms of self-defence and general deterrence could be classified as terrorist actions. As such, I would point out that by this definition most, if not all, states are guilty of state-sponsored "terrorism."

However, the discussion of classifying an action as terrorist is irrelevant. The real question is whether an action is right or wrong. When we involve ourselves in the discussion of semantics, we allow the Palestinians to paint Israel with the politically emotive term of terrorism. We must ignore this smokescreen and bring the discussion back to the crucial question of morality. It is morally wrong to kill innocents and it is morally right to defend innocents. As Jews, we hold ourselves to a high moral standard, and we should hold the rest of the world to a similar standard.

My point on the show was that the destruction of property – not people – to save innocent lives may be justifiable even if it qualifies as terrorism under this definition. As opposed to Canadian Islamic Congress president Mohamed Elmasry's comments, which justify the murder of any Israeli over the age of 18, I neither advocate, nor rationalize, the use of violence against innocent civilians in any way.

Adam Aptowitzer
Toronto

* * *

Jewish connections to China

Thank you for publishing the informative article "Jewish studies and a horah, in China" by Morton Weinfeld (Nov. 4). Weinfeld wrote about a conference that he attended in China that was organized by Jewish studies expert Prof. Xu Xin of Nanjing University in China.

Weinfeld wrote about the great interest among many scholars in China in Jews and Jewish history, and that Chinese scholars are researching the "few direct Jewish connections to China." As examples of such connections, Weinfeld mentioned the Jewish community in Kaifeng, China, which he stated "originated several hundred years ago," as well as the later Jewish community in Shanghai.

I wish to point out that the Jewish community in the Kaifeng region is actually known to be much older. In fact, as Xu Xin himself points out in his book entitled *The Jews of Kaifeng, China: History, Culture and Religion*, Jews likely settled in this region at some point during the northern Song dynasty, from 960 to 1126 CE, most likely arriving via overland route from Persia, along China's "Silk Road."

In addition, there is another direct Jewish connection to China that Weinfeld did not mention. North American Jewish families have been travelling to China and adopting orphaned girls in China in ever-increasing numbers over the past decade. Xu Xin, during a meeting with several such adoptive families earlier this year in Toronto, recognized that these Jewish Chinese children and their families are creating a Jewish connection to China that is both novel and fascinating.

Perhaps these new members of the Jewish community will help re-establish a formal Jewish connection to China.

Jeffrey Cutler
Co-founder, Canadian Jewish-Asian Association
Toronto

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A timeline of Yasser Arafat's life

The timeline of Palestinian Authority president Yasser Arafat's life also traces a dark line of suffering and mourning for the families and friends of his many victims. On Nov. 13, 1974, as PLO leader, Arafat addressed the General Assembly of the United Nations. He told the gathering he was "bearing an olive branch and a freedom fighter's gun. Do not let the olive branch fall from my hand." Six months earlier, his colleagues in the Democratic Front for the Liberation of Palestine trained their freedom fighters' guns on the children of a high school in Ma'alot in northern Israel, killing 21. In the photo above, one of the injured students is rescued by her brother. Below, a father grieves for his son, who was killed by a PLO terrorist in 1993. Below left, a young girl sobs in memory of her friends who were killed by two suicide bombers in 1996. Top left, a police officer moves an empty baby carriage from the rubble of a terroist attack in Petah Tikva in 1977.

The following is a timeline of the life of Yasser Arafat, the president of the Palestinian Authority who died last week at age 75:

• 1929: Arafat is born to a family of merchants in Egypt (though he often claimed to have been born in Jerusalem);

• 1952-1956: Attends Cairo University, where he joins the Islamist movement known as the Muslim Brotherhood. Also organizes the Union of Palestinian Students;

• 1956: Arafat has said he fights in the Egyptian army during the Suez War, but some believe he was in Czechoslovakia, attending a Communist-sponsored student congress;

• 1957: He leaves Egypt and a year later settles in Kuwait, where he works as an engineer;

• Late 1950s: Co-founds Fatah, a Palestinian political movement dedicated to armed struggle against Israel;

• 1964: The PLO is founded at an Arab League summit. Fatah will soon become its central element;

• 1965: Fatah carries out its first terrorist attack on Israel, an attempt to blow up the National Water Carrier.

• 1968: Losses the PLO inflicts on Israeli soldiers at the battle of Karameh, in Jordan, and Arafat's daring escape from the battle on a motorcycle add to his mystique and solidify his growing hold on the PLO;

• 1969: Arafat is elected chairman of the PLO's executive committee;

• 1970: PLO attempts to destabilize and ultimately take over Jordan prompt King Hussein to crack down on the PLO and kick it out of the country. Thousands of Palestinians are killed in what comes to be known as Black September. Arafat chooses Lebanon as his new base of operations.

• 1972: Palestinian terrorists kill 11 Israeli athletes at the Munich Olympics. The attack and other terrorist actions, mainly airplane hijackings, put the Palestinian cause on the international stage;

• 1974: Wearing a pistol, Arafat addresses the UN General Assembly. The assembly recognizes "the right of the Palestinian people to sovereignty and national independence" and gives the PLO observer status at the world organization;

• 1982: Israeli forces drive Arafat from Beirut, forcing him to set up his base in Tunisia;

• 1987-1993: Riots break out that grow into the first Palestinian intifadah, or uprising. The fighting eventually claims the lives of an estimated 1,100 Palestinians and 150 Israelis;

• 1988: Arafat says the PLO accepts U.N. Resolution 242, implies recognition of Israel and, at least formally, renounces terrorism. As a result, the United States opens a dialogue with the PLO;

• 1990: The United States breaks off its dialogue with the PLO after Arafat refuses to condemn a terrorist attack carried out by a member group. Arafat's support for Iraqi leader Saddam Hussein after he invades Kuwait, and during the U.S.-led invasion of Iraq the following year, leads Persian Gulf states to cut off their funding for the PLO;

• 1991: Arafat marries his 28-year-old secretary Suha Tawil. Born a Christian, she converts to Islam;

• 1993: Israel and the PLO agree on a framework for peace in what later are called the Oslo accords. The framework is signed on the White House lawn, where Arafat shakes hands with then Israeli prime minister Yitzhak Rabin;

• 1994: Arafat, along with Israeli leaders Yitzhak Rabin and Shimon Peres, is awarded the Nobel Peace Prize. Arafat returns to the Gaza Strip after a 25-year exile;

• 1996: Arafat is overwhelmingly elected president of the Palestinian Authority. Under heavy pressure, the PLO's parliament-in-exile votes to revoke sections of the PLO charter calling for Israel's destruction, but never completes the process;

• 2000: Arafat refuses a peace plan proposed by then Israeli prime minister Ehud Barak at the Camp David summit. Later that year, Palestinians begin a wave of terrorism that intensifies after a visit to Jerusalem's Temple Mount by then Israeli opposition leader Ariel Sharon. This grows into what is called the second intifadah, which is still ongoing;

• 2001: Frustrated by Arafat's ongoing support for violence, Israel confines him to his compound in Ramallah, where he remains until October 2004.

• 2002: The United States breaks with Arafat after he is found to have lied about PA involvement with a weapons ship arriving from Iran. U.S. President George W. Bush later makes replacement of leaders "compromised by terrorism" – a clear nod to Arafat – a precondition for Palestinian statehood;

• 2004: Arafat dies on Nov. 11 in a Paris hospital.

Compiled by JTA Staff

On child sacrifice

Do we sacrifice our children as Abraham once tried to do with Isaac?

On Rosh Hashanah and again this month, we read of the intended sacrifice of Isaac. The Akedah, the binding of Isaac (Genesis 22), is a troubling story that permeates our history.

Norma Baumel Joseph in Montreal

How could Abraham attempt such a thing? Why would God ask it of him? The story resonates with a challenge to our religious and ethical sensibilities. And in this day of suicide bombings, I wonder about the connection between past sacrifices and current practices. I wonder how a parent can condone or participate in such an act.

There are many interpretations of the Akedah narrative. Perhaps that's the reason for its inclusion in our High Holy Day liturgy: it offers fertile substance for rabbinic homilies and midrashim. Some interpreters say it's a morality tale about the evils of child sacrifice. But that practice was not the norm then, and the explanation is too simplistic. Furthermore, why repeat the story on Rosh Hashanah, and why would God initiate the process? What is the message?

So I ask, "Do we sacrifice our children?" Is that the moral of the story? Are we to be like Abraham, ready to offer our children to God?

Before you dismiss the question, hear me out. If by sacrifice we mean the literal process of killing, of course we don't do it and that is not our purpose. And although over the millennia, Jewish children were sacrificed, dying horrible deaths, we did not welcome such acts. That is not my meaning, nor is it our narrative understanding.

By remembering Abraham and Isaac's willingness to submit, we seek their intercession on our behalf, in order to be incorporated into their redemptive merit. But we also seek to emulate, in some small way, their dedication. We seek, as adults and as parents, to model and impart the lessons of fidelity and devotion, of submitting oneself to God – to some greater purpose.

In raising our children to be Jewish, do we offer them up to some noble cause? Surely by cultivating their Jewishness, we mark them as different from other nations. Is this not also a form of bonding to a cause, like an offering or a sacrifice – the giving of oneself unreservedly. Do we not wish to teach our children the value of personal dedication and the significance of national commitment.

We willingly sacrifice much for our values, for our identity. We willingly surrender our children to these goals – to live by them, not destroy life for them.

Isaac was literally bound on the altar. Do we not follow that lesson figuratively and bind our children on the altar of Jewishness? Is that not the message of the Akedah? Is that not our intention?

Marrying into an age-old story

I am quite exhausted. Maybe it's the experience of being a new grandparent, or perhaps it's the result of the dancing we did at our younger daughter's recent wedding. Yes, this has been a very busy year. There are still two months to go in 2004 – what comes next? It's hard to imagine what could equal the year that has been.

We are now poring over photographs from our daughter's wedding in Winnipeg last month. My favourites are not the standard pictures of bride, groom and grinning parents, although those will be great to add to our wedding collection.

My choices are a bit more off-centre.

Jean M. Gerber in Vancouver

The first was taken at the *bedeken* ceremony. Rabbi Alan Green of Shaarey Zedek Synagogue, conducted the ceremony in which the ketubah is signed by two witnesses and the groom checks to make sure he is getting the right bride. The rabbi asked the couple to look carefully at each other, so that they would truly see the person they were marrying.

How many of us thought about that when we got married? I loved the concept of asking the couple to look deeply into each other's eyes. The photographs show that my daughter and her groom took this instruction very seriously – and were pleased at what they saw.

Another favourite picture is one that shows us taking our daughter to the chupah to be met by her soon-to-be husband. There is no doubt that this was – and is – one happy woman. The groom was no less sure he had made the right choice. Her mother and father look pretty pleased, too.

We also like one of the bride and her siblings hugging for all they are worth, each one for that moment entirely supportive of the others in joy.

The last I'd like to mention – I might find more when I see others that are still being sent to me – is one of the bride and groom wrapped in each others' arms for a dance just before we hoisted them up on chairs for a rocky ride.

We also observed a custom that I have come to love. I don't know where it started, but it should be a part of every wedding. Both my husband's parents and my parents have died, as has the groom's mother, but we knew they would have loved every minute of the wedding. So in addition to a picture of the bride and groom, on which everyone could write their greetings, we displayed both our parents' wedding pictures, as well as pictures of the groom's mother and grandparents. An added joy for all of us was that his grandmother – a radiant bride and still as beautiful now as she was then – was with us to witness her grandson's marriage. We had the real person, not just a picture, to rejoice with. She is a regal lady, every inch the matriarch.

This week we read Vayetzei, in which Jacob sets out – flees, actually – to his uncle Laban. In that household, he will meet and marry Rachel, the love of his life, as well as her sister Leah and, finally, two concubines.

We already know how the story ends: with relationships among his offspring fraught with jealousy, hatred, deceit, lust and, finally, forgiveness and reconciliation. Surely no modern soap opera or reality show can match the drama of Jacob and his family. When we talk about the merit of our ancestors, we are certainly not referring to the parenting skills of Jacob, who should have had a few good books to help him out. We are talking about their relationships with God and their unwavering commitment to establishing the Jewish people.

But all of that lies in Jacob's future. In Haran, Jacob married Rachel, the woman he would love forever, and his love for her resonates across the centuries. The bedeken ceremony that we still practise, and those moments when the bride and groom confirm their commitment by looking deeply into each other's eyes, remind us of Jacob's lifetime love for his twice-purchased bride.

I wish for my daughter that she, too, has found the man who will be her true help-mate, and that their commitment and love will bind them together for a lifetime.

Addressing historical injustices

Most justice systems recognize the importance of providing some form of compensation to those who have been wronged.

Following the Holocaust, individual survivors and the State of Israel received reparations from Germany as a form of compensation for arguably the most malevolent, systematic and darkest chapter in human history. Reparations, of course, could never truly serve as compensation for the horrors cruelly meted out to European Jews. But to a minor degree, there is a sense of justice being served by the largely symbolic notion of the payment of reparations by the perpetrators of the Holocaust.

Gerald L. Gall in Edmonton

On a far different scale, our own Canadian history is rife with examples of government action that led to racial discrimination being committed against vulnerable minorities.

These include the forced assimilation and abuse of aboriginal children in residential schools; the Chinese Head Tax and Exclusion Acts; the imprisonment of lepers (mostly of Chinese origin) on two Victoria area islands; the unjust treatment of blacks from the Caribbean; the internment of Ukrainian Canadians during World War I; the internment of Italian and German Canadians during World War II; the internment, confiscation of property and deportation of Japanese Canadians during and after World War II; and the denial of benefits to aboriginal war veterans.

These instances gave rise to grievances against the government, including lawsuits and claims for redress. Although there has been some recent success in relation to aboriginal residential school claims, only the claims by Japanese Canadians were ultimately successful.

That 1988 landmark settlement with Japanese Canadians included a formal apology and acknowledgment of unjust treatment and violation of human rights, as well as monetary compensation to eligible individuals and to the Japanese Canadian community. Out of that settlement, the government of Canada established the Canadian Race Relations Foundation, to foster racial harmony and cross-cultural understanding and to help eliminate racism.

The Japanese Canadian redress package came during a period when other groups, including Ukrainians, Italians and Chinese Canadians, were active in their lobbying efforts for redress. These other groups were formally advised, through an announcement in the House of Commons in September 1994, that no redress of any kind would again be offered.

Sadly, for our community, the denial of entry of Jewish refugees during the Holocaust remains a dark chapter in Canadian history – a chapter outlined in the now-classic history treatise, *None is Too Many: Canada and the Jews of Europe, 1933-1948* by Irving Abella and Harold Troper. At one point, the government of Canada was asked to mark this event with the installation of a plaque in Halifax to remember the more than 900 persons aboard the St. Louis who were never allowed to land in Canada in 1939. The government refused to do so.

The last official statement of federal government policy with respect to redress for victims of racial discrimination was made in March 2001. That statement outlined the multi-faceted approach Canada has taken toward remedies and redress, including the formal acknowledgment and regret with respect to historical wrongs, and the support of activities such as the production of films, academic research and other means of commemoration. Rather than providing financial compensation for past wrongs, the government preferred to invest in the future, in the creation of a more equitable society now and a better future for generations to come.

The entire notion of redress for past wrongs on the international stage has since evolved to include formal apologies, monetary payments and recently the establishment of the Truth and Reconciliation Commissions in South Africa and Sierra Leone.

In Canada, redress claims for non-racial wrongs committed by governments have been somewhat successful. These include claims related to involuntary sterilizations of persons designated as mentally retarded in Alberta, the non-testing of blood tainted with HIV/AIDS and hepatitis C when testing was available, the approval of the use of the drug thalidomide and the imprisonment of persons wrongfully convicted of murder and others.

Redress notwithstanding, hopefully, with the experience of history and the availability of various human rights and constitutional protections, these stains on Canadian history will never be repeated. However, past injustices must continue to be acknowledged. They must serve as a stark contrast to present and future eras characterized by enlightenment, awareness and moral sensitivity to issues of racial discrimination.

The Kirshner File

Yasser Arafat was an ambivalent figure

It was a telling measure of Yasser Arafat's standing among Israelis that he never visited Israel in broad daylight, even during the height of the Oslo peace process. That he could not show his face in public in Israel was indicative of two related realities. Despite his formal acceptance of Israel's existence, if not its legitimacy, Arafat never transcended his image as a Palestinian revolutionary prone to terrorism and partial to Israel's destruction. And the vocal minority of Israelis who did not come to terms with Oslo always condemned Arafat as a duplicitous enemy.

Sheldon Kirshner in Toronto

Arafat – who never earned the cachet of such courageous Arab peacemakers as Egypt's Anwar Sadat and Jordan's King Hussein – ventured into Israel only twice, both times in the dead of night. In the first instance, he travelled to the northern Tel Aviv neighbourhood of Ramat Aviv to pay his respects to Leah Rabin, whose husband, Yitzhak, the prime minister, had been assassinated by a right-wing Israeli zealot opposed to territorial compromise. But such was Arafat's reputation that he did not attend Rabin's funeral in Jerusalem. The last time he was seen in Israel, and then only fleetingly through the window of a passing car, was when he was driven through the darkened streets of western Jerusalem en route to the West Bank.

Arafat, whose death last week in France at 75 truly marked the end of an era, was a murky, ambivalent figure, even in the eyes of Israelis who thought he had sincerely reconciled himself to Israel's presence. The embodiment of modern Palestinian nationalism, he embraced the concept of a two-state solution and disavowed terrorism at the insistence of the United States and Egypt. And then, under the 1993 Declaration of Principles, which called for mutual recognition, he similarly committed himself to resolving his differences with Israel through peaceful means. But at the end of the day, Arafat broke his solemn pledges, convinced that Israel had no intention of honouring the provisions of the Oslo accords and thinking, perhaps, that Israel could be beaten into submission by attrition.

He likened Oslo to Mohammed's temporary truce with his adversaries. He proclaimed the Islamic virtues of jihad. He urged a million martyrs to march to Jerusalem. He tolerated anti-Israel and anti-Jewish incitement in the Palestinian media and in Palestinian schools. He compared Israel to Nazi Germany. He coddled Islamic fundamentalist forces such as Hamas (though at one juncture, in 1996, he arrested their leaders). He turned a blind eye to terrorism and he did not flinch from resorting to violence. And he obliquely praised suicide bombers while perfunctorily condemning their acts. Arafat compared himself to Nelson Mandela, the South African freedom fighter. But next to Mandela, Arafat was a pygmy.

When all was said and done, Arafat was either unwilling or unable to staunch the tide of terrorism that washed over Israel and the territories following the eruption of the second Palestinian uprising in September 2000. Judged by either standard, his duplicity or his weakness, he was a failure. Mediators who exerted herculean efforts to hammer out a viable ceasefire belatedly discovered that Arafat could not or would not cooperate.

Arafat's moment of truth came in July 2000, when he squandered a golden opportunity to realize his dream of creating a Palestinian state. He complained that Israel's unprecedented concessions were not really generous, yet walked away without giving his Israeli interlocutor, then prime minister Ehud Barak, a counteroffer. In anger, Barak claimed that Arafat had been "unmasked" as a poseur.

Nor was Arafat prepared to forego his demand for the right of Palestinian refugees – particularly in Lebanon – to return to their former homes in Israel. As a result, many Israelis concluded that Arafat's real objective was to defeat Israel stealthily by means of demography. But to give him his due, Arafat told *Ha'aretz* last June that he was ready to sign an agreement that would enable the Palestinians to establish a sovereign state in 97 per cent of the West Bank, all of the Gaza Strip, and territory gained in land swaps with Israel.

By that point, time had run out. His perennial foe, Prime Minister Ariel Sharon – an opponent of the Oslo process and a proponent of the settlement enterprise in the territories – would not negotiate with him. Sharon, having declared that he would never shake his hand, did not consider Arafat a reliable or trustworthy partner. Sharon's belief gained currency in Israel, and was supported by President George W. Bush of the United States. Sidelined and confined to his battered headquarters in Ramallah, Arafat was, nevertheless, a formidable figure with the power to determine policy and veto appointments.

In the pantheon of Palestinian heroes, Arafat stood on a high pedestal. Born in Cairo and raised in Jerusalem, he was the scion of a prominent Palestinian family. Active in Palestinian politics from his days as an engineering student, he was one of the founders of Fatah, the largest faction in the PLO. Fatah advocated armed struggle and would later be linked with the spectacular hijackings of airplanes and the 1972 Munich massacre. In 1965, he participated in Fatah's first attempted military raid inside Israel. Arafat assumed the leadership of the PLO in 1969, in the humiliating aftermath of the Six Day War, and fought off all Arab efforts to co-opt him. In 1974, a gun holster on his hip and an olive branch in his hand, he officially brought the Palestinian case to the United Nations.

Arafat, whose checkered career spanned the tenure of 10 Israeli prime ministers, was a canny survivor and an expert at extricating himself from crises. After losing his base in the West Bank and Gaza, he transferred his operations to Jordan, where he provoked the wrath of King Hussein. Arafat touched off a civil war that ended with the flight of his loyalists to Lebanon. Arafat built a mini-empire in Beirut and attacked Israel from bases in southern Lebanon. But in 1982, Israel invaded Lebanon, forcing him to flee to Tunis. Israeli aircraft bombed his headquarters in 1985, but he escaped from the ruins without a scratch. Fortune smiled on him yet again when he survived, though not unscathed, the crash of his private plane in the Libyan desert.

Yasser Arafat in the last days of his life

In triumph, after the miscalculation of supporting Saddam Hussein in the 1991 Gulf War, he returned to Gaza in 1994. Being autocratic by nature, he ran what essentially was a one-man show, brooking little criticism. Only once, last August, when he was besieged by challenges to his authority, did he finally acknowledge that he had made mistakes.

Jealously guarding his powers, he never appointed a successor, though his closest associates, Mahmoud Abbas and Ahmed Qureia, were substantial figures who played key roles in the administration of the Palestinian Authority. Two colleagues who might have succeeded him, Khalil al-Wazir and Salah Khalaf, were assassinated by Israel in 1988 and 1991, respectively.

His physical features and his mercurial outbursts notwithstanding, Arafat exuded charisma and cast a spell over his people. He inspired devotion among his followers, though they could detect flaws. He was supposedly personally incorruptible. But reports persisted that he had stashed away a fortune and that his associates and cronies were hopelessly corrupt. Meanwhile, his outspoken and much younger wife, Suha, lived in the lap of luxury with her nine-year-old daughter in Paris, while legions of Palestinians in the PA barely made ends meet. Foreign aid, some from Canada, poured into the PA, but the glowing promise of prosperity never materialized.

Arafat ruled the PA – a nest of intrigue and infighting – like a fiefdom and resisted calls for reform. The Palestinians created democratic institutions and called elections in 1996, but democracy hung by a slender thread and transparency was merely a word. The media was supervised and sometimes ruthlessly muzzled.

Chaos reigned in the PA, especially after the Israeli army occupied the Palestinian autonomous areas in the spring of 2002. Today, the PA is rife with gangs of militias that roam freely, and Arafat's successors may be hard-pressed to contain the anarchy.

Arafat fell far short of his most cherished goal, Palestinian statehood. Israel still occupies the West Bank, though Sharon is intent on withdrawing from Gaza and four isolated settlements in the West Bank. But the narrative of Palestinian independence and dignity that he tirelessly promoted, when Israel permitted him to fly around the globe like a multi-millionaire jetsetter, resounds in the Arab world, Europe, Asia, the United States, Canada and even Israel, and that will be his lasting legacy.

Several months ago, Arafat said that he would retire with the emergence of a Palestinian state. But Arafat died too soon, an eternity too soon, as far as numerous Palestinians were concerned. Still, his dream of Palestinian statehood is bound to be realized, sooner or later.

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No charges laid against hecklers of pro-Israel novelist

By PAUL LUNGEN
Staff Reporter

It appears the efforts of an author to seek legal redress for the interruption of his lecture at a Waterloo Chapters store have fizzled out.

Waterloo Regional Police have declined to charge two men with creating a disturbance after they interrupted lawyer Howard Rotberg during an in-store lecture about his pro-Israel novel. In addition, Rotberg has missed the deadline to sue Chapters over a news release that alleged he made racist statements during the verbal altercation with the two hecklers.

Rotberg said Chapters appears to be closing ranks behind the statements of its employees who have said he made comments alleging people from the Middle East are terrorists. Because of the news release alleging he made racist comments, Rotberg said he feels it is now unsafe for him to speak at public venues. Rotberg vehemently denies he made racist statements.

The incident at the heart of Rotberg's complaints took place last May during what was supposed to be a staid in-store lecture about his novel, *The Second Catastrophe*, which Chapters continues to carry.

About 20 minutes into his talk, two men, whom he described as an Iraqi Kurd and a Palestinian, began to heckle him and allege that his book painted all Muslims as terrorists. The event deteriorated from there and as Rotberg described it, when one of the hecklers was asked to sit down by a member of the audience, the man responded, "He's a fucking Jew."

Voices were raised and store management quickly cancelled the lecture. Rotberg insisted police be called but after questioning store employees, they refused Rotberg's request that the two hecklers be charged with creating a disturbance.

Indigo Books & Music Inc., which operates the Chapters chain, later issued a news release saying, "We are saddened that our customers witnessed inappropriate behaviour and heard racist comments both from the guest author and some of the attendees at this particular event."

Rotberg said two members of the audience, both professors, would corroborate his version of events. He also charges that Chapters allowed the two men to close down his lecture and deny him his right to free speech.

At the time of the incident, Indigo spokesperson Sorya Ingrid Gaulin said that the bookseller's staff acted to prevent violence and that the store stood behind the news release, which was based on written statements from five of its employees.

Rotberg said he has not pursued legal action against Indigo. "Based on bad advice I got from people, I decided not to sue Chapters for libel." He said he was told it would appear he was merely trying to get publicity for his book. Instead, "I tried to work co-operatively with them."

Rotberg believes the absence of support from any prominent Jewish advocacy organization hurt him in his efforts to convince police to charge the hecklers. But Bernie Farber, executive director of the Ontario region of Canadian Jewish Congress, said, "I do not know what happened that day. Congress, like other Jewish organizations, is not in a position to guess at what happened without the facts."

Farber said he was confident Waterloo police investigated the case thoroughly. Congress has no basis to question their determination that charges were not warranted, he said.

MASTER POTTERS

Senior kindergarten students Aviva Ripstein, left, and Neshama Nashman of the Paul Penna Downtown Jewish Day School got the chance to work creatively with clay when master potter Chari Cohen visited their class recently.

West faces long war on terror, Israeli analyst says

By SHELDON KIRSHNER
Staff Reporter

Western societies face a long-term threat from the forces of international terrorism, an Israeli analyst warned last week.

"It won't pass away," political scientist Efraim Inbar said in a lecture at the Bloor Cinema. "We face a long war, with no peace around the corner."

In the meantime, countries grappling with terrorism should improve public security, upgrade intelligence services and spend more on defence, even if it affects their standard of living, added Inbar, who is affiliated with Bar-Ilan University's Begin-Sadat Center for Strategic Studies.

Efraim Inbar

In the struggle against terrorism, Western democracies should co-operate with each other in a more systematic way, and they should not fear carrying out pre-emptive strikes when necessary, he said.

Neither should they shy away from occupying countries that harbour, or co-operate with, terrorists, Inbar added. "We shouldn't play games with radical ayatollahs."

Calling the war on terrorism a just cause, Inbar said that terrorists must be wiped out, because if the war is not won, anarchy will prevail.

The Sept. 11 attacks in the United States were an important warning: terrorists can inflict enormous damage without possessing weapons of mass destruction, he said.

Yet Inbar believes Sept. 11 was not "a defining moment" in history because the distribution of power in the world remains the same, with the United States exercising hegemonic power.

Compared to conventional wars, terrorism causes relatively little damage. Israel has learned to live with terrorism and contain it, he noted.

Terrorists can produce fear, panic and political paralysis, but the Western order is not in any danger of collapsing, Inbar said.

Turning to the Arab-Israeli dispute, he suggested that Israelis have learned that peace is "a beautiful dream" but not much more.

Asked to comment on the merits of Israeli Prime Minister Ariel Sharon's plan for a unilateral withdrawal from the Gaza Strip, Inbar said he had no clear-cut answer.

"It's a gamble, and there are pros and cons. I thank God I'm not in Sharon's place."

Inbar's talk was sponsored by the Canadian Friends of Bar-Ilan University and the Canadian Coalition of Democracies, a newly formed organization dedicated to fighting anti-Semitism and changing Canada's policy in the Middle East.

Plans are in the works for Jewish military museum

Continued from page 3

"I asked that too," VanDelman concedes. "Then Libeskind told me: 'What about the Maccabees?' And Chanukah means 'dedication.' It was perfect."

The memorial, under the chairmanship of Joel Wagman, will honour Canadian Jewish war veterans going back even before Confederation, Allied countries, and members of the Resistance during World War II. A good portion will be taken up by the names of the 16,000 Jews who served in World War II.

The land the memorial will occupy was dedicated in a small ceremony Oct. 31. The whole project will be owned by the city of Toronto and managed by the Jewish War Veterans of Canada.

"It will be a living memorial, a place people can go to on Remembrance Day and for educational programs," VanDelman says. "It's 50 years overdue."

Organizers are hoping to break ground next spring, with a view toward an unveiling next autumn, to be presided over by the project's main patron, Gov. Gen. Adrienne Clarkson.

Meantime, apart from relying on one chief benefactor, the war veterans are poised to go on a public campaign to raise the $5 million the memorial is expected to cost.

Call 416-736-6744 for more information.

* * *

Another grand project hopes to raise $10 million for a permanent, freestanding Canadian Jewish Military Museum.

Organizers envision an interactive facility that will showcase military memorabilia, as well as educate about Jewish contributions to Canada's wars, as well as peacekeeping.

To be located somewhere in Toronto or possibly on the planned York Region Jewish community campus, the museum will house artifacts and photographs that have been on display on the fourth floor of the Lipa Green building for the past four years.

Planned for between 8,000 and 10,000 square feet, the museum's main claim to fame, according to promotional material, will be multimedia, interactive exhibits, including a "motion theatre" with activated seating, a 360-degree screen and special effects designed to recreate the feeling of a sea landing, complete with strobe lights, vibrating seats, and the sensation of wind and rain.

Plans also call for oral archives and a memorial Hall of Remembrance.

For details, call 416-781-6344.

* * *

George Stern, who was just 17 when he left his native Hungary to fight in the famed Machal, the fledgling State of Israel's irregular army of foreign nations, will lead a 10-day trip to Israel next spring geared especially for former Machalniks and Israeli war veterans.

The trip, from May 8 to 19, 2005, will include touring, a visit to an army base and a trip to the Palmach Museum, which chronicles the pre-state army.

Participants will take part in Yom Ha'atzmaut and Yom Hazikaron ceremonies. Rabbi Wayne Allen of Beth Tikvah Synagogue will accompany the tour.

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Waller stepping down as head of Israel Bonds

By PAUL LUNGEN
Staff Reporter

Eighteen years ago, Lawrence "Larry" Waller was running a duty free shop in Ben-Gurion Airport in Israel. A native of New York who'd made aliyah, he'd been at the job for 15 years, but was ready for a change.

Fortunately, one of his better customers had connections with the Canadian office of State of Israel Bonds, and suggested Waller as a potential replacement for the departing head of Bonds in Canada.

After a short interview process, Waller agreed to take the job for two or three years, but the time stretched into 18 years.

"One thing led to another," he said.

Waller is stepping down as Bonds' executive vice-president at the end of November. He and his wife, Seza, who served as the Bonds' office manager, are winding up their affairs and preparing to return to Israel, where their five children live.

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Although a replacement has not yet been named, Waller has agreed to remain as a consultant to Bonds and shepherd the new executive through a transition period.

Back in the '80s when he "was totally parachuted into this position," he was thrown into the deep end, knowing almost nothing about Toronto and knowing no one in the city.

At the time, Bonds operated "on a shoestring budget" out of cramped quarters in Lawrence Plaza. Sales across Canada totalled only $11 million, he said.

Today, Bonds leases about 4,000 square feet of space in a modern office building a few miles west of its earlier location, and sales have grown substantially, with more than $150 million expected in 2004.

When he took over, Bonds offered two basic financial instruments: a four per cent bond in relatively small denominations and notes that were generally marketed to higher end investors.

A turning point in Bonds sales came when former Israeli finance minister Moshe Nissim (1986-88) visited Canada. Waller accompanied Nissim on a visit to Matthew Barrett, then president of the Bank of Montreal, and "Nissim asked Barrett what the market needed for Israel Bonds to raise its profile and raise money for Israel," Waller recounted.

"That conversation led to a series of new instruments, including a fixed rate bond and a zero coupon Bond" [one that is issued at a discount and matures at par].

The four per cent bond remains, but "today we essentially sell [it] during the High Holiday period," Waller said.

A key selling point for Canadian investors is Israel's perfect record of repayment of principal and interest.

"Despite the political turmoil, [Israel] Bonds has been consistently rated investment grade by Moody's Investors Services and Standard & Poor's, despite all the turmoil we see on CNN," he said.

Israel Bonds' interest rate is higher than those of comparable national bonds "due to the holding period," Waller said. Where Canadian or U.S. bonds are tradeable among investors, Israeli bonds must be held until maturity. To compensate investors for the inability to trade the bonds, Israel offers higher interest, he said.

While Jews remain the largest market for Bonds, about three or four years ago the Bonds office "decided to expand the market in order to be ready for additional Israeli [financial] requirements," Waller said. "We've expanded to private [sector] labour union pension funds, Canadian banks and the latest [buyers] are Christian evangelicals."

The managers of labour pension funds are attracted to the zero coupon Bonds' higher returns and assured payout, and they aren't deterred by the bonds' lack of tradeability, he said. The unions also like the fact the bonds fund developments in Israel that employ unionized labour, he added.

When marketing Israeli bonds, nine months of the year are focused on institutional investors and wealthy individuals who are attracted to the higher returns and the financial benefits of the investments, he said.

For the remaining three months, culminating in the High Holy Days, the focus is on the grassroots of the Jewish community. The sales message takes on an emotional aspect, stressing the infrastructure projects that the bonds finance in Israel.

Looking back on his time in Toronto, Waller said he is most satisfied "by the growth and awareness of the Canadian community at large of the relevance of Israel Bonds to the government of Israel."

Though home to only two per cent of the world Jewish population, Canada accounts for nearly 12 per cent of Bonds' worldwide sales.

Waller believes his success in selling Bonds is "due to the kind of backbone I had which was nurtured in Israel. It gave me the kind of personality that allowed me to pick up the phone on a cold call [or to] ask for assistance."

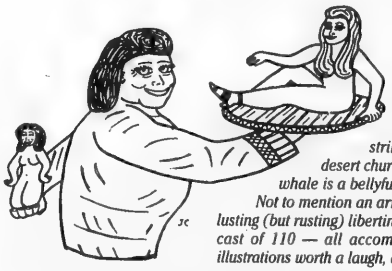
His love of the country also instilled in him the desire "to work hard for it while I'm abroad. It gave me the backbone not to be shy and it gave me a type A personality."

Living in Israel, "I became pro-active," he said.

That approach, he acknowledged, "does not always work well with the Jewish community. Sometimes, I'm too aggressive, but I learned to temper it after years on the job.

"I hope I did not alienate customers. I don't think sales were lost due to my personality. Maybe I'm wrong."

Kosher Cuts and Bible Belts
by ***Joshua Cohen***



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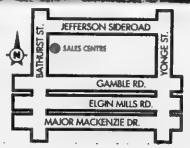

Holocaust Education Week

Anti-Semitic myths persist, closing program told

By SHELDON KIRSHNER
Staff Reporter

Despite the murder of six million Jews during the Holocaust, three great anti-Semitic myths endure, a former top-level B'nai Brith official declared last week.

Speaking at the closing program of Holocaust Education Week at Beth Tzedec Congregation, William Korey expressed surprise and hurt that these toxic myths continue to exist.

The first myth, expressed in the *Protocols of the Elders of Zion*, a Czarist-era forgery, is that a cabal of wealthy Jews seek to dominate the world.

The second, turning on blood libel, revolves around the notion that Jews kill unwitting Christians to use their blood in the making of Passover matzah.

The third, the oldest, is that Jews killed Jesus.

These myths persist in spite of the fact the United Nations adopted the 1948 Genocide Convention, which mandates member states to act against genocide and anti-Semitism, Korey noted.

Prior to his retirement, he was director of the Anti-Defamation League's regional office in Washington, D.C. and administrator of B'nai Brith's department of international policy and research.

In a despondent observation, he paraphrased Elie Wiesel, the novelist and Holocaust survivor: "If Auschwitz didn't eliminate anti-Semitism, what can and will?"

Striking a similar tone, Korey referred to a recent statement by United Nations Secretary-General Kofi Annan in which he expressed his incredulity that anti-Semitism flourishes, only 59 years after the gas chambers of Auschwitz were closed.

Korey, who delivered his remarks on on the 66th anniversary of Kristallnacht, said with resignation that the charge of deicide against Jews in the murder of Jesus still lingers, despite efforts by the Vatican to repudiate it.

In his discussion of the anti-Jewish myths that bedevil Jews, Korey dwelled the longest on the *Protocols*, written more than a century ago by Russian secret service agents and exposed as a forgery by the *Times* of London in the early 1920s.

Korey said Adolf Hitler read the *Protocols* with glee and exclaimed, "This is it!"

The *Protocols*, the Bible of the Nazi movement, poisoned the minds of many young Germans. "One would have thought no one would pay attention to it after World War II," Korey said.

But two years ago, an Egyptian television station ran a serialized drama based on the *Protocols*, and last year, Malaysia's outgoing prime minister told an international Islamic conference that Jews want to control the world through proxies.

Korey said copies of the *Protocols* were distributed at the 2001 World Conference on Racism and Xenophobia, sponsored by the United Nations and held in Durban, South Africa.

Taking note of the upsurge of anti-Semitism since the outbreak of the second Palestinian uprising in September 2000, Korey said that in that year alone Europe registered 2,116 anti-Jewish incidents.

He chastised French President Jacques Chirac for initially downplaying the seriousness of the situation.

Korey warned that the Holocaust did not begin with gas chambers, but with defamation and the silence of local populations.

Citing a recent survey in which 59 per cent of Europeans branded Israel as the world's greatest threat to peace, Korey said that sustained attacks against Israel amount to "collective anti-Semitism."

In the same vein, Korey castigated the UN's human rights commission for what he said are its constant denunciations of Israel, and for its ineffectiveness in dealing with genocide in the Sudanese province of Darfur.

Korey said that if Jews do not remember the victims of the Holocaust, they run the risk of giving Hitler a posthumous victory.

"We must remember, because if we don't, it can happen again."

EILAT MAYOR VISITS: **Toronto Mayor David Miller, right, greets Eilat mayor Meir Halevi as Deputy Mayor Mike Feldman, centre, looks on. Halevi was in town last week along with Ehud Gat, a representative of the regional council of Eilat, and Rina Peretz-Gal, regional manager for the southern Arava with the Jewish Agency for Israel (JAFI), as guests of UJA Federation of Greater Toronto. Eilat and Toronto are twinned cities through Partnership 2000 (P2K), a JAFI program that links the Diaspora with communities in Israel in an effort to promote regional development, Jewish identity and unity.**

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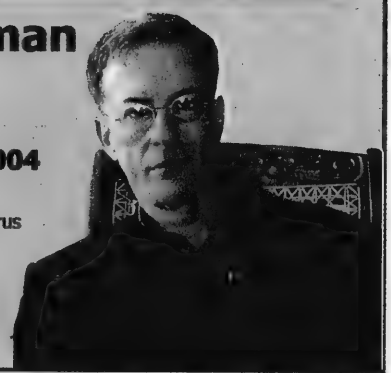
Paul Berman
Author of "Terrorism and Liberalism"

Mon. Nov. 29, 2004 at 8 p.m.
Introduction: Michael Marrus



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Polanski jumped at chance to make *The Pianist*

By NATALIE RUSKIN
Special to The CJN

Wladyslaw Szpilman died just months before the filming of *The Pianist* began.

The Pianist recounts the celebrated composer's survival during the Holocaust. In his final days, Szpilman stopped drinking fluids. Memories of his family members having nothing to drink brought on feelings of guilt. That he survived his entire family, unable to help them, was too hard to swallow.

"The older my father got, the more he asked himself why he survived and they didn't," said Andrzej Szpilman, Wladyslaw's son.

He recently spoke to a packed auditorium at Shaar Shalom Synagogue as part of Holocaust Education Week. For nearly two hours, he described the obstacles he faced trying to publish his father's story.

Szpilman's story begins with the discovery of his father's Holocaust memoirs. At the age of 12, he found a hidden copy of his father's journal – and from it learned his father was Jewish. It took 30 years for Szpilman to turn his father's story into an international best-seller.

Shortly after the book's publication, Polish director Roman Polanski transformed the story into the academy award-winning film *The Pianist*. Having survived the Cracow ghetto, Polanski connected with the story. He signed on to produce the film immediately after receiving the book.

"Polanski gets 3,000 books sent to him a year and, normally it takes him two years to begin once he decides on a book… but with my father's story, Polanski knew right away," Szpilman said.

"Polanski's story is the same… the story of everyone in the ghetto is the same.

"This is not only the story of my father but that of everyone who died in the Holocaust."

One of Szpilman's life-defining moments was in the fourth grade, when he decided to read his father's memoirs to his class. "The teacher told me to read the book to my peers," he said, "but I couldn't read the part showing that I'm a Jew."

Szpilman's mission in life is to have as many people as possible become aware of his father's story and hear his father's music.

Most of the time, his mission has felt like a struggle, he said. Hatred and hostility in 1960s eastern Europe made publication of the book a precarious task. After all, it was Communist Poland, he noted, and "there was no Jewish community."

Szpilman said that "in 1968 many Jews were pressed to leave the country after a big wave of anti-Semitism." But 30 years later, his father's book was published worldwide and it spent two years on Poland's bestseller list.

"When a book is sold 200,000 times in Poland, it means to me that one million people have read the book… it reached a lot of people in Poland," he said.

Exhibit now on at York University

The exhibit, "Rebirth After the Holocaust: The Bergen-Belsen Displaced Persons Camp, 1945-1950," features archival photos and provides vivid accounts of Jewish strife, as well as stories of hope, in the aftermath of one of the world's worst atrocities.

The exhibit is on view at York University until Dec. 3.

"In April 1945, the Nazi concentration camp Bergen-Belsen was liberated by the British army. Virtually overnight, the site was transformed into a temporary 'home' for Jewish displaced persons who then began the process of connecting with surviving family and friends, fought for self-government and began new lives after the Holocaust," says Prof. Martin Lockshin, director of the Centre for Jewish Studies at York.

"If we are to learn from history, education about the Holocaust is crucial," Lockshin says. "Such education can be conducted in many ways. Often it is done by teaching about the horrors of the Holocaust – the unthinkable cruelty, the inhumane behaviour of the perpetrators or the dehumanization of the victims.

Continued on page 18

Executive Director

The New Israel Fund (NIF) is an international organization that works to strengthen Israel's democracy and to promote freedom, justice and equality for all Israel's citizens. For twenty-five years, NIF has been a leader in building a just and strong Israel. NIF Canada is the organization's Canadian presence, educating Canadians about the work of the NIF through programs and activities and raising funds to support the Israeli not-for-profit sector and Israeli organizations.

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Room 179, University College,
15 King's College Circle

James L. Kugel is Starr Professor of Hebrew Literature at Harvard University, and Professor of Bible Studies at Bar-Ilan University in Israel. He is the author of numerous books, including *The Bible As It Was* (1997), *The Great Poems of the Bible* (1999), and most recently, *The God of Old: Inside the Lost World of the Bible.* In 2001, Kugel was awarded the prestigious Gawemeyer Prize in Religion.

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Holocaust Education Week

Jews now symbol of Poland's multicultural past

By SIDURA LUDWIG
Special to the CJN

Despite signs of anti-Semitism, Poland is striving to preserve the memory of its Jewish community and the Holocaust, through memorials, cultural festivals and monuments, says Tomasz Kuncewicz, director of the Auschwitz Jewish Centre in Oswiecim, Poland, and the guest speaker at the recent community commemoration of Kristallnacht at Holy Blossom Temple.

The program, part of Toronto's Holocaust Education Week, commemorated the 66th anniversary of the Night of Broken Glass, a co-ordinated attack on Jews in Germany and Austria on Nov. 9 and 10, 1938.

Speaking on the topic "Preserving Jewish Memory in Poland," Kuncewicz described the efforts of the modern-day Polish community to honour the memory of the Jewish community, which before World War II was considered the "centre of the European Jewish world."

Whereas Warsaw once had the second-biggest Jewish population next to New York City, now the entire country only has an estimated 20,000 Jews, including those unaffiliated with the Jewish community.

Kuncewicz said since 1989 and the development of democracy and capitalism in Poland, the country has experienced an "authentic and growing interest in the pluralist Polish tradition, which allowed many different ethnic groups to reside in Poland."

"The Jews," he continued, "have become the symbol of this multi-cultural past."

People all over Poland are taking care of Jewish sites, often voluntarily. Many Jewish historical buildings are now being renovated and preserved because of Polish state funds and international grants. New Jewish studies departments now exist at universities in cities such as Krakow and Warsaw. And a large Jewish cultural festival in Krakow now attracts thousands of people each year to more than 100 events.

"Thanks to all these initiatives, the memory of former Jewish residents have become an integral part of the local histories. And many remains of Jewish heritage are being saved," said Kuncewicz.

Kuncewicz noted much still needs to be done, as many synagogues and Jewish cemeteries are "shamefully neglected." As well, anti-Semitism is often found in Poland in the form of graffiti, anti-Jewish slogans used at sporting events, and anti-Semitic rhetoric used by radical nationalist political groups.

However, Kuncewicz says memory preservation initiatives, such as the Jewish festival in Krakow, are helping to not only celebrate the past, but create dialogue between present Polish communities.

"The festival is a symbol of Jewish tolerance, pluralism and the faith that we can have a chance, through the celebration of Jewish culture and the celebration of life, to build mutual relations built on truth and respect."

Thanking Kuncewicz, Rabbi Dow Marmur, spiritual leader at Holy Blossom, said, "You have brought to us not only words of comfort, but data and evidence that fills us with hope and inspires us to carry on this kind of creative memory."

The community commemoration of Kristallnacht, which was co-sponsored by Judy and Eric Breuer, also included Hebrew, English and Yiddish music by the Lachan Jewish Chamber Choir of Holy Blossom and a memorial candle- lighting ceremony. Six candles were lit by participants, not only in honour of Jews who died in the Holocaust, but also in honour of survivors, resistance fighters, veterans and allied forces, and righteous gentiles.

'This exhibit teaches about Holocaust in contemporary way'

Continued from page 17

"This exhibit teaches about the Holocaust in a different and complementary way – by showing the way people rebuilt their lives," he adds. "It is a story of the resilience of human beings, of hope and of courage."

The Germans established Bergen-Belsen near Hanover as a camp for civilian internees during the latter stages of World War II, but the site soon became a full-fledged concentration camp where its inmates suffered unspeakable horrors. With liberation in April 1945, survivors confronted a second, unrestrained wave of catastrophe – during the first month of freedom, 500 persons died daily from starvation, typhus and deprivation. Nevertheless, survivors began to take steps to restore their lives.

"Rebirth After the Holocaust" will be shown at The Samuel J. Zacks Gallery, Room 109 of Stong College at York University, 4700 Keele St. A campus map can be found at www.yorku.ca/web/future students/map/

The exhibit is presented by York University's Centre for Jewish Studies and the Holocaust Centre of Toronto as part of the 24th Annual Holocaust Education Week of the UJA of Greater Toronto.

University of Waterloo

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Dr. James Kugel

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Safdie encourages interpretation of his designs

By CAROLYN BLACKMAN
Staff Reporter

Architect Moshe Safdie encourages people to interpret his projects themselves.

"I don't make a big thing out of metaphors. People's feelings are intensely private; they should make their own associations," says Safdie, designer of the new Holocaust Museum at Yad Vashem in Jerusalem, set to open in March.

Safdie, born in Haifa in 1938, heads the Boston-based Moshe Safdie and Associates, an architecture and design firm that has branch offices in Toronto and Jerusalem.

The architect behind Habitat 67, the experimental housing project for Montreal's Expo 67, has also designed a variety of other significant projects, including the National Gallery of Canada in Ottawa and the Children's Holocaust Memorial within Yad Vashem.

He was here recently as the keynote speaker at the Yad Vashem 2004 Gala Dinner.

Speaking by telephone from his office in Boston prior to the dinner, Safdie said he hears many different interpretations of his Yad Vashem project.

"The reception area of the museum is built like a sukkah with a roof of glass and trellis. When the light comes into the room, it is striped by the roof, and many people have said that that is a metaphor for the striped uniforms worn by Jews in the concentration camps.

"It may be that I planned that unconsciously, but [people feel things in many ways]."

Plans for the new museum have been in the works for 10 years – Safdie has worked on it for eight – and involved completely redoing the campus, and tripling its size, he says.

"We've preserved certain parts, but we've reshaped the entire place."

One of the biggest challenges in designing the project – apart from the "emotionally charged" challenge of dealing with such a sensitive issue – was maintaining the character of the surrounding natural landscape, he says. "I think of the Mount of Memory as being on sacred ground, and when they talked about a major new museum, I was reluctant to [create] something that would dominate the hill.

"I felt it was appropriate to build underground, but not have it totally [submerged]."

The end result was a triangular-shaped structure that disappears underground with the uppermost ridge protruding through the mountain.

Visitors enter through the reception area and go on to the museum by crossing a bridge from the Avenue of the Righteous Among the Nations. Once inside they are guided through underground galleries that depict different aspects of the Holocaust.

"We chose a triangular form so we could support the pressure of the earth above the prism while bringing in daylight. The skylight allows gleams of daylight to contrast with darker areas.

"Cutting through the mountain makes visitors feel as if they are entering through darkness, and emerging into daylight."

The Children's Museum contains a room lined with mirrors, and a triangular shaft that holds four burning candles. "The effect is of a million flames floating in space to symbolize the number of children killed in the Holocaust."

He first designed the Children's Museum in 1976 in Montreal, he says, but it was rejected by the Yad Vashem board and its directors. "They felt that it was a place that people must look at objectively, and that my design was too abstract. They were resistant to my idea.

"It was a decade later that a donor saw the proposal and helped get it built.

"[This current project] was not handed to me on a silver plate. I was pleased and awed to be given the opportunity to work on something of that significance.

"I have designed libraries, airports, etc., and all my works are significant, but the Holocaust is a formidable event in history. In that sense my work occupied me in a different way."

It was not necessary to have a Jew design the project, he says. "It has to do with spirituality and that is not exclusive to Jews. It is good for Yad Vashem, however, that it was designed by a Jew and an Israeli."

— Advertising Feature —

Carman's cut above

Dining Out

■ *By Sara Waxman*

VENTURING INTO the unknown and searching out hot new restaurants should, I believe, be tempered by taking a sentimental journey to a hot old restaurant. One such eatery that has survived the test of time for 45 years is Carman's.

It has survived the slings and arrows of critics; the vicissitudes of recessions and inflations, the vagaries of fashion and food trends; the pronouncements of the LLBO; the drama of temperamental chefs and waiters; the necessity to ever increase the size of the bill, and all those ephemeral peccadilloes that make owning a restaurant a mighty risky business.

Recently, at a glitzy Fashion Week reception, I mentioned that I was on my way to have dinner at Carman's. The reaction was staggering.

"I love Carman's," enthused several women who look as if they live on water and lettuce and an occasional popsicle. "But I haven't been there for ages."

Now seated at a banquette surrounded by the rich patina of polished wood, brass and pewter in Arthur Carman's 45-year-old restaurant, it is clear that women are not among the regular habitues in this room. In fact, I am a visible minority — the only woman in a room full of men.

Ah, but is there anything more delicious and sensually satisfying than the basic meat and potatoes we consider to be "man food."

Besides the standard a la carte steakhouse menu of barbecued ribs, shrimp, lobster and veal chops, there are two fixed price recommendations: Complete steak dinners that offer either filet mignon ($104) or rib steak ($98) for two.

Are they kidding? This is the approximate cost of dinner for one at most other local cow palaces. Bring it on! Medium rare, please.

Carman's Club
26 Alexander St.,
416-924-8558
■ **Appetizers:**
$6.50-$12.95
■ **Main Course:**
$40-$48

Here, they leave nothing to the imagination. Carman's follows tradition and gives you "the works" just as they did in the '50s.

First, a basket of thickly cut toasted garlic bread with the nubbins of garlic crusty brown from the oven. I have to sit on my hands to prevent myself from going through the entire basket.

And there is a bowl of large old-fashioned dills and small dangerously hot peppers. Actually, it's the seeds that are hot. Still, you don't want to pick up one of these little devils and then rub your eyes.

Wine-soaked olives, a bowl of cottage cheese, the significance of which I never understood, a dish of garlic-laced tzatziki (because Carman is Greek), and a choice of Caesar, Greek or green salad with balsamic dressing round out the fine beginning.

We can hear the sizzle as our rib steaks on their wooden steak boards are set before us. Crusty brown, snatched from the grill at the exact second of their doneness, aromatic with that inimitable garlicky seasoning that made Carman famous.

"Please," says our waiter, shining a small flashlight on the steak.

"Cut into it and see if it is done to your liking."

We like it. We like it.

And there is a beautiful baked potato, not the firm-fleshed Yukon Golds that I prefer, but a thing of beauty nonetheless, and an array of condiments: Chopped chives, bacon, sour cream and butter.

Not enough for my over-reaching pal who asks for Bearnaise sauce.

"We don't serve that," says our waiter with a hurt look in his eye. "Is the steak not tasty enough?"

It is more than tasty, it satisfies every corner of our meat-eating soul.

And it is simply in the interests of research that I force myself to eat every crumb of the moist aned lusciously frosted carrot cake and drink several cups of coffee.

It's an offer I can't refuse — it's all part of the $98 fixed-price menu.

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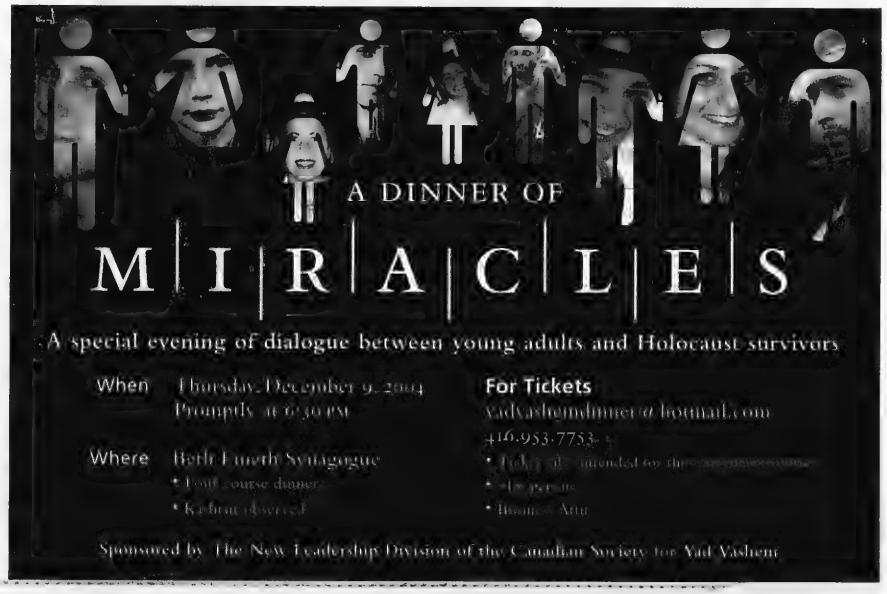
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DIETARY LAWS OBSERVED

Carolynn Morrison appointed as Chair of Reena

The Board of Directors of Reena has announced the appointment of Carolynn Morrison as Chair for 2004-2006.

Carolynn has been a Senior Manager in the Health Care system for many years and is currently working with a multi-national consulting firm.

For the past fifteen years, Carolynn has provided capable leadership as a board member of a major private school and her organizational skills resulted in the development and implementation of a new strategic plan incorporating a number of programs and innovative proposals. In addition, Carolynn recruited a team to liaise between the stakeholders and the board. She coordinated all major events, introduced a conflict-resolution plan and produced a comprehensive manual.

Carolynn has a unique ability to motivate and encourage team members to catch the vision and strive to achieve every goal of the organization.

Carolynn is passionate about Reena's mission to integrate people with developmental disabilities into the community with dignity and respect and is committed to personal excellence in bringing that vision to reality.

Carolynn is married with two children.

Murray Klein, CA appointed as Chair of Reena Foundation

The Board of Directors of the Reena Foundation is proud to announce the appointment of Murray Klein CA, as Chair of the Board of the Foundation. Murray graduated from the University of Toronto with a Bachelor's Degree and gained his CA designation in 1971. He joined the firm of Miller Bernstein & Partners LLP as a partner in 1973, and together with his partners they operate a successful boutique accounting firm.

Murray is an active and passionate fundraiser and advocate for Reena and the work that the organization does to improve the quality of life of individuals with a developmental disability. He has been active on Reena's Gala Dinner Tribute Committees, the Investment Committee and Major Gifts Committee.

Murray is married and has three sons. His wife, Susie has also taken on a very active role in Reena's special events, recently chairing Reena's fundraiser in conjunction with The Producers.

Reena Foundation's mission is to raise the community support required by Reena so that it may deliver on its mission to integrate people with developmental disabilities into the community.

Jewish Life

I REMEMBER

by Donia B. Clenman

I was a princess in my father's garden
where candy-coloured nasturtiums overflowed the border
and mauve maciejka's fragrance won over haughty jasmine.
And it vanished
and is no more.

I sailed through seas of honey wheat at harvest
and it bowed to me
while I picked cornflowers and crimson poppies.
And they withered
and are no more.

I waded in silvery brooks winding symphonies of unknown
and dreamt bold dreams of childhood's odysseys
and the forget-me-nots whispered.
And they are silent
and here no more.

I picked moist, sweet berries
and my blackened teeth in unselfconscious smiles
dripped juices on my reddened lips
and the echo was alive with laughter.
And it froze
and is no more.

But most of all I remember
my grandfather's patriarchal beard
and his mighty chee-ree-bim-boms;
the musty Polish synagogue
where penguin-like Hassidim
would drop their puritan plumage
and obey the call of love
to sway with wild abandon,
kissing the sacred pages,
their dance quickening to match blood's ardour,
the rising voice weaving wordless melodies
Song of Songs to His Beloved.

It was so long ago
and our graves are unmarked.
I waved good-by to the belching smoke,
the bleeding sun, the bloodless moon,
but childhood I remember.

Donia B. Clenman received honourable mention for this poem in the Miriam Lindberg Israel Poetry for Peace contest.

Why do we use our resources for war?

Books
Bernard Baskin

***War: The New Edition*, by Gwynne Dyer, Random House.**

Organized warfare has been our constant companion through the centuries. More and more, it seems like an incurable disease. In its wake, almost everyone becomes affected. In the wars of the 20th century, no fewer then 62 million civilians have perished, 20 million more then the 43 million actually killed in battle.

The problem extends far beyond politics: it is the central moral problem of humanity, of survival itself. Are we to perish entirely, because we mobilized our vast resources for annihilation and not for creation? Is it the final irony of the human race that we deliberately use our wealth and skill and intelligence for mutual destruction?

Why should so much of our intelligence and cunning and resources go toward creating a war apparatus, and so little toward the common problems that face the human race: food and shelter, disease, population explosions and economic justice?

Gwynne Dyer, in this updated edition of a classic work, argues that violence, contention and strife seem to be part of our biological inheritance. The shift, long ago, from hunting and gathering to agricultural societies, stimulated truculence and warlike tendencies among human beings that still remain with us.

In our time, the escalation of war has led to the invention of nuclear weapons with almost unimaginable destructive power. Unfortunately, Dyer observes, "Weapons created are eventually used. The major nations have gone to war about every 50 years throughout modern history. Big war is not over. It is just on holiday."

Despite the author's claim that we have a genetic predisposition for violence, he is sure that it does not have to be our certain future. It can be overcome. He looks reality in the face but does not despair.

He maintains that it would be easy to catalogue the many failures of the United Nations, but it would also be misleading. It was bound to be a relative failure at the outset, and that is no reason to despair, he says. It was always going to be hard to persuade sovereign governments whose institutions have served them and their predecessors well for 10,000 years to surrender power to an untried world authority that might then make decisions that were against their particular interests.

> *The United Nations as currently constituted seems unable and unlikely to deal effectively with problems affecting war and peace*

"Progress will necessarily be measured in small stops even over a period of decades," he writes.

Unfortunately, the United Nations as currently constituted seems unable and unlikely to deal effectively with problems affecting war and peace between major nations or even eliminating violence among smaller ones.

The author, a well-known journalist and military analyst, deals with warfare in its many guises through the ages – from the walls of Jericho to the car bombs of Baghdad, from primitive weapons to our thermonuclear and terrorism-haunted present.

A final and inevitable question: how can we invent such magnificent machines, devise such brilliant technical systems, co-operate in such scientific ventures – and yet fail to use any of our God-given reason to construct a world wonder that is sane, just and truly civilized? Our means are miracles of ingenuity, and our ends are barbarous remnants of prehistoric times. We are living in the most crashing paradox of history – and it may be the last one.

This sane, informative and lucid history is unhappily of no great help in confronting this paramount problem.

Jewish Life

Jewish comics, Part 2

By MARK MIETKIEWICZ

Matzoh Girl, Shaloman and Masada. They may not be quite as famous a Supergirl, Batman or Captain America, but they do have something special going for them – they're Jewish superheroes.

Last week, I told you about some of the Jewish artists, writers and publishers who have been instrumental in creating North America's comic book culture. Although you can try to decode Jewish characteristics from legends such as Spider-Man and Superman, neither of them is Jewish. But that doesn't mean the comic book world is bereft of Jewish heroes.

Jewish superhero Shaloman is also known as "The Man of Stone." When the call of "oi-vay" is uttered, Shaloman appears atop Mount Israel, morphing from a stone carving into a flesh-and-blood superhero. **[http://tinyurl.com/5gnyt]**

Masada (aka Deborah Konigsberg) is an Israeli super-woman who can grow to gigantic height with matching strength. **[www.internationalhero.co.uk/m/masada.htm]**

Matzoh Girl is one of the few Canadian-Jewish superheroines – and the first superheroine with matzoh powers. **[http://tinyurl.com/6fyvl]**

Granted, these three are not household names. But Jewish characters are no longer a rarity in mainstream comics published by industry leaders Marvel and DC. An amazing web page titled "Jewish Comics Exhibit Notes" has full-colour reproductions of the covers of more than three dozen comics with Jewish heroes or themes. A sampling:

"The Doom Patrol teams up with Reb Chaim to stop Joseph Della Reina's attempt to force the Messiah to come prematurely."

"Green Arrow teams up with agents of the Mossad to fight terrorists who are trying to poison the local water supply with radioactive material."

"Superman, thrown into the past, helps save Jews in the Warsaw Ghetto in the 1940s." **[http://tinyurl.com/6fyvl]**

Israel has had its own cadre of comic book characters who can rival any superhero on this side of the Atlantic (well, maybe.) Take for example Sabraman, The Golem and the inimitable Super-Shlumper. While Israel doesn't have a long history of domestic superheroes, Eli Eshed writes that from 1930 to 1970, there were a thousand Israeli stories about Tarzan, Man of the Jungle. The first Israeli superheroes showed up in the '50s, but they seemed just as preoccupied with fighting evil as with promoting good eating habits.

Gidi Gezer (Gidi Carrot) "was an Israeli youth at the time of the War of Independence who had super powers as a result of eating carrots, and with these powers he battled the British and the Arabs." Another superhero who appeared in the 1960s was "Yoav Ben Halav" (Yoav Son of Milk). **[http://tinyurl.com/64knl]**

In the Jewish world of comics, one character seems to have more popularity and lives than any other – the Golem. Rabbi Judah Loew ben Bezalel, the Maharal of Prague in the 16th century, is said to have created an artificial creature out of clay to protect the Jews of his city from a blood libel. **[http://tinyurl.com/5f9gt]** Modern cartoonists have mined the Golem legend and continued to reincarnate him. In "Mendy and the Golem," a magically animated humanoid clay statue obeys only Mendy, a normal human boy. **[www.thegolem.com/]**

In the 70s, "The Golem, the Thing that Walks Like a Man!" received top billing for a few issues at Marvel Comics. **[http://tinyurl.com/456p2]** And just last year, another Golem was reborn in its mind-bending Hebrew-language comic. This muscular, faceless Golem lives in an alternate universe and has been around during pivotal moments in Israeli history and collaborated with real-life personalities. **[http://tinyurl.com/6ckx4]**

For all their advances, there still isn't an openly Jewish character with his or her own continuing title at the major publishers. Fans of a superhero named Sabra hope to change all that. Decked out in a blue and white costume with a large Star of David on her chest, Sabra (aka Ruth Bat-Seraph) has appeared as a supporting character in Marvel Comics. **[http://asifa.net/israel/sabra.html]**

Fans of Sabra have created an online petition urging Marvel to give her a series of her own. **[www.petitiononline.com/123A/petition.html]**

* * * *

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

The rungs on Jacob's Ladder

By RABBI YECHIEL GOLDREICH

Jacob dreamt of a ladder connecting earth to sky, with angels ascending and descending. Our sages tell us this was the first sleep he experienced after many years of Torah study. He dreamt of Torah's true nature, of angels climbing and falling, of so many rungs, of so many shades of grey – nuances and questions on the ladder that takes us from our earthly existence up to heaven.

Our sages tell us that salvation comes through Torah study, that Torah study is the way we improve ourselves and advance the cause of tikkun olam, making the world a better place. By delving into the subtleties of a moral dilemma, we sensitize ourselves to act in a manner that is more thoughtful, decent, and holy.

The parshah does not end with the ladder dream. Torah dilemmas were never meant to be strictly academic. Jacob travels to the house of Lavan, where God requires he and his family to live and interact with questions of morality.

Should he rebuke workers who are slacking off, or does he mind his own business? Should a person help their sister at the expense of a husband? Should you stay with an unloved spouse to spare her feelings? Can you steal from your boss (who is a *gonnif*) merely to get back what is rightfully yours? Can you steal from addicts to stop them from harming themselves? When do the ends justify the means?

These were the moral dilemmas Jacob had to confront. These are the major questions of our Torah portion. On these issues, Jacob's angels would ascend or fall while trying to reach heaven.

Similarly, the nation of Israel consistently finds itself on the front covers of newspapers around the world. The news stories often focus on moral dilemmas that are Torah-like in their weightiness. Do we extend democratic rights to people committed to our destruction? Should a soldier refuse an order he believes to be immoral? Do we compromise our nationalism for the sake of pragmatism? Should we shoot at terrorists if we know innocent people will also be harmed?

These are the moral dilemmas Israel has to live with. These are the major questions of our Torah portion. On these questions, our angels ascend or, God forbid, fall while trying to reach heaven.

May we merit correct understanding in our Torah studies and the strength to see our studies into proper action.

Rabbi Goldreich is assistant rabbi at Toronto's Shaarei Shomayim Congregation.

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'Cutting edge' think tank held on intermarriage

By FRANCES KRAFT
Staff Reporter

How does a community or synagogue maintain its sense of distinctiveness, and at the same time open the door to people in interfaith marriages, in a way that is welcoming and not just grudging?

How does one teach about the importance of inmarriage, and still maintain an openness to those who have married out?

Those were some of the questions on the mind of Rabbi Baruch Frydman-Kohl, senior rabbi of Beth Tzedec Congregation, when he returned from an invitation-only think tank on intermarriage last month. The meeting, the third in a series run by the Conservative movement's Federation of Jewish Men's Clubs (FJMC), was held in Hollywood Beach, Fla.

Rabbi Wayne Allen of Beth Tikvah Congregation is the only other Canadian to have participated thus far. Last December, he travelled to Los Angeles for the first such event, where he shared his synagogue's experience with the issue.

For more than two years, Beth Tikvah has run a program for members and non-members, called "Married Out, Not Opted Out." Most participants have children who are intermarried or interdating. Interfaith couples make up a small proportion, the rabbi said.

The underlying premise is that "Jews who intermarry are not making a declaration of secession from Judaism or the community," said Rabbi Allen, who does individual counselling and has also spoken to the group. "We did not want to lose them. Every Jew is precious, and in our day when assimilation is a very severe threat, we wanted to hold on to any Jews who wanted to retain their affiliation."

Rabbi Allen attributes the relative rarity of such groups to many reasons, including the delicate nature of the subject and competition for limited resources.

Married Out, Not Opted Out began in the context of "exploratory work" with no budget, he said. It has since become an established program with a social worker facilitating the group.

If other synagogues don't have similar programs, "it's not because they're being lackadaisical," he said. "It's because it's a pioneering initiative."

Both rabbis said their synagogues have a small percentage of interfaith couples. At Beth Tikvah, programming rose from a grass roots movement; at Beth Tzedec, there has not yet been a demand for such a program, although there was a series a few years ago in conjunction with Jewish Family & Child Service, said Rabbi Frydman-Kohl.

He is "certainly aware, as we all are, of increased rates of intermarriage... I'm anticipating [that in the future] the issues are going to arise more and more."

Based on American statistics, he noted that in a marriage between a Jewish man and a non-Jewish woman, "the likelihood of there being a significant Jewish attachment on the part of the child to the Jewish community is very slim."

Speaking for the majority of Conservative leaders, Rabbi Frydman-Kohl said, "We don't want to go in the direction of the [more liberal] Reform movement, either in terms of patrilineality [accepting a child as Jewish on the basis of the father's Jewishness, instead of using the halachic criterion of the mother's Jewishness] or in terms of opening our congregations up to looking at non-Jews as members.

"We also don't want to go the other way, to exclude people from our congregations who are intermarried. We want to find a way within a framework that promotes inmarriage and that understands the borders of Jewish law, and still be a welcoming community."

Personal contact between rabbis and congregants "to let them know that they're still valued and that there's still a place for them" is one part of addressing the issue, he said.

Relevant programming might include teaching grandparents "how to be conveyors of Jewish tradition," or programming for couples regarding issues that arise in the marriage.

At Beth Tzedec, non-Jewish family members cannot be members of the congregation, but are welcome at all programs and services (tickets are provided for the High Holy Days).

Similarly at Beth Tikvah, non-Jewish spouses of members are entitled to High Holy Day seats. "We've made a conscious choice. We're not going to separate the families... Everyone is welcome," said Rabbi Allen.

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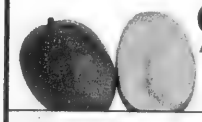

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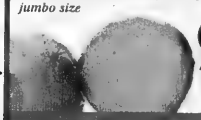

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Arafat 'incapable of putting Palestinian state on the map'

Continued from page 1

Canadian Jewish Congress president Ed Morgan remarked that while Arafat "put the cause of the Palestinian people on the map of political causes, he was incapable of putting a Palestinian state on the map of states."

Congress said it hopes that the new Palestinian leadership will reject violence "and be imbued with the necessary courage to pursue the 'peace of the brave'" – using Arafat's own oft-quoted phrase to describe the aftermath of the 1993 Oslo accords.

Similar sentiments were sounded by the Canada-Israel Committee, which issued a one-sentence statement: "The Canada-Israel Committee expresses the hope that a new leadership will quickly emerge from within Palestinian society, committed to democratic reform and genuinely partnering with Israel to advance peace for Israelis and Palestinians alike."

B'nai Brith Canada (BBC) called Arafat "an unreformed terrorist until the very end."

B'nai Brith also found it "offensive" that Canada sent Foreign Affairs Minister Pierre Pettigrew to Arafat's funeral.

The decision "is an insult to the memory of all those whose blood Arafat has on his hands."

B'nai Brith said Martin's statement eulogized Arafat "as deserving of his Nobel Peace Prize… [while] ignoring Arafat's complicity in allowing terror groups under his control to act with impunity." That "sends precisely the wrong message of appeasement," B'nai Brith said.

In an earlier statement, B'nai Brith predicted that Arafat's death "will clearly precipitate great upheaval in the region."

But Rose Lax, president of Herut-Likud Canada, sees a window of opportunity, calling Arafat's death "the single most constructive development toward peace in the Middle East."

The new Palestinian leadership, Lax said, "now has a unique opportunity to address the corruption and misrepresentation that has victimized the Palestinian people until now."

In a more detailed statement, Canadian Friends of Peace Now said the prospect of a "more moderate" Palestinian leadership under prime minister Ahmed Queria and Mahmoud Abbas, the newly named chairman of the Palestine Liberation Organization, should encourage Israel and the U.S. leaders to renew the peace process "and seek negotiated rather than unilateral solutions to the Israeli occupation of the Palestinian territories."

Av Sohn, president of the Friends, said it would be "a tragic mistake if [Israeli prime minister Ariel] Sharon were once again to undermine Palestinian moderates, as he did when Abbas was previously prime minister, by refusing to take conciliatory actions (such as easing conditions of movement within the occupied territories) that might have helped him then, and might help him now, to consolidate his position."

The Palestinian leadership will need time to gain legitimacy, but will not be able to do so "if it is subject to an Israeli dictate for immediate suppression of terrorism," Peace Now went on. "The initial confidence-building measures will have to come from Israel, to be reciprocated by the Palestinian leadership as it wins credibility among its own people."

For many in Canada's Jewish community, it may have been the statement from a small, little-known grassroots activist group, the Canadian Coalition for Democracies, that best summed up sentiments in the wake of Arafat's death.

The Palestinian leader, said the group, which has a good number of Jewish representatives, was "given the opportunity to die of old age and disease – a privilege he denied to thousands of innocents whose lives were ended or shattered by his endless promotion of hate and terrorism."

To honour Arafat in death, the group continued, would be to dishonor the thousands "whose lives were destroyed by this man's incitement. Canada must not be party to such a dishonour."

The group also took Canada to task for contributing to the suffering in the Middle East "by lending credibility to Arafat and his toxic mythology."

In the United States, Malcolm Hoenlein, executive vice-chairman of the Conference of Presidents of Major American Jewish Organizations, and a frequent speaker in Canada, said Arafat will be remembered as "the largest mass murderer of Jews since Hitler," and as someone "more devoted to killing Jews than to the welfare of his own people.'"

* * *

Arafat visited Canada once, in March 1999. It was a one-day trip, part of a whirlwind tour of eight nations designed to drum up western support for his unilateral declaration of independence, which he'd threatened for May 4 of that year. He failed to get Canada's support.

In Ottawa, he held talks with then prime minister Jean Chrétien for 40 minutes, after which Chrétien reaffirmed Canada's support for the idea of a Palestinian state, stressing, though, that it should be achieved through negotiations and not a unilateral declaration.

However, the prime minister did get caught up in controversy typical of the Middle East minefield when he said negotiations "should result [in] the creation of a state for the Palestinians."

Canada's Jewish advocacy groups demanded an explanation, charging that his statement pre-judged the outcome of bilateral talks and represented a departure from long-held Canadian policy.

Arafat and Chrétien met again in 2000 during the prime minister's historic trip to Israel and the Palestinian territories, and again Chrétien stumbled.

He was criticized for advising Arafat that a unilateral declaration of independence could be a useful bargaining tool – contradicting his earlier view, irking Israel, and handing ammunition to Quebec separatists.

With files from JTA

Toronto mayor visits Earl Bales open house

By CYNTHIA GASNER
Special to The CJN

Mayor David Miller was warmly greeted at an Earl Bales Community Centre open house earlier this month as part of a city-wide day called "Celebrate Our Common Grounds."

During the Nov. 7 event – organized by volunteers and City of Toronto parks and recreation staff to highlight the department's services and facilities – Miller visited with hundreds of residents and volunteers at four city parks and community centres.

At Earl Bales, he mixed with several hundred people of all ages, and he stopped at booths and displays to talk with city residents about activities at the centre.

The Toronto Accolades of Harmony Incorporated, a barbershop chorus of 29 Toronto-area women, entertained the mayor and other guests. The chorus, directed by Wendy Shibata, rehearses at Earl Bales every Thursday evening.

At a short ceremony, Brenda Librecz, acting general manager of parks and recreation, described Toronto as a city within a park.

"But parks and recreation is about more than parks, facilities and programs, it's about people – volunteers, residents, stakeholders, participants and staff – and the wonderful things that happen when we all come together," she said.

Miller thanked the volunteers for making Earl Bales Community Centre "a very special place, much beyond the building."

Councillor Michael Feldman spoke about the mayor's dedication to the community in giving up a Sunday with his wife and two children to see "what is going on in his city."

He and Miller both emphasized the importance of volunteers and of telling politicians from all levels of government what citizens want.

Walking among the displays, the mayor stopped to speak with members of Earl Bales' Seniors Woodworking Club.

Len Franklin, a club member who was displaying some of his work, said some 30 people are regulars in the woodworking shop, which is open daily from 9 a.m. to 3 p.m.

"Men and women help each other," Franklin said. "Everybody is in charge of everything – it's a real Jewish organization," he joked.

The workshop is open to the community and the fee is $40 a year, or about 10 cents a day, he said.

Norm Grosbein displayed some of his abstract wood creations that he makes from scraps of wood, while Saul Marjasz talked about working with veneers. Well-known violin maker and woodcarver Lewis Cohen also exhibited some of his pieces.

To receive a publication that lists programs in 33 city-run facilities in the parks and recreation department's northern district, call 416-338-4FUN (4386), or visit www.city.toronto.on.ca/parks

For information on activities at Earl Bales Community Centre, call Brian Waterman at 416-395-6022.

Seen at the woodworking display at Earl Bales Community Centre's Nov. 7 open house are, from left, Len Franklin, Mayor David Miller, Saul Marjasz, and Norm Grosbein. [Cynthia Gasner photo]

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On Campus

B'nai Brith Canada campus allegations denied

By FRANCES KRAFT
Staff Reporter

A *Montreal Gazette* article that indicated B'nai Brith Canada's human rights complaint about Concordia University is only the start of a nationwide campaign has created a stir at other universities that the advocacy group said have failed to protect Jewish students against discrimination.

The Nov. 5 article said that B'nai Brith, which filed its complaint with the Quebec Human Rights Commission, was looking at pursuing similar actions against York University and Ryerson University in Toronto, McMaster University in Hamilton, and the University of Western Ontario in London.

Ryerson was quick to issue a news release expressing shock at its inclusion on the list and citing "excellent relations" with Jewish students. "B'nai Brith has made no attempt to contact Ryerson about its alleged complaints," the release said.

"We take issues of harassment and discrimination extremely seriously," university president Claude Lajeunesse said. "We work extremely hard and proactively to ensure a welcoming campus environment for everyone and we have an excellent partnership with our student groups."

Frank Dimant, B'nai Brith's national executive vice-president, said that action against Concordia is part of a campaign to "vigorously monitor the situation on campuses nationwide, and take action if and when we deem necessary."

B'nai Brith is "exploring… all options," he said, referring to "future human rights complaint[s], or lawsuit[s], or working with a university administration.

"Concordia is not an isolated example of Jewish discrimination, but part of what we believe to be a much wider trend in academia where Jewish students fear that they cannot freely voice their opinions on Israel or the Middle East without this resulting in harassment or seeing their marks suffer."

Zac Kaye, executive director of Hillel of Greater Toronto, said that "most universities have become very sensitive to these issues and have worked very hard to set up a culture on campus that really speaks to all students."

At Ryerson specifically, those efforts have "enabled a calmer environment to prevail," he said.

Similarly at York, "I think we have a very different environment on campus than we did last year."

Kaye stressed that there are complaints procedures at the universities themselves. Hillel staff can and have interceded on behalf of students with administrators when students did not choose to approach them directly, he said.

In London, Jared Isaacson, the executive director of London Jewish Campus Services, said he was "incredibly surprised and concerned" to receive the *Gazette* article in an e-mail.

Isaacson admitted that issues do come up on campus, but he did not think there was a basis in fact to proceed with a human rights complaint.

"Many Jewish students know to approach the Hillel office" when there is a problem involving professors or other students, he said.

B'nai Brith did not consult with Hillel, nor does the organization agree that Jewish students feel threatened, insecure or in danger, Isaacson added.

B'nai Brith would not release specifics of any complaints, because of confidentiality promised to students and others who contact its anti-hate hotline.

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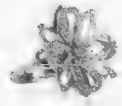

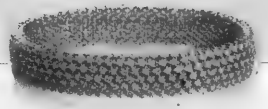

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On Campus

Speaking out against genocide

By SHERI SHEFA
Special to The CJN

In a speech received by a standing ovation and that even moved one student to tears, Stephen Lewis recently urged Canadians to speak out, to protest, and to advocate against the genocide in Darfur.

"What has happened in the past several months in Sudan is almost beyond the capacity of the human psyche to absorb," said Lewis, the United Nations secretary general's special envoy for HIV/AIDS in Africa, at the University of Toronto's OISE auditorium.

According to a UN report, 70,000 people have died in refugee camps in western Darfur since March. With 1.6 million people living in camps, thousands more are dying each day from malnutrition and unlivable conditions.

Lewis blames these crimes against humanity on the pro-government Arab militia attempting to exert control over a country divided by religious and ethnic backgrounds. "The killing, the maiming, and the raping are now almost legendary," he says.

The conflict over land between African farmers and Arabic nomads began in early 2003, and has escalated into a violent war between African guerrilla groups and the Arab militia called Janjaweed.

This is not the first time a systematic ethnic cleansing has taken place without reaction from the western world. "My mind goes racing back to when 800,000 people were slaughtered in Rwanda," recalls Lewis, "in the full view of the world, and the world raised not a finger."

This event, put together by Hillel at U of T as part of Holocaust Education week, was meant to inform as well as evoke action. Avrum Rosensweig, executive director of Ve'ahavta, made an impassioned plea for people to stand up and exercise their voices.

"We can no longer sit by and say we don't know what's happening. There should not be a feeling of guilt in this room. There should be a feeling of empowerment. We are the government."

Johanna Herman, the president of Hillel at U of T, feels this is an issue that should strike a chord with Jews who were victims of genocide during World War II. "We learned a very hard lesson through the Holocaust and I think to sit by while another genocide is happening is not an option for Jewish people."

But the reality, said Lewis, is that countries like Canada, that have the means to evoke change, are simply refusing to intervene. "I find it very difficult personally to understand how the world can stand back from all the horrors and continue to watch with impunity...It is simply the reality that 'never again' means again and again."

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Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Jordan & Marlene (nee Lauer) are delighted to announce the arrival of their daughter, **RAE GENNA**, 5 lbs. 9 ozs., on Tues., Nov. 9, 2004 at Mount Sinai Hospital in Toronto. Proud grandparents are Mel & Carol Goldman and Les & Linda Lauer. Honoured great-grandparents are Jack & Marilyn Goldman, Florence Moss, Norman Speevak, Ada Speevak, and the late Rudy & Lou Campol. Delighted aunts and uncles are Elisa Goldman, Cindy & Allan Kagal.

Happy fourth birthday Elliott Wayne, from parents Lori & Clive, sister Jillian, Aunt Hazel, Uncle Kelvin, cousins, and Bubbie Faye.

Shiry & Jason Keltz are proud to announce the birth of Brayden Charles. First time grandparents are Dave & Lucy Waldman and Irv & Joan Keltz.

Rivy & Harvey Blass announce the engagement of their daughter Elana to Jon, son of Roz & Neil Gorchow. Mazel tov to both families.

Shawn Zelig & Ariel are happy to announce the birth of Yehosheva Rachel Rothstein Aster. Proud grandparents are Morlin & Margaret Aster, Ralph & Vivian Rothstein of Vancouver.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New

By REBECCA NADLER

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Thursday, Nov. 18

FIGHTING ANTI-SEMITISM
"Fighting Anti-Semitism: An Educational Toolbox, 2004-05," a six-lecture series Thursdays, beginning tonight, 7:30-9:30 p.m. at Kolel. To register, call 416-485-7007, ext. 0.

TALKING TO YOUNG PEOPLE
Beth Emeth Synagogue presents "How to Talk to Young People," two sessions with **Rabbi Howard Morrison**. Tonight, "Explaining Death to Children." 8 p.m. 416-633-3838.

ALZHEIMER'S DISEASE
Workman's Circle presents **Dr. Morris Freedman** on "An Update on Alzheimer's Disease and Related Disorders." 471 Lawrence Ave. W. 8 p.m. Non-members $5.

Saturday, Nov. 20

HALTON-PEEL SHUL
B'nai Shalom Congregation, a Conservative egalitarian shul, holds Shabbat services at 10 a.m. For location, call 905-469-4344.

IGNATIEFF ON TERROR
Michael Ignatieff, of Harvard University, discusses "Terror and The Defence of the West." Holy Blossom Temple at 8 p.m.

Sunday, Nov. 21

BREAKFAST & TALK
Shaar Shalom Brotherhood breakfast hosts **Dr. Peter Hollands** on "Umbilical Cord Blood Stem Cells: The Gift of Life." 8:45 a.m. Admission by donation.

LEARN HEBREW IN A DAY
Learn to read Hebrew in a day with Congregation Darchei Noam. $50 registration fee includes materials and lunch. 9:30 a.m.-5:30 p.m. 15 Hove St. Registration required. 416-638-4783 or darcheinoam@bellnet.ca.

LIMMUD CANADA AT YORK
Spend your day at York University with more than 60 presenters speaking on Jewish topics. Programming for children 5-12. $60 adults, $36 for children and students. Family rate $145. Kosher lunch included. Registration, www.limmud.ca.

CHAT CRAFT AND GIFT SALE
Community Hebrew Academy of Toronto's Chanukah craft and gift sale, "CHATchkes," takes place at 200 Wilmington Ave. 10 a.m.-4 p.m. Free.

REENA FURNITURE SALE
Great deals at Reena Foundations furniture sale. 206 Dupont St. 10 a.m.-5 p.m.

BOOKS & BAGELS
Beth Emeth Synagogue Women's League discusses *Moonlight on the Avenue of Faith* by **Gina B. Nahai**, 11 a.m.-12:30 p.m. 416-633-9092.

CHAI TEA & A MOVIE
The Toronto Jewish Film Festival presents *Heir To an Execution* at the Sheppard Grande. Tea 4 p.m. Film 5 p.m. $15. 416-324-9121.

FASHION & SONG
The Sephardic Kehilla Centre hosts an evening of fashion and song for women, to support the Zareinu Educational Centre. 7:30-9:30 p.m. $54. For tickets, call 416-636-1203.

KESHER TORONTO
Aish HaTorah's singles professionals group for ages 27-37 meets tonight. For information, contact 905-764-1818, ext. 319 or e-mail mkordasz@aish.com.

JRCC CLASS
"Everything You Wanted To Know About Judaism... and Satan, Ghosts and Spirits," with **Rabbi Levi Jacobson** at the Jewish Russian Community Centre. 8 p.m. 416-222-7105, ext. 230, to register.

Monday, Nov. 22

BOOK AND FILM CLUB
Beth Tzedec Library's Jewish Book

Continued on page 29

ONE FAMILY FUND
Announces the arrival in Toronto of
ISRAELI VICTIMS OF TERROR
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Wednesday November 24th at 7:30 pm	*Thursday November 25th at 7:30pm*	*Shabbat Morning, Saturday November 27th*
Adath Israel Congregation at **Ulrich Hall, 37 Southbourne Avenue** (Bathurst & Wilson) (With the assistance of *Doreinu)	**Petah Tikva Synagogue** at **20 Danby Avenue** (West of Bathurst, South of Sheppard) Arrive at 7:00 pm for a Special Maariv/Arvit Service	**Beth Sholom Synagogue** at **1445 Eglinton Avenue West** (At Allen Road)

For more information contact: One Family Fund at 416 644 4955
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What's New

Continued from page 28

Club series presents **Anna Shternshis** discussing *The Russian Debutante's Handbook* by **Gary Shteyngart**. 1:30 p.m. Shteyngart joins the discussion via telephone. Fee. 416-781-3514, ext. 25.

UNDERSTANDING ART

Beth Emeth Synagogue Women's League presents a slide presentation, "How To 'Read' a Painting," with **Rachel Levine**. 7:30 p.m. Non-members $3. 416-633-3838.

JEWISH ETHICS

"Jewish ethics: Exploring the Nature of Moral Philosophy from a Jewish Perspective," with **Chaim Klein**. 8 p.m. Beth Tikvah Synagogue. 416-221-3433.

Tuesday, Nov. 23

MEMOIR WRITING COURSE

Holy Blossom Temple's four-session memoir writing course with **Cynthia Good**, past president of Penguin Canada, begins today at 9:30 a.m. Non-members $50. 416-789-3291 ext. 235.

JEWS IN THE LOTUS

Shaarei Shomayim Sisterhood presents **Rabbi Michael Skobac** on "Jews in the Lotus: Today's Quest for Spirituality and the Lure of the East." 12:30 p.m. Lunch and lecture $8.50. To reserve, call 905-731-6660 or 416-787-8463.

LUNCH AND LEARN

Join Beth Tikvah Synagogue for "The Promised Land" with **Gerald Zeidenberg** 12:30 p.m. Lunch $7. To reserve, call 416-221-3433, ext. 0.

PARENTS' FORUM

Tikun Chaim/UJA Federation Board of Jewish Education present an evening of networking and information for parents of gifted/high-ability learners. **Dr. Joanne Foster**, co-author of *Being Smart about Gifted Children: A Guidebook for Parents and Educators*, speaks and facilitates the discussion. This session focuses on emotional and social issues. 7:30-9:30 p.m. at CHAT, 200 Wilmington Ave., 416-631-5835.

ADVOCACY WORKSHOP

A two-hour "Jewish Advocacy LIAT Workshop" with **Marra Messinger**, of the Canada-Israel Committee, to fine-tune advocacy skills and co-ordinate pro-Israel activities and efforts. 7:30-9:30 p.m. at Kolel, 151 Eglinton Ave. W. Free.

EXCEPTIONAL WOMEN

Prof. Barbara Todd, of the University of Toronto, discusses "Gluckel of Hameln and Other Exceptional Women in European History," at Beth Tikvah Synagogue. 8 p.m. 416-221-3433 ext. 0.

THE POWER OF MEMORIAL

Bereaved Jewish Families of Ontario and Temple Sinai's Caring Community present **Ned Levitt**, author and bereaved father, speaking on "The Power of Memorial in the Face of a Loss." 8 p.m. 210 Wilson Ave. 416-638-7800, ext. 202.

CHUG HATANACH

Dr. Yehudah Lipsitz leads a discussion of chapters 25 and 26 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

SINGLES DINNER

Shalom Jewish Singles 39+ are holding a dinner in the Bathurst/Steeles Ave area. 416-631-3664.

Wednesday, Nov. 24

GALA ART & SILENT AUCTION

National Council of Jewish Women host "HeART and Soul," a gala art and silent auction, at the Capitol Theatre. Preview at 6:30 p.m. $35. For tickets, call 416-633-5100 or www.ncjw-ts.org.

JEWISH JOKERS GROUP

The Jewish Jokers and Humour Group meets at 7 p.m. at the Antibes Community Centre. 416-661-2541.

SAR-EL INFO SESSION

Find out how you can volunteer on an Israeli army supply base. 788 Marlee Ave. 7:30 p.m. 416-781-6089.

COOKING DEMONSTRATION

Beth Radom Sisterhood presents a kosher cooking demonstration and taste testing. 18 Reiner Rd. 7:30 p.m. Call 416-633-5396 or e-mail bethradomsisterhood@rogers.com.

KUGEL ON THE SCROLLS

"The Dead Sea Scrolls: What They Tell Us About Ourselves," with **James Kugel**, of Harvard University, at Beth Tzedec Congregation. 7:30 p.m. 416-781-3511.

MIKVAH FOR WOMEN

Mekorot offers a three-lecture series for women, "Mikvah: Laws of Ritual Purity," with **Ilana Sober**, 8-9:30 p.m. at Garnet A. Williams Community Centre, 501 Clark Ave. W. To register, call 416-398-1510 or e-mail study@mekorot.ca.

EVENING OF SONG & COMEDY

The Mature Adults Get Together host an evening of song, comedy and impersonations with **Adam Timoon**. 8 p.m. Kehillat Shaarei Torah. Free. Door prizes. 416-229-2600.

GENEALOGICAL SOCIETY

Jewish Genealogical Society presents **Judi Wagman** and **Elaine Cheskes** on "Unlocking the Secrets of the Past: From Korostyshev to Kensington" and **Roberto Stopnicki** on "In Search of Bedzin, Poland." Non-members $3. Shaarei Shomayim Congregation. 8 p.m.

CLIQUES AND BULLIES

Joanne Kates talks about how to keep every child safe in "Girl Cliques, Boy Bullies," 8 p.m. at The Village Shul. 1072 Eglinton Ave W.

JWI MEETING

Jewish Women International Markham/Unionville meets tonight. 905-294-9706.

Other news

ONE FAMILY EVENTS

One Israel Fund offers three opportunities to listen to the personal stories of Israeli victims of terror: Wednesday, Nov. 24, at Adath Israel Congregation at 7:30 p.m. Thursday, Nov. 25, at Petah Tikvah Synagogue at 7:30 p.m. and Saturday, Nov. 27, at Beth Shalom Synagogue during Shabbat services. 416-644-4955 or www.onefamilyfund.org.

YOUNG JUDAEA PROGRAMS

Learning from Our Environment Leadership Session for 15- to 17-year olds. Sunday, Nov. 21.

Biluim Israel Open House, Thursday, Nov. 25, 7:30 p.m., at 788 Marlee Ave.

Junior Program at the Mad Hatter, Sunday, Nov. 28, 2-4 p.m. E-mail youngjudaea@bellnet.ca.

BBYO PROGRAMS

Club 78, bowling at Newtonbrook Bowlerama for Grade 7 & 8 teens, Sun., Nov. 21, 1-3 p.m.

B'nai B'rith Youth Social for high school teens. Rinx, 65 Orfus Rd. Saturday, Nov. 20, 7 p.m. Call 416-398-2004 or e-mail smarcus@bbyo.on.ca.

ISAAC BABEL READING

Ralph Wintrob reads stories of **Isaac Babel**, Thursday, Nov. 25, 8 p.m. at Shaarei Shomayim Congregation. Non-members $2.

FANTINO HONOURED

Beth Shalom Brotherhood presents **Chief Julian Fantino** with the 53rd Annual Humanitarian Award at their dinner Thursday, Nov. 25. To reserve, call 416-783-6103.

THE CHOSEN

Teatron Theatre presents the play *The Chosen* by **Aaron Posner** and **Chaim Potok**, Nov. 27- Dec. 12, at the Leah Posluns Studio Theatre. For tickets, call 416-781-5527.

CHANUKAH DINNER & DANCE

Aid to Disabled Veterans of Israel /Beit Halochem Canada host "A Night of a Thousand Lights" at the Paramount Event Venue, Sunday, Dec. 5, at 6 p.m. For tickets, 905-695-0611.

FOR SENIORS

The Association of Jewish Seniors' meeting takes place Thursday, Nov. 18, 9:30 a.m., at Shaarei Shomayim Congregation. The Annual Chanukah Dinner, Tuesday, Nov. 30, 5:30 p.m. Reserve by Nov. 22. Call **Tammy**, 416-635-2860.

Chai Shalom's Fall Dance & Dessert, Thursday, Nov. 18, 7:30 p.m., with **Yitzhak Argaman**. Members $7, non-members $10. For tickets, call 416-633-3838.

Lunch & Learn In Retirement, Current events with **Doug Harrow**. Wednesday, Nov. 24, 12 p.m. at Holy Blossom Temple. $1. Bring a dairy lunch, drinks served.

Congregation Darchei Noam Lunch and Learn, Wednesday, Nov. 24, 12-2 p.m. A discussion for seniors. Bring a brown bag lunch, beverages and cookies provided. 15 Hove St. Free.

Earl Bales Seniors' Club: Sunday dance, Nov. 21; Saturday dance, Nov. 27; Call 416-395-7881 Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove. St. Nov. 18, bingo. Call **Menachem Wallach**, 905-731-7748.

Young at Heart Seniors winter trips to Miami. Call **Helen** Sunday-Friday, 416-635-6343.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Current issues and events with **Doug Haddow**, Tuesday, Nov. 23, 10-11:30 a.m.

Israeli Etrog Club for Hebrew-speaking seniors meets Tuesdays at 7 p.m. Nov. 23, movie. Call ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

"A Lesson in Ballroom Dancing" with **Irving Naftolin**. Tuesday, Nov. 23, 1 p.m.

Free Guided Bus Tour, Sunday, Nov. 28, 1-4 p.m., to the art gallery at York Univeristy and the Koffler Gallery. Bus departs at 1 p.m. from 100 McCaul St., returning at 4 p.m. To reserve, call ext. 270.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Brown Bag Book Group, Thursday, Nov. 18, 12-1 p.m. *The Amazing Adventures of Kavalier & Clay* by **Michael Chabon**. $9. Babysitting.

Carmel Trio, Thursday, Dec. 2, 8 p.m. Al Green Theatre. $36, students $18. 416-932-2260.

SINGLES EVENTS CAN BE FOUND ON PAGE 32

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OBITUARIES
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BENJAMIN'S PARK MEMORIAL CHAPEL

Reta Lebofsky	Oct 31/04	1307 Wilson Ave.
Dina Zbar	Oct 30/04	3560 Bathurst St.
Tannis Silverstein	Nov 1/04	8 Covington Road
Helen Bluestein	Nov 1/04	4300 Bathurst Street
Florence Lambersky	Nov 2/04	201 Goddard Street
Choul Alexander Mandel	Nov 1/04	1121 Steeles Ave. West
Hilda Fainer	Nov 4/04	52 Prue Avenue
Betty Kirschner	Nov 5/04	Cheltenham N.H.
Sylvia Kane	Nov 6/04	75 Willowbank Blvd.
Martin Factor	Nov 4/04	35 Emerson Avenue
Helen Weinberg	Nov 4/04	278 Bloor Street East
Marty Schwartz	Nov 6/04	6250 Bathurst Street
Ann Feldman	Nov 7/04	205 Cummer Avenue
Jerry Silverberg	Nov 7/04	12 Jedburgh Road

Steeles Memorial Chapel

Bigio, Morris	Nov 2/04	Private
Amar, Rachel	Nov 3/04	3560 Bathurst St.
Gellis, Michael	Nov 3/04	Private
Abrams, Ruth Ray	Nov 3/04	48 Dewlane Dr.
Wiener, Susanna	Nov 3/04	737 Briar Hill Ave.
Paller, Iakov	Nov 4/04	2960 Don Mills Rd.
Giskina, Gina	Nov 5/04	3560 Bathurst St.

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Mary Slotnick	Nov 1/04	15 Krieger Crescent
Shirley Hershman	Nov 4/04	1201 Steeles Ave. W
Dena Solomon	Nov 5/04	3560 Bathurst St
Rashel Meir	Nov 5/04	20 Castleridge Dr

The unveiling of a monument to the memory of the late

EDITH ABRAMSON ז"ל

will take place

Sunday, Nov. 21st, 11:00 a.m.
Pardes Shalom Cemetery
Temple Sinai Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

RUTH SOBEL ז"ל

will take place

Sunday, Nov. 21st, 10:00 a.m.
Bathurst Lawn Memorial Park
Beth David Section
Relatives and friends are invited to attend

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Obituary

Steinman was Ottawa's 'Yiddishe Mama'

By DIANE KOVEN
Ottawa Correspondent

Thelma Steinman

OTTAWA — Ottawa's "Yiddishe Mama," Thelma Steinman, died Nov. 7, at the age of 92.

Though diminutive in stature, Steinman was a quiet but powerful force in the Ottawa Jewish community.

She had friends of all ages and was known far and wide as a true lady, a friend to everyone who was fortunate enough to cross her path.

Those friends were legion, as she was active in almost every facet of the community.

Steinman could have written a book about lashon hara, something that she never practised, said Rabbi Reuven Bulka at Steinman's funeral.

Not only did she never utter a bad word about anyone, she always took the time to call and even write a personal note to congratulate people on their achievements, no matter how seemingly small or insignificant, he said. "She was a one-person cheering section."

Born in Mankiefka, Kiev, the former Tanya Riber moved to Ottawa with her family where she met and married her late husband, Nathan. Together they operated a store in Ottawa's Byward Market.

Her incredible zest for life and interest in everything and everybody led Steinman to participate in a vast array of activities in addition to her volunteer work.

While many seniors are reluctant to go out after dark, Steinman would attend many social, cultural or educational events in the Jewish community, always smiling and enjoying herself.

When she was over 90, she was featured on local television for her dedication to her regular workouts at the Soloway Jewish Community Centre gym. From there she would usually walk across the parking lot to visit "the elderly" at Hillel Lodge.

Many of the organizations and facilities in the community benefited from her tireless efforts at fundraising and committee work. Both before and after the death of her husband, Steinman spent countless hours working for the causes she believed in.

"My mother-in-law was an outstanding and great Jewish woman who lived a full and complete Jewish life, and engaged in a Jewish odyssey," said son-in-law Stephen Victor.

"She contributed greatly to the establishment and continuation of all of the major institutions in our community, including the Jewish day school [Hillel Academy], Hillel Lodge [seniors' facility], Jewish Family Services and the Soloway Jewish Community Centre.

"She was loved and respected by all those whose lives she touched and she touched many, many lives. She was an inspiration and a mentor to all generations of Jews in our city."

Steinman is survived by her daughters and sons-in-law Elaine and Dan Shapiro, Gail and Stephen Victor, and Adele Tate, six grandchildren and three great-grandchildren, as well as two sisters and two sisters-in-law.

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Coast to Coast

Resisting the urge to lionize Arafat

According to Reports

By PAUL MICHAELS

In the extended period leading up to the announcement of Yasser Arafat's death late on Nov. 10, most major media were united in their appraisal of the man and his legacy. The usual tendency to romanticize a leader on his deathbed was in this case avoided.

The Nov. 6 *New York Times* editorial "The Man Who Refused to Say Yes" was titled after what the *Times* said was Arafat's worst diplomatic decision: "It is almost unbearably disappointing that four years ago, faced with the admittedly difficult choice of saying yes to Israel [at Camp David and in the following months], Mr. Arafat said no."

While acknowledging that Arafat was a unifying symbol for his people, the *Times* faulted the Palestinian Authority president for massively failing the test of leadership, saying he did not prepare the Palestinians for "the pragmatic direction" they had to move in if they were to be truly committed to a two-state solution to the conflict with Israel.

The *Times* wrote: "Worse, [Arafat] made no serious attempt to build a competent government below him or to prepare his people for the required compromises of a peace deal or the responsibilities of statehood."

New York Times columnist Thomas Friedman ("Footprints in the Sand," Nov. 7) related his unsuccessful Internet search for articles in which Arafat prepared the Palestinians for a peaceful transition to statehood.

Friedman wrote: "I couldn't come up with a single speech, or even full paragraph, in which Arafat laid out his vision for how Palestinians would educate their youth and nurture their talents. Maybe all his speeches on that subject were never translated from Arabic. Or maybe they just don't exist – because this was never his priority."

In the Nov. 8 editorial "Life without Arafat," the *National Post* wrote that Arafat displayed a "genius" for capturing the minds of "Arabs and Western leftists alike… he knew how to package his people's cause in a way that would resonate among First World intellectuals."

But beyond the propaganda, Arafat's negative record could not be ignored. Even the liberal *Toronto Star*, in its editorial "Arafat embodied a people's hope" (Nov. 10), took a position (headline aside) that was quite close to the ones expressed by the *Times* and the *Post*. While acknowledging that Arafat "has been the icon of the Palestinian identity," the paper faulted him for passing up the historic opportunity to bring statehood to his people at Camp David, and in general for being a "serial strategic blunderer," unable to make the transition from militant leader to a statesman. Looking forward, the *Star* called for "someone more decisive, more forward-looking and more open to compromise."

The *Post* also noted: "In flagrant contradiction of the Oslo accords, [Arafat] used his schools and mosques to incite a systematic campaign of hatred against Jews… The promise of democracy evaporated: Arafat became a corrupt Arab dictator like all the others who had sold the Palestinians out, buying off local warlords with aid money that came pouring in from abroad."

These assessments call to mind what *National Post* columnist Robert Fulford once wrote when he distilled volumes into two precisely chosen words, depicting Arafat as a "sacred monster."

In principle, Arafat's passing will free the Palestinians to find a leader or leadership capable of acting in their best interests, and to work responsibly toward a two-state solution to the Israeli-Palestinian conflict. Unfortunately, as many analysts have noted, there is currently no leader with a large enough following to fit the bill.

In the meantime, some pundits are already beginning to turn their sights on Israel, predicting that pressure will fall increasingly on Prime Minister Ariel Sharon now that a recalcitrant Arafat is no longer on the scene. More about that next week.

Paul Michaels is communications director for the Canada-Israel Committee.

POGO RUN: More than 40 middle school students of the Leo Baeck Day School put two months of training to the test and ran five kilometres in support of the Paediatric Oncology Group of Ontario (POGO). More than 100 students, teachers, administrators and parents ran in support and raised almost $5,000.

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Coast to Coast

Child sensation shines at shul's birthday bash

By BOB DALE
Special to The CJN

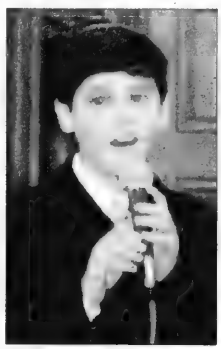
OTTAWA — When Jakie Young walked on stage at Ottawa's Congregation Beth Shalom West, he looked like any other 12-year-old, except that boys his age don't usually wear tuxedoes.

But when the diminutive performer kicked off the concert to mark the shul's 25th anniversary, everyone at the Oct. 24 event realized that Jakie's no ordinary 12-year-old. The sounds that came out of his mouth as he sang his opening number, *Hamelech Hagoel*, were extraordinary.

When he followed up with a heart-rending rendition of the old Yiddish favourite *Rozinkes mit Mandlen*, and then a rousing version of *Circle of Life*, the crowd learned what many Torontonians have known for several years: Jakie Young, with his his trained soprano voice, is a musical prodigy.

He regularly accompanies his father, Cantor David Young of Beth Torah Congregation in Toronto, as junior cantor, and he has performed at major events in the city, including the Lodzer Centre Congregation's 50th anniversary gala and the world premier of Ruth Fazal's *Oratio Terezin* at the George Weston Recital Hall.

Jakie's musical ability was evident from age two, when he started singing. He had perfect pitch. Over the past few years, the Grade 7 student at Associated Hebrew Schools has performed in Yiddish, Hebrew and English at various Holocaust memorial events in Toronto, and he was featured on a Vision TV documentary. He has also performed in concert halls in Bratislava, Vienna and Prague.


Jakie Young

Jakie studies voice with Elaine Overholt, the vocal coach for the stars of the movie *Chicago*, and performs a range of music including chazzanut, modern Israeli, jazz, and Broadway. His first CD was released earlier this year.

In Ottawa, he sang first as a solo act, and was later joined onstage by his father, who provided background vocals. He was also accompanied by Ottawa pianist Aviva Lightstone and her son Noam, who played drums.

It was Jakie's second visit to Congregation Beth Shalom West. Last year, he joined about 100 other kids on an NCSY Shabbaton, where, along with a dozen other youngsters, he came up to the bima at the end of Shabbat services to sing what many congregants remember as the most melodious *Ein Kelokainu* and *Adon Olam* they have ever heard.

"It literally blew us away", says Beth Shalom West president Hymie Schildkraut. "We knew we had to find an excuse to bring Jakie back so we could hear more."

The anniversary celebration, attended by many community leaders, clergy, and politicians, provided the opportunity, Schildkraut said.

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The Canadian Jewish news

Coast to Coast

YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פון: אַלעק סילוער

לאָזן אַ ירושה פאַר דער קהילה

פון מאַקסין ע. בעסין

Maxine E. Bessin

Senior Endowment Associate of the Jewish Foundation of Greater Toronto

ייִדישע סאָסייטיס אָדער לאַנדסמאַנשאַפטן האָבן שוין עקסיסטירט אין טאָראָנטאָ אַזוי פרי ווי 1913. מערסטנטייל זיינען זיי געווען צוזאַמענגעשטעלט פון מענטשן פון זעלבן שטעטל אין פוילן און האָט טאַקע געטראָגן דעם נאָמען פון שטעטל. זיי האָבן געדינט ווי אַ הויפּט פאַרבינדונג פאַר נייע אימיגראַנטן. די זיצונגען און די באַריכטן זיינען געפירט געוואָרן אין ייִדיש. אויך האָבן די סאָסייטיס געהאַט זייערע אייגענע בית־עולמס און גמילת־חסדים קאָסעס. די געמיינזאַמע איבערלע־בונגען האָבן געשאַפן אַ בונד צווישן די מיטגלידער.

אַרום 1947, האָט זיך די אימיגראַציע פון דער שארית־הפליטה פאַרשטאַרקט, האָט זיך די צאָל מיטגלידער אין די סאָסייטיס צעוואָקסן. די איינגעזע־סענע איינוווינערס האָבן פיל געהאָלפן די ניי־געקומענע פאַמיליעס צו באַזעצן זיך אין טאָראָנטאָ. נאָך דעם האָט זיך דער פאָקוס פון די סאָסייטי אַקטיוויטעטן דראַמאַטיש געענדערט.

נאָך דער עטאַבלירונג פון מדינת ישראל האָבן די סאָסייטי מיטגלידער אונטערגענומען אַ צאָל אַקטיווי־טעטן און געשאַפן פאָנדן צו העלפן אונדזער ייִדיש היימלאַנד. עס איז איינגעפירט געוואָרן אַ טראַדיציע פון געבן ברייטהאַרציק פאַר דער שטיצונג פון ייִדישן לאַנד. אין דער זעלבער צייט האָבן זיי נישט פאַרנאַכ־לעסיקט צו העלפן אונדזער אייגענע קהילה, ווי אין חינוך, העלפן די עלטערע און די נויטבאַדערפטיקע.

„ביי אַ סך פון אונדז איז אויפגעקומען דער באַגער צוריקצוגעבן עפּעס צו דער ייִדישער געמיינדע, וועלכע האָט אונדז אויפגענומען מיט אָפענע אָרעמס און גע־האָלפן אונדז צו בויען אַ ניי לעבן", האָט געזאָגט מייקל ראָזענבערג, דער פאָרזיצער פון דער סאָסייטי דיוויזיע ביי דער יו.דזשעי.ע. פעדעראַציע.

אַ סך דערפאָלגרייכע שארית־הפליטה ייִדן זיינען געוואָרן אָנגעזעענע מיטגלידער אין אונדזער קהילה און אויך גוטהאַרציקע ביישטייערערס. אין לעצטן קאַמפּיין האָט די סאָסייטי דיוויזיע זיך זייער אויסגעצייכנט. אויך דער צווייטער דור פון די חורבן לעבנגעבליבענע האָבן פאַרנומען זייער דערוואָרבענעם פּלאַץ אין דער קהילה און שטיצן ברייטהאַרציק נישט בלויז ייִדישע אונטער־נעמונגען, נאָר אויך אַלגעמיינע דערציונגס אינסטיטו־ציעס, געזונט פּראָיעקטן און סאָציאַלע באַדינונגען.

די זעלבע סאָסייטי מיטגלידער זאָרגן איצט וועגן דער קוואַליטעט פון דער ייִדישער געזעלשאַפט, וואָס זיי וועלן איבערלאָזן צו זייערע אייניקלעך און צו די צוקונפטיקע דורות. זיי זאָרגן אויך ווער עס וועט דער־מאָנען די סאָסייטיס און די שטעט, וועמענס נאָמען זיי טראָגן. זייער אָפט באַקום איך פראַגעס, ווי אַזוי פאַ־מיליעס קענען דערגרייכן זייער ציל צוריקצוגעבן עפּעס צו דער געזעלשאַפט. לויט מיין מיינונג איז אַ צוואה נישט בלויז אַ מיטל צו צעטיילן אייער פאַרמעגן. עס דאַרף אויך אָפּשפּיגלען, וואָס פאַר אַ פּערזאָן איר זענט, אייער מיינונג און איבערגעבן אַ דערקלערונג צו אייער משפּחה און צו די צוקונפטיקע דורות.

צוזאַמען מיט די אַנדערע מיטגלידער פון דער ייִדישער פונדאַציע פון גרויס־טאָראָנטאָ, וויל איך מאַכן אַ פאָרשלאַג צו אייך. ווען איר מאַכט אויס אייער צוואה צייכנט אָפּ אַ חלק פון אייער ירושה, אָדער שאַפט אַן „ענדאַומענט" (אַ פאָנד) צו פאַרזיכערן די צוקונפט פון דער ייִדישער געמיינדע. אַ צאָל סאָסייטי מיטגלידער האָבן שוין געשאַפן פילאַנטראָפּישע ירושות אין זייער נאָמען, וואָס וועט בלייבן אויף אייביק.

מיר וועלן אייך באַזאָרגן מיט אינפאָרמאַציע און מאַטעריאַלן, וואָס זיינען נויטיק פאַר דעם, סיי פאַר אייך און סיי איבערצוגעבן דער מיטגלידערשאַפט פון אייער סאָסייטי. מיין טעלעפאָן נומער איז: 416-631-5827. מיר וועלן גערן קומען צו אייער עקזעקוטיווע אָדער אַלגעמיינער זיצונג און קלאָר מאַכן אַלע איינצלהייטן וועגן איבערלאָזן אַ דויערנדיקע ירושה פאַר דער ייִדי־שער קהילה.

WHEELS OF LOVE

Twenty cyclists from the Toronto area were among 250 riders in Wheels of Love, Israel's largest multi-day charity sports event last month. The five-day, 245-mile ride, benefited Alyn Hospital in Jerusalem, Israel's only rehabilitation centre for children and young adults. More than half the participants in the fifth annual event came from North America. Among the riders were, from left, Renee Halpert, Susan Rubinoff and Bart Carswell.

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WEDNESDAY November 10
'Who, Me? How Israeli Technology Affects Your Everyday Life'
With technology entrepreneur Al Gordon

SUNDAY November 14 & 21 & 28
'The Jews of Toronto The Development of a Shtetl'
Sunday Lecture Series with renowned historians Frank Bialystok & Hesh Troper

SUNDAY November 21
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A new way to look at being over 40

By JUDY BART KANCIGOR
Special to The CJN

With the holidays now a sweet memory, my cookbooks are back on the shelf, and it's time to read for fun. But a true foodie can't leave the kitchen for long. A new novel (with recipes, of course) has me giggling as I rest my weary bones, and have I got a tzimmes for you!

Based on a true story, *Cooking for Love* is a fun romp by nationally known journalist and food writer Sharon Boorstin, author of the touching memoir, *Let Us Eat Cake* (HarperCollins).

Miriam Epstein Levy is a married Jewish cookbook author who fantasizes about food, while her divorced best friend, Kate McGrath, fantasizes about an old flame. When Kate Googles her now married former lover and he invites her for a rendezvous in Malaysia – a Muslim country yet – she begs Miriam to come along. But here's the kicker. These two adventuresses are not 25 or even 35. They're 49!

"Women in their 40s and 50s are not too old to have fun," said Boorstin, whose manuscript was turned down by New York publishers, claiming there was no market in this age group for fast-paced, sexy chick lit.

Undeterred, Boorstin took the rebuff as a challenge and published it herself, and in one day an e-mail campaign catapulted *Cooking for Love* to sales rank No. 23 on www.bn.com.

"Women in their 40s, 50s and beyond apparently agree with me that there is a market for a novel that deals in a fun way with the problems we face – for starters, that we're getting older," noted Boorstin.

When Jewish heroine Miriam gets off the plane in Kuala Lampur in her sensible brown Naturalizers, she's there only as moral support for her eager-for-love friend, Kate, who sports glamorous clothes, newly lifted upper lids and a better-than-Botox, Restylaned brow. And this gal's thongs have nothing to do with feet.

But Boorstin leaves no balabuste behind when it comes to adventure. While Miriam's thoughts seldom stray from food – a bikini wax reminds her of Grandma Estelle plucking a chicken – she claims her share of the, shall we say, action. Where once her ingenuity was confined to exploits of the kitchen kind – cashews and ginger in her latkes, dried cranberries in her tzimmes – Miriam emerges as a bold, plucky heroine, and Boorstin emerges as the consummate storyteller to stir up this wickedly hilarious brew.

IRON CHEF TZIMMES

This is the recipe Miriam invented for the Iron Chef Battle Carrots contest with her daughter, Emma. Good with brisket, roast chicken and other hearty entrees.

vegetable oil spray
1 large yam or sweet potato, peeled and cut into ½-in. thick cubes
3 large carrots, peeled and cut into ½-in. slices
1 cup dried cranberries
1 tsp. salt or more to taste
pepper to taste
½ cup honey
1 tbsp. lemon juice
½ cup orange juice
½ tsp. cinnamon

Preheat oven to 375. Spray-oil a 10-cup casserole dish and set aside. In a saucepan, combine the sweet potatoes and carrots, cover with water and bring to a boil. Cover and simmer over low heat 10-15 minutes, until they are fork tender. Add the cranberries and cook for 5 minutes more. Drain well. Add salt and pepper to taste. Transfer the mixture to a casserole dish. In a small saucepan, combine the honey, lemon and orange juices and cinnamon. Bring to a simmer. Pour evenly over the carrot mixture. Bake uncovered about 30 minutes, or until most of honey mixture is absorbed. Serves 4.

MIRIAM'S MALAYSIAN LATKES

Adding Malaysian ingredients to traditional Jewish potato pancakes gets you latkes with pizzazz.

2 large baking potatoes, grated
1 onion, grated
½ cup chopped cashew nuts
½ cup chopped parsley
2-3 tbsp. finely chopped sweet red pepper
2-3 tbsp. finely chopped green pepper
1 tsp. fresh grated ginger
1 tsp. salt
1 egg
1 cup flour
vegetable oil for frying

In a colander, place the grated potatoes and onions and press down repeatedly to drain them well. Transfer them to a large bowl, add the other ingredients and mix well. Using wet hands, shape patties about 2-3 in. in diameter by ¾-1 in. thick, squeezing out the excess moisture. Place the patties in a single layer on a platter, cover and refrigerate until ready to fry.

In a large, heavy skillet, add enough oil to cover the bottom of the pan. Heat to medium-high. Fry only as many patties as will fit without crowding. Cook on one side for 3-5 minutes, or until crisp and brown, then turn over and repeat. Remove the patties to paper towels to absorb the excess oil. To serve, put the patties on a baking sheet and bake in the oven, preheated to 375, for 15 minutes. Serve with yogurt mixed with chopped cucumbers, and salt and cumin seeds to taste. Makes 8 latkes.

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Palestinians set date for elections despite internal concerns

By DAN BARON
Jewish Telegraphic Agency

JERUSALEM — Just days after Palestinian Authority President Arafat's death on Nov. 11, the new PA leaders set a national election date of Jan. 9, 2005, when the 60-day mourning period ends.

The immediate post-Arafat period has been marked by international optimism that progress on the Israeli-Palestinian peace front would now be possible.

But an incident involving gunfire aimed at the entourage of PLO leader Mahmoud Abbas and former PA security minister Mohammed Dahlan made it clear that, despite hopes for a smooth power transfer, tensions over who will lead the Palestinians remained high.

The announcement of the Jan. 9 elections came as U.S. President George W. Bush and British Prime Minister Tony Blair vowed last Friday to redouble efforts to achieve peaceful and democratic Palestinian statehood under the road map to peace.

U.S. Secretary of State Colin Powell said Saturday he intended to meet with Palestinian Authority leaders in the very near future.

Meanwhile, the United States has called on Israel to withdraw its forces from Palestinian population centres to facilitate elections, the *New York Times* reported. An Israeli official denied that there was pressure from the Bush administration, but said the Jewish state would redeploy troops from some Palestinian areas if the PA shows it is serious about fighting terror.

For now, the West Bank and Gaza have largely been quiet – a combined result of mourning, the Ramadan fast and an Israeli decision to reduce military operations to the absolute minimum.

The Israeli army's chief of staff Lt.-Gen. Moshe Ya'alon, told Prime Minister Ariel Sharon's cabinet on Sunday that while Israeli troops enjoyed exemplary co-operation with Palestinian security forces during Arafat's funeral in Ramallah, terrorist attacks could resume when Ramadan ends Wednesday.

Violence broke out Sunday, when Associated Press footage showed about 20 men entering the mourning tent where Abbas, Dahlan and other key Palestinian leaders had come to pay respects.

The gunmen, clad in green, shouted, "Abbas and Dahlan are agents for the Americans." They then fired into the tent, killing two bodyguards.

Some of the gunmen shouted slogans calling Abbas, a moderate who has spoken out against violence, an agent of the United States. They also shouted "No to Abu Mazen," referring to Abbas by his nickname, as they walked by him, and began firing shots into the air.

Although the gunmen published a leaflet identifying themselves as members of Fatah and claiming responsibility for an "assassination attempt" on the two, Abbas later denied the incident was an assassination attempt.

"What happened had no political or personal character. What happened was that we came in and began to receive the mourners. Because of the powerful emotions surrounding Arafat's death, it became very crowded and unintentional firing into the air started. We were then advised to leave the premises and we did so.

"I did not hear any calls against me or against anyone. This act is a sign that must be looked at closely – it is the result of the previous situation in the PA. Any responsible person must act so these things do not continue. The people are demonstrating their feelings and sometimes the situation declines, as was the case at Arafat's funeral in Ramallah," where public grief and frenzy could not be controlled.

Despite the incident, Palestinian extremist groups are jostling for a place in the new political order.

Hamas called for wider elections during which it could capitalize on its support among grassroots Palestinians.

"If the Palestinian Authority is able to hold presidential elections, why not hold general elections as well?" said Abu Zuhri, Hamas spokesperson in Gaza.

For now, the ruling Fatah party appears likely to maintain its grip on power. It nominated Abbas as its candidate for the Jan. 9 elections, although no one rules out a run by West Bank Fatah chief Marwan Barghouti, now serving five life sentences in an Israeli jail for orchestrating attacks on Israelis.

Barghouti's influence on the Palestinian street is not lost on Israel, where he was seen using cellphones smuggled into his prison cell last year to broker temporary ceasefires between the various armed factions.

He is considered sincere about a two-state solution and, at 45, is seen as far more dynamic than the 69-year-old Abbas, who quit last year after a short stint as Palestinian Authority prime minister.

At least one member of the Sharon government said Israel could eventually go as far as freeing Barghouti, if he could help it implement the plan to "disengage" from Gaza and the West Bank next year without creating a power vacuum in which Hamas would thrive.

"As part of a future interim or permanent accord, it appears clear that freeing prisoners – including Barghouti – will be unavoidable," Interior Minister Avraham Poraz told Israel Radio.

The idea of clemency for Barghouti was dismissed by other Israeli officials.

Another divisive issue now being discussed centres on Palestinians living in Jerusalem, many of whom would want to vote in elections for Arafat's successor. Under the Oslo accords, Israel agreed that those in eastern Jerusalem could vote in the West Bank for Palestinian posts, but not in other parts of the city.

But there is now some question as to whether this will happen.

"Agreeing to the east Jerusalem Arabs voting for the Palestinian elections in Jerusalem is the first step toward redividing the city," Israeli Foreign Minister Silvan Shalom said.

And the Palestinian Authority sees the poll as an opportunity to cement its claim on the city.

"There will be no election without Jerusalem," said Hatem Abdel Qader, a member of the Palestinian Legislative Council. "We will contact all international bodies to exert pressure on Israel to allow the people of Jerusalem to participate."

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New Palestinian leadership faces tough tests

By ZE'EV SCHIFF

Analysis

Israel requires a Palestinian leadership that will be efficient and honest, one that will be a partner to combating violence and oppose the use of force for creating realities on the ground.

But there is the danger that the new Palestinian leadership, with all its good intentions, won't succeed in controlling the territories and the myriad Palestinian organizations, even if the new leaders are formally accorded legitimacy by the Palestinian people and its institutions.

The Palestinian leadership that is now taking shape always stood in the shadow of Palestinian Authority president Yasser Arafat and was unable to deal with his many manoeuvres, including those on the issue of terror. Since his illness, the ascendant group of leaders has acted together in an impressive and effective manner. The leaders were able to prevent internal conflict and to quickly overcome the hysteria generated by Arafat's widow. Their decisions about their leader's funeral and his place of burial also demonstrated restraint.

However, all this is but the beginning of the difficult tests that await the new leadership down the road. It is not sufficient, given the current condition of the Palestinian people, to receive formal legitimacy. Apart from sidelining and neutralizing an extremist like Farouk Kaddoumi (the newly chosen head of the Fatah organization), the new leadership will have to quickly form a coalition with some of the heads of the Palestinian security organizations.

Legitimacy will be meaningless unless it's backed by military and political power. This coalition will also need personalities such as Mohammed Dahlan, Jibril Rajoub and Tawfik Tirawi. The support of Marwan Barghouti, who is serving a prison sentence in Israel, is also important. The latter can play an important role by delivering instructions from prison for Fatah's Tanzim forces to actively prevent the infiltration of negative influences from Hezbollah and Iran that wish to sabotage any hope of a settlement between Israel and the Palestinians.

Several Arab states certainly stand to play a more active part in Palestinian politics and show more involvement in the territories. Egypt's role will be critical. It may continue to play a positive role, as it has done over the past few years, but it might also backslide in negative directions. The Palestinian leadership's influence in this area is important.

The time factor will also play an important role. The standard reflex has been, as we have seen in the past, to procrastinate and to test the other side's intentions. Israel will hold back with its initiatives until the Palestinian side proves it is fighting terrorism. The new Palestinian leadership will put off its fight against terror and violence while it is reorganizing and trying to put the reforms required of it into effect.

As a result, a vacuum will be created, into which negative elements can enter, such as Hamas and Jihad extremists, or Iran and Hezbollah. One side cannot wait for the other to take the first step. Each side must make its own move forward. Sharon could offer to negotiate the disengagement plan, and the Palestinian leadership could – and they have it in their power to – stop the manufacture of Qassam rockets in the Gaza Strip.

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Replacements named to key PA posts

By ARNON REGULAR
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Palestinian leadership moved swiftly last week to avert a power vacuum in the wake of Yasser Arafat's death, electing former Palestinian premier Mahmoud Abbas as Palestine Liberation Organization chairman and swearing in Parliament Speaker Rauhi Fattouh as caretaker chairman of the Palestinian Authority.

Under Palestinian law, Fattouh will hold the post until elections are held within 60 days. PA Prime Minister Ahmed Qureia was also granted wide-ranging security and financial powers.

Officials said the unanimous vote by the PLO executive puts Abbas on track to be popularly elected president of the Palestinian government after the 60-day transition.

"We can be certain [the] transition will be smooth, and the Palestinian people deserve to have free and fair elections," Palestinian Cabinet minister Saeb Erekat told Associated Press.

In a hall filled with council members, along with Abbas, Qureia and foreign envoys to the PA, Fattouh pledged allegiance to his new post in front of the president of the Palestinian National Council, Salim Za'anoun, and Palestinian supreme court president Zuheir Surani.

Fattouh tearfully declared that the PA would follow in Arafat's footsteps and adopt his political principles.

Meanwhile, the new leader of the Palestinian nationalist Fatah movement, chosen to replace Yasser Arafat, said last week he was open to peace talks with Israel but also ready to pursue armed struggle if they failed.

"Resistance is the path to arriving at a political settlement," Farouk Kaddoumi told Hezbollah's al-Manar TV station by telephone from Cairo.

"We are not saying we are capable of defeating the Israeli army. But this policy was set out by the PLO when the martyr, our brother Abu Ammar [Yasser Arafat], stood before the United Nations in 1974 and said 'I hold a rifle in one hand and an olive branch in the other. Don't knock the olive branch from my hand'…

"He meant: 'I'm ready for there to be political talks, but if they go astray then we will continue carrying the rifle,' and that's been clear since 1974."

Kaddoumi challenged the emerging Palestinian leadership of Abbas and Qureia by announcing that he has no intention of renouncing his share in Arafat's political inheritance.

"Anyone who thinks that I have abdicated my authority is mistaken, and ought to think again," said Kaddoumi, who did not return to the territories in 1993 with the rest of the PLO leadership because he opposed the Oslo Accords.

His announcement caused consternation in Ramallah, since Kaddoumi, though he has never played an active role in the management of Arafat's Fatah faction, is known to have many supporters both on Fatah's central committee and among Fatah activists in the territories.

Meanwhile, Hamas political leader Khaled Mashal accused Israel of killing Arafat. "I say, and do not hesitate, that I hold Israel responsible for the crime of the death of Arafat… All reports by doctors in the last two weeks indicate he was poisoned," Mashal told Al Jazeera television by telephone.

Last Tuesday, Palestinian Foreign Minister Nabil Shaath told reporters that although the doctors' diagnosis had been inconclusive, "it rules out poisoning totally."

In 1997, two Mossad agents were arrested in Jordan after trying to poison Mashal. Israel provided an antidote and freed Hamas prisoners to get its men released.

"French and Arab doctors may not be able to find evidence, as they could not find proof in my blood when I was poisoned, but Israel was forced then to bring an antidote after two of its agents were held in Jordan," Mashal said.

"Israel, by killing Arafat has killed the peace settlement, and is sending a clear message to Palestinians and Arabs that this will be the fate of whoever rejects a settlement according to Israeli conditions."

Foreign Minister Silvan Shalom dismissed allegations that Israel killed Arafat as "scandalous and false."

Shalom's comments were the first public statement by an Israeli official on rumours that have swirled through the Arab world since Arafat was hospitalized in France two weeks ago.

PLO official Yasser Abed Rabbo announced a 40-day mourning period for Arafat after the announcement of his death on Thursday morning.

Palestinians reacted with tears and tributes to news of Arafat's death.

Palestinian flags at Arafat's battered compound in Ramallah were lowered to half staff. Television broadcast excerpts from the Qu'ran with a picture of Arafat in the background.

In Gaza, mosques blared Qu'ranic verses and children burned tires on the main streets, covering the skies in black smoke. People pasted posters of Arafat on building walls.

There were demonstrations in Khan Yunis and Rafah in Gaza on Thursday morning following the announcement of Arafat's death, Israel Radio reported.

"He closed his eyes and his big heart stopped. He left for God but he is still among this great people," said senior Arafat aide Tayeb Abdel Rahim, who broke into tears as he announced the death.

Hamas and Islamic Jihad expressed sorrow and paid tribute.

Sami Abu Zuhri, Hamas' spokesperson in Gaza, called on the group's supporters to honour Arafat and work toward national unity. "We lost by his death one of our great symbols and one of the main focuses of our national struggle and identity," Abu Zuhri told Associated Press.

Hamas also said Arafat's death would strengthen its resolve to keep up attacks against Israel.

"The loss of the great leader will increase our determination and steadfastness to continue jihad and resistance against the Zionist enemy until victory and liberation is achieved," Hamas said in statement.

Islamic Jihad's spokesperson in Gaza Nafez Azzam said "with hearts full of belief in God's will we mourn President Yasser Arafat, who was a great leader for the Palestinian people."

> ***'We can be certain [the] transition will be smooth'***

GA delegates hope to boost Israel immigration

Continued from page 1

Alina Gerlovin Spaulding, 31-year-old dean of admissions of the American Hebrew Academy, a Jewish boarding school in Greensboro, N.C., recalled how her own family was helped by community donations and efforts. Her father, a one-time Olympic hopeful in the former Soviet Union, had suffered serious complications after a skiing accident and subsequent surgery, before immigrating with his wife and young daughter to the United States.

"Because of your generosity, I have been given every gift in life," said Gerlovin Spaulding, referring not only to the family's integration into the community but to an anonymous gift that facilitated the surgery that saved her father's life.

For the 100 Canadians (and an additional 60-plus Canadian university students), much of the first-day excitement centred around anticipation for next year's GA, scheduled to be held in Toronto. "There's a buzz about it," said Dodi Weill, who is co-chairing the volunteer effort for the 2005 GA.

This year's GA marks the beginning of a process under which programming changes are being assessed and refined for next year, said Ted Sokolsky, president of UJA Federation of Greater Toronto. "They've made an effort to make the program more dynamic. It bodes well for next year."

Israel is not only a product of imagination, it's a producer of imagination, said Shalom, citing his own humble beginnings as a young child who immigrated from Tunisia with his parents.

Now, he said, the time has come for Israel "not to be the only democracy in the Middle East." He stressed that Israel has "never abandoned its desire to live in peace with the Palestinian people, and we will do everything we can to achieve it."

With the death of former Palestinian Authority (PA) president Yasser Arafat, whom he called "the godfather of global terrorism," Shalom said Israel will continue to stress its demand that the PA president's successor lead the Palestinians away from terror and toward a better future for them and for Israel.

"We are ready to talk to any leadership who comes to the table without terror," he said, noting that Israel needs to see change "on the ground."

The Israeli government remains committed to its plan to disengage from Gaza, Shalom said.

He exhorted the audience, including several hundred Israelis, to work together to combat anti-Semitism, increase aliyah and deal with social issues in Israel.

An impassioned Sallai Meridor, chair of the Jewish Agency for Israel (JAFI) executive, said Israel needs Diaspora Jewry for immigration, solidarity and advocacy, just as the Diaspora community needs Israel "as a source of strength, more than just a safety net for a rainy day," as well as for building Jewish identity in young people.

"We have to set a goal for every young Jew to visit Israel," he said, outlining his plan for a joint Diaspora-Israel effort to increase this year's number – 35,000. "The more youngsters in the Diaspora experience Israel, the more we save and the [fewer] we lose."

It would be difficult, but not impossible, he said, to have one out of every two young adults visit Israel on a short-term basis before age 26 and to have one out of five go on an extended stay – all by 2010.

Citing a follow-up survey on the long-term impact of one-year trips to Israel, Meridor said that 10 years later, 59 per cent donate to UJA campaigns, compared to 30 per cent who have not been on such a trip. Ninety-one per cent marry a Jewish partner, compared to 48 per cent of their peers; and 36 per cent (of non-Orthodox parents) send their children to Jewish day school, three times the number who didn't go to Israel on an extended stay.

Marilyn Blumer, a former president of Montreal's FEDERATION CJA, told *The CJN* that bringing students to the GA is a priority. "It's a wonderful experience for them, a terrific way to connect to the Jewish world. They have a whole track for them [at the GA]."

Leanne Campbell, a graduate student at Yeshiva University who is interning at UJA Federation of Greater Toronto, joined other students for a pre-GA Shabbaton and was looking forward to meeting some of the "significant leaders" at the GA, which was scheduled to wind up Tuesday night with a celebratory event.

The Canadian student contingent – including 38 from Toronto – made up a significant percentage of the total number of student attendees, more than 310, representing over 50 campuses.

The Canadian contingent to the GA included UJA Federation of Hamilton president Leslie Lasky and its executive director, Gerald Fisher. [Frances Kraft photo]

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Israel not invited

The Palestinians will attend a forum on Middle East democracy co-chaired by the United States and Morocco, but Israel will not. The first-ever "Forum for the Future" to take place Dec. 11 in Rabat, Morocco, will bring together ministers from major industrialized nations and Middle Eastern countries "to promote democracy, rule of law, human rights and open-market economy reforms," said Faryar Shirzad, a top economic official on U.S. President George W. Bush's national security council. Israel was not invited.

Hezbollah's new drone threat

Hezbollah's leader Sheik Hassan Nasrallah told a rally in Lebanon last Friday that his fighters, who earlier in the week sent an unmanned reconnaissance drone into northern Israel on a 10-minute sortie, are capable of bombing Israeli targets from the air with the aircraft. The drone that flew over Israel "can be laden with a quantity of explosives, 40 to 50 kilograms and can hit any target, be it water or power plant, a military base or airport, deep, deep into Israel" Nasrallah said. Earlier in the week, Iran admitted supplying Hezbollah with spy drones.

Terrorists: We'll fight on

Palestinian terrorists vowed to continue fighting Israel after Palestinian Authority president Yasser Arafat's death. "The loss of the great leader will increase our determination and steadfastness to continue Jihad and resistance against the Zionist enemy until victory and liberation is achieved," Hamas said in a statement after Arafat's death was announced. The Al-Aqsa Martyrs Brigade, an armed group inside Arafat's Fatah faction, pledged to press ahead with attacks and said it was changing its name to the "Yasser Arafat Brigade." Meanwhile, in Gaza last week, three Palestinian gunmen were killed in a multi-pronged attack on the Netzarim settlement.

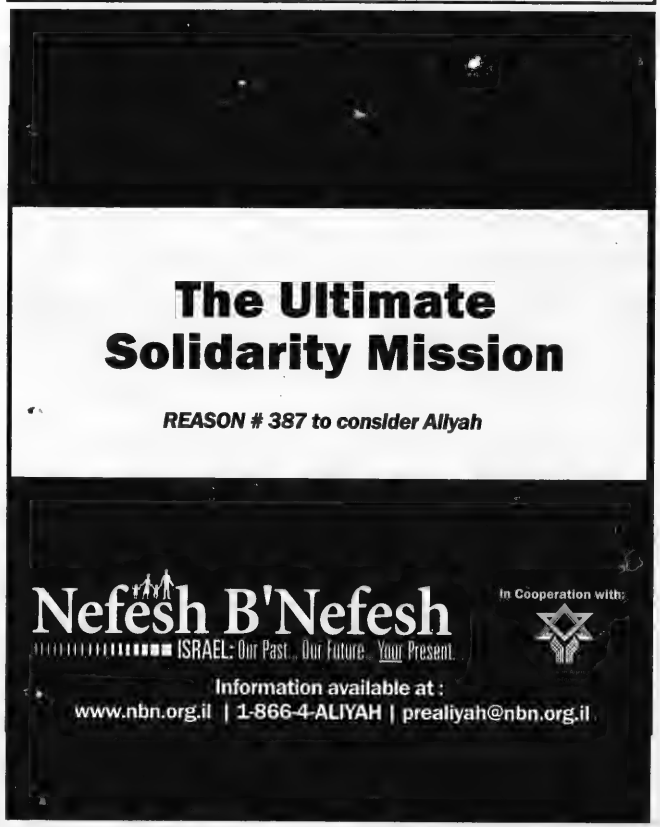
Vanunu arrested again

Israeli police arrested former Dimona reactor employee Mordechai Vanunu. Vanunu, who was recently released after serving 18 years in jail for revealing Israeli nuclear secrets to a British newspaper, was arrested last week on suspicion he leaked more state secrets. He has been under surveillance for violating the deal he signed on his release.

UN eyes Israel nukes

The UN nuclear watchdog said ridding Israel of atomic weapons was the key to Middle East peace. "This is not really sustainable, that you have Israel sitting with nuclear weapons capability there while everyone else is part of the non-proliferation regime," Mohamed El Baradei, chief of the International Atomic Energy Agency, told the *Sydney Morning Herald*.

Files from JTA and Ha'aretz



Anti-Semitism still a priority for European Jews

By TOBY AXELROD
Jewish Telegraphic Agency

BERLIN — As Jewish leaders from the farthest corners of Europe gathered to assess the past and plan for the future, the fight against anti-Semitism remained their No. 1 priority.

"In the last year, our efforts were concentrated on issues of anti-Semitism, which have been very serious again in Europe. It is a serious issue everywhere," Cobi Benatoff of Italy, president of the European Jewish Congress (EJC), said in a news conference at the group's recent annual meeting.

Also on the agenda were issues related to the enlargement of the European Union, the EU constitution, the proposed admission of Turkey into the union and the EU's relationship with Israel.

Representatives of some 25 countries, including several new EU members, attended the conference, which was held at Berlin's Jewish community centre.

At a news conference, Benatoff said the EJC is planning to meet with EU education ministers to "find ways of introducing into the curricula in Europe subjects that will act as a vaccine against prejudice in our younger generations."

Also essential in the struggle against anti-Semitism is a dialogue with European Christian and Muslim leaders. Roger Cukierman, an EJC vice-president and head of the French Jewish communal organization CRIF, said his group has been actively involved in such dialogue with moderate and less moderate Muslim groups. Perhaps as a result, the leader of one Muslim group issued a statement this year saying that attacks on Jews are like attacks on the Qu'ran.

While Muslim anti-Semitism is a source of great concern, there recently has been a "rise of the more traditional anti-Semitism, from right-wing extremist groups," Serge Cwajgenbaum of France, EJC's general secretary, told JTA. "We can imagine it will continue and even increase."

He suggested that the increase is directly related to the opening of European borders. Recent vandalism against Jewish, Christian and Muslim cemeteries in France's Alsace region has been attributed to German and French right-wing extremists.

In Germany, three extreme right-wing parties have joined forces in hopes of maximizing their support on the European level.

"The more we see the integration of new countries into Europe, the more nationalistic issues will appear," Cwajgenbaum said. "They will use anti-Semitism as a tool to assert their nationalistic view and attitudes."

Stephan Kramer, general secretary of the Central Council of Jews in Germany, stressed the rise in anti-Semitism among left-wing and intellectual circles.

But there is hope for a united front against anti-Semitism, said Henry Grunwald, an EJC vice-president and head of the Board of Deputies of British Jews.

Grunwald praised meetings on anti-Semitism this past year with the European Commission and the Organization for Security and Co-operation in Europe (OSCE) and suggested it was time to follow through on the "Berlin Declaration," a commitment to improve monitoring and combating of anti-Semitism across Europe made at the April OSCE meeting.

"We feel that both European and national authorities have become pro-active in the fight against anti-Semitism," Benatoff said, "though they are not acting as fast as we would wish."

Despite concerns about anti-Semitism, several Jewish communal leaders stressed in their reports to EJC that relations with government leaders are positive. Representatives of Ukraine and Lithuania said recent political campaigns there seemed relatively devoid of anti-Semitic content.

But several speakers said they were deeply troubled by attacks on synagogues, Jewish cemeteries and schools.

Charlotte Knobloch, a vice-president of both EJC and the Central Council of Jews in Germany, said she was deeply troubled by the level of popular anti-Semitism in the Baltic States and Poland.

"The EJC has a responsibility and a job to do" in educating new EU member states, Knobloch said at the press conference. She recently had learned that one of the few historic synagogues left in Poland, in a city outside Krakow, had been razed and that villas were being built on the spot.

Participants raised other issues, including proposed restrictions on shchitah, or kosher slaughter, and circumcision, in hopes that the European Jewish body would put them on its agenda for the coming year.

One year after the bombing of two synagogues in Istanbul, Daniel Navarro of Turkey reported that there had been no personal attacks on Jews in Turkey. Of greater concern, though, is a subtle change in official attitudes toward Israel, he said.

"Relations with Israel were at the highest level two years ago, and now they [have been] reduced to a normal working relationship," he said. "Turkey is following the attitude of the European Union governments, while wanting to talk about joining the EU."

In his statement to the press, Benatoff stressed the role that Europe might play in helping bring about Israeli-Palestinian peace.

"The roots of the State of Israel are in Europe, and as Europeans we would like to see Europe take responsibility" to help resolve the conflict, he said. "We believe that it can only do so if it has a more balanced approach."

Meanwhile, Flo Kaufmann, vice-president of the Board of Deputies of British Jews, said in an interview that anti-Semitic attacks in England sometimes have corresponded with events on the ground in Israel. She said new figures are about to be released showing an increase in anti-Semitic incidents in Britain over the past year.

Yet "Jewish life goes on, and that is what is quite extraordinary," Cwajgenbaum said.

"We haven't seen the phenomenon," he said, "of Jews hiding their Judaism. This is absolutely not the case with French Jews. Jewish life goes on and continues in opposition to those attacks."

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Israel Elwyn serves people with special needs

By CAROLYN BLACKMAN
Staff Reporter

David Marcu, executive director of Israel Elwyn, is anxious to spread the word about the organization.

The Philadelphia native who has been with Israel Elwyn since he made aliyah about 20 years ago, travels here about twice a year to raise awareness of the non-profit organization that serves more than 1,000 children and adults with developmental disabilities in Israel.

Israel Elwyn's services include preschool and adult development centres, work activity centres, supported employment services, transitional employment programs, supported group homes and education services.

Based on one of Israel Elwyn's programs that has a number of clients working at Jerusalem-area hospitals, JVS Toronto recently applied to the Ontario Disability Support Program, and received funding to begin a hospital-based program here.

"Hospitals are a microcosm of the world of work. Almost every type of job can be found there," Marcu says.

In Jerusalem, he says, about 200 clients also receive ongoing support in order to work at jobs in such places as hotels, factories, bakeries, restaurants and government facilities.

The Superior Court of Israel in Jerusalem was the first government institution to hire people for supported employment, Marcu says.

"About 10 years ago, a judge complained that the dusty law books were making their robes dirty. They contracted with us to clean the books and there has been no problem since."

Currently, Marcu says, there are about 200 clients working with 12 job coaches. "The coaches, who are trained by us, deal with the individuals, their family and their employers.

"Most employers would not take a chance on these people because they could not function without support. When employers know that we provide a job coach, however, it is a different scenario."

Israel Elwyn's goal, he says, is to train clients so they can live a less restrictive, more independent lifestyle. "Parents today want their children with special needs to have access to supported employment so they will have a higher quality of life."

On behalf of its younger clients, Israel Elwyn is lobbying the Israeli government to expand the definition of who is eligible for rehabilitative day care centres. "We want it guaranteed that children with special needs receive basic care and the therapy they need."

Marcu, who also visited Los Angeles, southern Florida, Philadelphia and Minneapolis on his recent tour, met with professionals in order to exchange ideas, and with supporters.

"We [always try] to reach out to agencies, such as JVS Toronto, that serve people with special needs. When we develop a professional relationship we learn from each other."

A grant from UJA Federation has enabled Israel Elwyn to increase security by hiring a guard and installing a security system and cameras.

"We cannot make any assumptions in Israel about who is a target."

David Marcu

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Herb Goldstein as Reb Saunders, Benjamin Blais as Danny and Neil Steen as young Reuven in Teatron's production of *The Chosen*. [John Patric Price photo]

The Chosen:

A play to exercise your brains

By DAVID SILVERBERG
Special to The CJN

Adapting a good book into a play can produce theatre that will attract readers. A Toronto theatre company will test this theory by staging one of the most celebrated novels of contemporary Jewish literature.

The Chosen, Chaim Potok's best-selling novel, will run from Nov. 27 to Dec. 12 at the Leah Posluns Studio Theatre.

The company, Teatron, chose Aaron Posner's adaptation, which includes "some foreshadowing from the book's sequel, *The Promise*," says artistic director Ari Weisberg.

The play's theme centres on religious tolerance, Weisberg says. *The Chosen* traces a friendship strained by differences in 1940s Brooklyn.

A chassidic boy, Danny Saunders, meets a modern Orthodox boy, Reuven Malter, at a baseball game and they develop a bond tighter than the labels attached by their families.

A question surfaces from this friendship: which way is the right Jewish way?

Behind the conflict over religious divide is the subtext of father-son relationships, Weisberg says.

"Reuven is a straight-thinking practical person who is very close to his father, and spends every evening studying Talmud with him. Danny's father is more old-country Europe with a removed and silent parental approach."

This dichotomy brings up the issue of education and whether teaching children one way excludes other possibilities.

What divides the fathers most is Zionism. Reuven's father hopes for the creation of a secular Jewish state while Danny's father, a rabbi, considers that desire blasphemy until the coming of the Messiah.

Weisberg admits the tempo will be fast-paced to capture all these situations, so "the transitions between the 19 scenes dissolve into each other," he says.

Not only will Potok's writing be one of the key attractions, Weisberg adds, but the American author's ability to balance the various conflicts is a director's wish come true.

The Chosen stars David Frisch as Reuven, Herb Goldstein as Reb Saunders, Jonathan Siegel as David Malter, Neil Steen as Young Reuven and Benjamin Blais as Danny.

First adapted by Aaron Posner in 1999, *The Chosen* won that year's Barrymore Award for Best New Play and has since been staged across North America.

Posner collaborated with Potok a year before the award-winning author died, and they tweaked the format to fit the stage: Reuven is the on-stage narrator who unfolds his memories as they happen.

Teatron patrons are hungry for intellectual theatre, says Weisberg. "The plays we choose can work both on the surface as an interesting story and also have a subtext so rich and intriguing that people can't help talking about it for days."

Teatron offers an outlet for those ideas by hosting a Thursday night discussion after the show. Weisberg and the cast will talk about the play's questions "that affect lifestyle decisions Jewish people live through."

Weisberg says *The Chosen* allows thinkers to exercise their brains. "It's open-ended so when you leave the theatre, you can come up with your own way of how the characters end up."

The Chosen runs from Nov. 27 to Dec. 12at the Leah Posluns Studio Theatre, 4588 Bathurst Street. Tickets are $15 to $30. For tickets, call 416-781-5527.

Eye on Arts

By Bill Gladstone

ANNE FRANK MUSICAL *YOURS, ANNE* BEING STAGED IN TORONTO

The Civic Light Opera Company presents the Canadian premiere of *Yours, Anne*, a musical based on *The Diary of Anne Frank*, with music by **Michael Cohen** and lyrics by **Enid Futterman**.

Propelled by a young girl's optimism, Anne's uplifting diary still stirs our deepest emotions in a reminder of the innate goodness within us all. *Yours, Anne* focuses on the famous true story of two Jewish families hidden in an Amsterdam garret during World War II.

While seeming unlikely material for a musical, *Yours, Anne* bears all the elements of a modern family musical drama and marks the 75th anniversary of Anne's birth. Initially an off-Broadway musical, the show offers haunting and lyrical songs in the style of *Fiddler on the Roof*. Songs include *When We Are Free*, *For the Children* and *The First Chanukah Night*.

The role of Anne Frank is played by 14-year-old stage veteran **Kelly Sanders**, Anne's mother is played by Kelly's real-life mother, **Susan Sanders**, and her father is played by **Bob Deutsch**. Fairview Library Theatre, North York. Adults $20. Dec. 22 to Jan. 8, 2005. 416-755-1717 or www.CivicLightOpera Company.com.

* * *

Rare Treasure & Art Auction: A 17th-century Majorca wine vessel is among numerous unique pieces of art from various private collections to be auctioned in support of the Temmy Latner Forest Hill Jewish Centre. The event features fascinating pieces, including some Judaica, in every price range.

Blue Dot Gallery, Distillery District, 55 Mill St., Bldg. 47. Couvert $25. Thursday, Dec. 2. Preview and reception, 7 p.m. Live auction, 9 p.m. Information and tickets, 416-483-0883.

* * *

Teatron Presents Potok Play: *The Chosen*, a dramatization of Chaim Potok's bestselling novel by **Aaron Posner** and **Chaim Potok**, relates the story of two boys, two fathers and two very different Jewish communities who are "five blocks and a world apart."

* * *

What's Doing at Israel's: Pierre Lasry, author of *Esther, A Jewish Odyssey*, launches the English version of the book this week in Toronto. The French edition won an I.J. Segal literary award in 2002.

The book tells the true story of **Esther Brandeau**, a 15-year-old French girl who in 1735 was forced to flee her city of birth dressed as a boy. In New France, she reconnected with her feminine side and, after having been raised in a convent, rediscovered her Jewish roots. She was one of the earliest-known persons of Jewish origin to set foot on Canadian soil.

The Morocco-born Lasry, who arrived in Montreal in 1957, is an award-winning filmmaker with 27 years' experience at the National Film Board of Canada. His last film, *Shylock*, was nominated for a Gemini Award in 2001. He reads at Israel's Bookstore, 870 Eglinton W. Refreshments, no admission charge. Thursday, Nov. 25, 8 p.m.

* * *

A Rabbi's Photographs: "Natural Justice," a collection of photographs by Toronto **Rabbi Yossi Sapirman**, is on view at the Koffler Gallery, 4588 Bathurst St. Nov. 21 to Jan. 1, 2005. Opening reception, Sunday. Nov. 21, 7 to 10 p.m.

* * *

Post-Holocaust Photos: "Rebirth After the Holocaust: The Bergen-Belsen Displaced Persons Camp 1945-1950" is a travelling photo exhibit currently on view at York University. The exhibit features numerous archival photos and provides vivid accounts of Jewish strife as well as stories of hope after the Nazi concentration camp was liberated by the British army in April 1945.

The exhibit illuminates "a story of the resilience of human beings, of hope and of courage," according to **Prof. Martin Lockshin**, director of York's Centre for Jewish Studies. Samuel J. Zacks Gallery, Room 109, Stong College, York University, 4700 Keele St. Until Dec. 3.

* * *

Arts in Brief

• **Christina Pastor** headlines a cabaret showcasing the music of **George Gershwin**, **Irving Berlin**, **Rogers & Hart**, **Noel Coward** and **Cole Porter**. With **Philip Pace**, **Mark Rainey** and **Christopher Wilson**. Drake Hotel (The Underground), 1150 Queen St. W., $10. Tuesday, Nov. 23, 8:30 p.m. 416-994-4889.

• Classical pianist **Claude Frank** brings his acclaimed portrayal of the romantic triangle of **Robert** and **Clara Schumann** and **Johannes Brahms** to Toronto's Mooredale Concerts. Walter Hall, University of Toronto, 80 Queen's Park Cr. (south of the ROM) $20-$25. Sunday, Nov. 28, 3 p.m. 416-922-3714, ext. 103. www.mooredaleconcerts.com

• The Canada Israel Cultural Foundation and the Miles Nadal JCC present the only Toronto performance of the Carmel Trio, consisting of **Eyal Ein-Habar** (flute) and **Dudu Carmel** (oboe) of the Israel Philharmonic Orchestra and **Akiko Tominago** (piano) of Toronto. Nadal JCC, Al Green Theatre, 750 Spadina Ave. at Bloor. Adults $36, students $18. Thursday, Dec. 2, 8 p.m. Tickets, 416-932-2260, or in person at the JCC.

• **The McAndrew Sisters** present tunes from the '30s, '40s and '50s, just like the ones the Andrew Sisters used to sing. Proceeds to go to the United Way. $8 members, $10 non-members, includes lunch. Bernard Betel Centre, Tuesday, Nov. 30, 12 to 2 p.m.

• **Howard Gladstone** launches his new CD, *Candles on the River*, at a concert with **Tony Quarrington** and band. Clinton's, 693 Bloor St. W. at Clinton. Admission $10. Thursday, Nov. 28. Two sets, 7:30 & 9:15 p.m.

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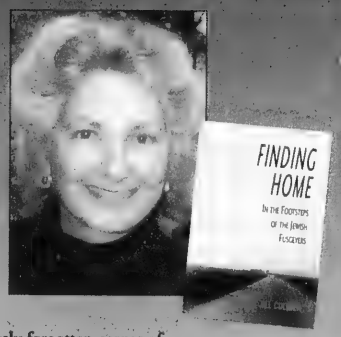

FINDING HOME
IN THE FOOTSTEPS OF THE JEWISH FUSGEYERS
by Jill Culiner

Jill Culiner has uncovered a largely forgotten corner of Jewish history. The Fusgeyers fled persecution in Romania in the early 1900s to find refuge in the New World. One hundred years later, Culiner retraces their steps on foot in search of lost remnants of this epic journey.

Culiner, a professional photographer, author and consummate traveller, was raised in Toronto and now divides her time between Canada, Hungary and France. Her exhibition about the Hungarian Holocaust was shown at the Summer 2004 Jewish Film Festival in Budapest.

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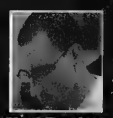
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Jazz singer recorded her debut CD between exams

By KAREN BLISS
Special to The CJN

Sophie Milman claims she never thought she had a great voice, but by the sound of her debut jazz recording that doesn't seem possible.

The 20-year-old Toronto-based singer has a sultry, smoky style capable of injecting youthfulness and spark into such classics as the Sondheim/Bernstein hit *I Feel Pretty* and Edith Piaf's *La Vie en Rose*.

"I started off loving jazz. That's the first music that I ever heard," Milman says. "I was never in love with mainstream. I was always many years behind in my musical taste, so this makes sense."

She was born in the Ural Mountains of Russia, south of Siberia, and "a lot east" of Moscow. The family moved to Israel when she was seven, and to Canada when she was 15.

A self-proclaimed perfectionist, the young woman with an amazing knack for languages always thought she would become a doctor or lawyer or "something in business" (which she may well do) but never dreamed of a career in music.

"Never entertained it as a possibility. Every kid sings, right? Well – or not so well," says Milman, sitting in the Second Cup at the Miles Nadal Jewish Community Centre, around the corner from where she attends classes full-time at the University of Toronto.

"I didn't have such a great voice when I was younger. I started singing Russian hit songs and Russian folk songs. When I went to Israel, I sang a little. I knew I could carry a tune, but my voice isn't very compatible with mainstream Israeli music, so when I sang that, I wasn't extremely impressed with myself."

Still, she landed a coveted spot in the children's show *Festigal*, beating out thousand of hopefuls with her rendition of "this weird [Russian] folk song that my mom used to sing me to sleep with."

Her mother, perhaps anticipating another move, encouraged her daughter to learn both Hebrew and English. The Milmans immigrated to Canada in 1999.

On arriving in Toronto, Milman enrolled at Forest Hill Collegiate to finish Grade 10. "It was there that I started getting a really good response to my singing," she recalls. "Five years ago, I walked into music class, and I had no idea that I could sing. I was actually quite intimidated by everybody who was in the club. 'Oh, real singers! Oh my God!'

> ***'Five years ago, I walked into music class, and I had no idea that I could sing'***

"I started singing this song and everybody was quite impressed and I didn't understand what was so special. The teacher gave me a solo on music night, which was a huge deal because it was a month and a half after I moved here. I was so nervous, I was crying every day. [But] after that music night, I lived from one music night to the next."

Soon after, she attended a singer series at Toronto's RD's BBQ & Grill hosted by Canadian jazz personality/musician/producer Bill King, at which she sang a gospel song. He asked her to return a week later. Next came a call to perform an actual gig. "I literally fell off the chair. I knew about five songs," Milman says.

Ella Fitzgerald, Mahalia Jackson and Sarah Vaughan were essentially her teachers. "I knew how to sing the songs the way they did and how to respond to a song the way their musicians played it," she says. "So if the bass player played anything other than what Ray Brown did on Ella's recording or the piano player played a different chord than Duke Ellington, that would totally throw me off."

After four gigs at RD's, Milman was offered a recording contract with the Toronto independent record label Linus, which has major distribution through Warner Music Canada. "I didn't even take it seriously then," she recalls, laughing. "I went home to study for a mid-term."

Her self-titled debut CD, produced mainly by King with some tracks produced by Danny Greenspoon, with whom she learned to put her own spin on the songs, was recorded between exams. It was released last month. Milman plans to perform, but in between her studies, of course.

"This is mid-term season. It's a four-year program, so I have to stay next year, but I really enjoy it, and for now, I'm able to do both well. I can pull it off with a lot of stress, a lot of break-outs and no boyfriend," she says, laughing. "So I'm going to perform locally while I'm in school."

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Travel Talk

BY BILL GLADSTONE

EL AL OFFERS CHANUKAH SPECIAL FOR FAMILY OF FOUR

El Al Israel Airlines and the David Intercontinental Hotel in Tel Aviv are offering a six-night stay for a family of four in two rooms, starting at $5,999.

The first candle of Chanukah is lit on Dec. 7 and El Al's special price is available until Dec. 10, based on availability and subject to change, according to Joel Solish, an El Al sales rep.

"The Jewish festival of lights is a time for rejoicing and family celebrations," Solish said. "What better way to celebrate than to spend this time in Israel?"

Free extras include a tour of the artsy Tel Aviv neighbourhood of Neve Tzedek, daily Chanukah celebrations and helpings of Israeli sufganiyot (jelly doughnuts).

El Al continues to offer air and land packages this winter to all points in Israel from Eilat to Haifa. Packages start at $1,350 per person based on double occupancy for seven nights. For details, contact your travel agency or call the El Al reservations centre at 416-967-2222 or 800-361-6174. The airline's website is www.elal.com

* * *

IGTO Keeping Busy: "Soon after the intifadah began several years ago, tourism to Israel dropped off to not even a trickle," comments Joel Adler, who joined the Toronto-based Israel Government Tourist office as marketing manager in July.

"As a result, the Christian communities across North America have stepped up and recognized Israel's right to exist from a political perspective. They've also been going there in droves to support Israel and the economy, visiting sites of religious significance all over the country."

To encourage more pilgrimages by Canadian Christians to Israel, the IGTO has invited hundreds of Christian clergy leaders to pilgrimage-related seminars in nine cities across Canada. The initiative began in Montreal on Oct. 28 and concludes in Toronto on Dec. 1.

Each event is highlighted with a presentation by Dr. Dan Bahat, a leading Jerusalem archeologist and senior lecturer at Bar Ilan University on the topic, "From Jerusalem to the Galilee – Sacred Sites in the Holy Land at the time of Jesus." Bahat, whose specialty is the Old City of Jerusalem at the time of the Second Temple, is available for the tour because he is a visiting professor this year at the University of Toronto's St. Michael's College.

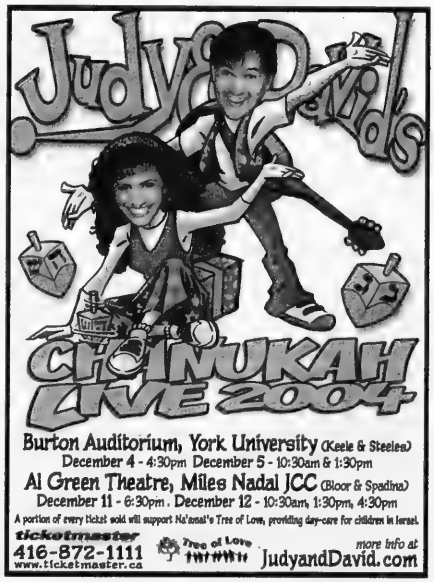
According to Adler, Israel will have received some 1.5 million visitors this year by the end of December. "That is parallel to where we were before the intifadah began," he said. Interestingly, he has observed that on a per capita basis, more Canadian than American Jews visit Israel.

A former senior designer for Olympia & York Developments Ltd. for 11 years, the Toronto native has also worked for a variety of marketing agencies, telecommunications firms and multinational corporations.

* * *

Travel Briefs

- The 20th annual Vancouver JCC Jewish Book Festival runs Nov. 20 to 25, with a roster of acclaimed authors that includes Lillian Nattel, Edeet Ravel and Joel Bakan. Details at www.jccgv.com
- The fifth Annual Hong Kong Jewish Film Festival runs Nov. 20 to 28. Details at www.hkjewishfilmfest.org
- Travel consultant Brian Stein of East-West Travels is offering flights to Israel via El Al for $999 plus tax during November. 130 Cumberland St. 416-961-8234.
- "Jews, Television and the Holiday Season" is a compilation of television clips from The Jewish Museum's broadcast archive related to Jews and the December holidays. The clips are from *Friends*, *South Park*, *Saturday Night Live* and other TV series. Until Jan. 2. at 1109 Fifth Ave., Manhattan.
- Living Traditions presents the 20th edition of KlezKamp: The Yiddish Folk Arts Program at the Hudson Valley Spa and Resort, Kerhonkson, N.Y., Dec. 26 to 31. Details at www. klezkamp.org
- Jewish Singles Vacations, a U.S.-based group tour operator for Jewish singles, is offering a Caribbean cruise aboard Norwegian Cruise Line's Dream, sailing from New Orleans to Belize, Roatan, Cancun and Cozumel. For ages 35 to 55. Feb. 20 to 27, 2005. Phone 617-782-3396. E-mail: jsv@tourgroups.com.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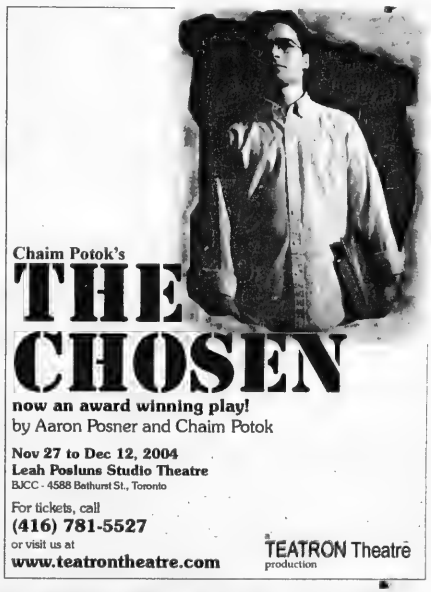

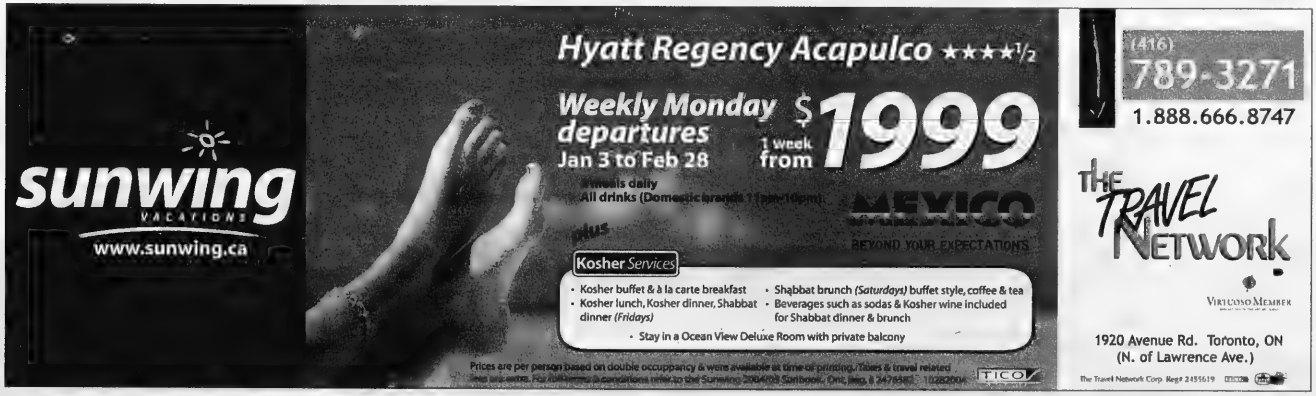
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Bitter-sweet chronicle of a father's grief for lost daughter

By SIDURA LUDWIG
Special to the CJN

This first thing you notice about Stacey's room is how warm it is.

The walls are off-white with soft, blue stripes. The shelves are full of books and photos of her with her friends, in frames.

The blown-up pictures on the walls and the bulletin board are framed and everything about them is joyful.

And then her father, Ned Levitt, points out the boxes filled with her clothes and remembers the day his wife told him that Stacey's clothes didn't smell of her any more.

This is the effect of Ned Levitt's story, which he has chronicled in his book *No Mountain Too High* (ECW Press, 2004): it is at once bitter and sweet. Bitter as he looks at the last nine years of his life since his 18-year-old daughter was killed when she was hit by a car, and recounts the trauma and devastation he and his family felt.

Ned Levitt

Sweet as he incredulously speaks of the joy he now experiences helping other people who are similarly affected by grief. A joy, he says, he couldn't even conceive of when his daughter was alive.

"I was a good person before Stacey died," Levitt says. "Family was always highest on my priority list. But I did not connect with people the way I do now. I didn't know the unbelievable joy of helping people. I had to bring meaning to the loss. I've been all about making sure her death wasn't meaningless."

He says that determination was part of what fuelled him to write his book, subtitled *A father's inspiring journey through grief*. A lawyer by profession, he is both soft-spoken and animated when he talks about his daughter and his experience. He speaks of the writing process being therapeutic and, as an aside, adds that he wanted to create something as a legacy for his future grandchildren so that they will know about their aunt.

But more than that, after experiencing the death of a child and working as a volunteer bereavement counsellor for eight years with Bereaved Families of Ontario and then Bereaved Jewish Families, Levitt says he has developed some really strong feelings about dealing with devastation.

"I wanted to tell the world my strong beliefs, my philosophies, and show how some people can rise above the crush."

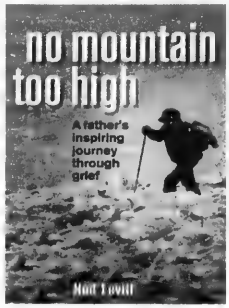
No Mountain Too High follows Levitt from the moment he found out about his daughter's death, to dealing with the immediate shock, to the painful months that followed. Levitt also shows how the memorials he and his family chose to commemorate Stacey's life have helped him deal with the tragedy.

The family had her poetry published in a book titled *I Am a Rose* through a self-publisher (it is available now through ECW Press), and gave copies of the book to people who made donations to the fund they had set up in her name.

A year after her death, Levitt decided to climb Mt. Ixta in Mexico, a climb Stacey had attempted but was not able to complete because of bad weather. Levitt not only completed the climb, but also placed a fiberglass box on the mountain, which contained her poetry and a blank journal in which others could write messages. His climb was filmed and made into a documentary which aired in 1999 on CBC Newsworld and Vision TV.

All of this, Levitt says, was part of his own healing process.

"I am an extrovert. I have been from the day I was born.... You grieve as individuals, but there are recognized patterns. Men tend to throw themselves into activities. Women are more likely to talk it out. The contact with others, the doing, the climbing the mountain, these are very male things to do."



Grieving, Levitt says, is like being on a wave. There are times when parents crash, pull themselves up, and then crash again.

"You are continually being wounded for months on end," Levitt says. "Not less wounded, more wounded. You believe that you will never be well."

Levitt says it was a five to seven year process before he began "investing in life again." He credits his wife and his other two daughters for giving him the freedom to grieve as he felt he needed to.

"It's wonderful to be a parent again. My daughters lost me for a while."

One of the key points people need to recognize when a parent loses a child, Levitt says, is that parents need to heal before they can be effective parents again. This is something he stresses through his work with Bereaved Jewish Families.

"If you were injured like this physically, you would be in intensive care. But this is an emotional crush. [At Bereaved Jewish Families] we give parents permission to do, or not do, all kinds of things. To get off the parenting wheel so they can get healthy again. It's like the oxygen mask on the airplane. They always say you put it on yourself first and then your child. This is not a time to be heroic."

Time has helped, Levitt says. Whereas there was a time he felt he would never feel well, he says he no longer walks around in pain.

"I've cried my river, my ocean. It isn't pain anymore, but that's hard for people to understand. You know you are carrying around a burden. A momentary ache. But you do get better."

The book has garnered a lot of media attention, including radio interviews with CBC and a guest spot on the *Vicky Gabreau Show*. Levitt says he hopes to continue doing public speaking and helping others through his experience. His book is another way he can reach out to people who are grieving and need help.

"If I had an aspiration with the book, it will thrill me if people see it for something to be helpful in any situation, if they see it as a book about life. Trauma, death, pain – they teach you about life. You can't appreciate fresh air until you have struggled to breathe."

He pauses and then adds he wants people to recognize that healing is a journey, not a destination. And it is possible to discover joy which outweighs pain.

"I don't know how I'd be now if Stacey had lived. But I suspect I have more purpose in life than most people my age."

Ned Levitt will be speaking at Temple Sinai, Nov. 23 at 8 p.m. on the topic "The Power of Memorials When Coping with Loss."

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WHITE ROSE

Wednesday, November 24th, 7pm

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Join us for a PREVIEW performance of world renowned composer Udo Zimmermann's **WHITE ROSE** with Marta Matulewicz (Soprano), Matthew Zadow (Baritone) and Pianist and Conductor Sabatino Vacca. Directed by Judy Kopelow in association with the 24th Annual UJA Holocaust Education Week.

Courageous and defiant University of Munich students formed the anti-fascist resistance group **WHITE ROSE** and secretly circulated protest leaflets throughout Germany.

WHITE ROSE, set to music, tells the poignant story of the group's leaders, brother and sister Hans and Sophie Scholl, imprisoned for their resistance activities.

WHITE ROSE will be performed, in full, on Sunday, November 28, 8pm, MacMillan Theatre, University of Toronto. Tickets from www.harthousetheatre.ca or (416)978-8668.

The story of Hans and Sophie is captured in their sister's remembrance of them. *White Rose, Munich 1942-1943* by Inge Scholl is available at selected Chapters/Indigo stores.

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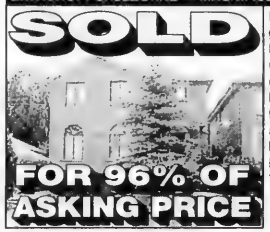

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Putting Lizzies reunions together is a labour of love

By ELI SHUPAK
Special to The CJN

At 75, Harvey Bronstine is one of the youngest members of the Lizzie's Old Timers Association's – known as the Lizzies – so with all the enthusiasm of youth, he is determined to keep the group going as long as he possibly can.

Bronstine is well aware that the alumni of the Elizabeth Street Playground won't be around forever, but he wants their childhood memories of playing sports together to linger a good while longer.

As an organizer of the association's annual reunion, Bronstine says the get-together provides the opportunity to see many familiar faces at a happy occasion rather than at funerals – which is likely the only other time "the boys," at their age, would assemble.

"It's what you call a labour of love, these last 21 years," said Bronstine, who along with lifelong friend Norm Cornack work on putting the reunions together year after year.

"Just to see guys with a drink in their hand, talking about the old days, that's primarily why we do it. It's very rewarding just to be involved in that," he said.

The Elizabeth Street Playground, located at the site of what is now the Hospital for Sick Children in downtown Toronto, opened in 1913 as Canada's first publicly funded playground. It served as the home of the Lizzies until 1929, after which they played at Central Tech and Jarvis Collegiate.

Bob Abate coached the Lizzies' baseball, softball, and basketball teams, amassing 58 city, provincial and national championships between 1917 and 1946. He was inducted into Canada's Sports Hall of Fame 30 years later.

Bronstine played basketball for five years under Abate in the early 1940s, winning a city playground championship during Abate's last year behind the bench.

In 1983, two years after Abate's death, Lizzie member Mort Greenberg met with Toronto Mayor Art Eggleton and suggested that the Elizabeth Recreation Centre at Montrose Avenue and Bloor Street be re-named the Bob Abate Community Recreation Centre.

The city had commemorated the Elizabeth Street Playground by opening the centre in 1966, but Greenberg's idea was rejected. Instead a plaque was dedicated in Bob's name inside the centre, a small white brick building across from Christie Pits.

As many ex-Lizzies as could be found were contacted and after that ceremony, many who hadn't seen each other since their playing days decided it would be nice to get together again.

A phone committee marshalled them together and in 1984, 184 Lizzies attended their first reunion at the Cambridge Motor Hotel.

At one subsequent Lizzies dinner, Abate's 10-year-old granddaughter gave a stirring speech that caught the attention of Toronto parks and recreation commissioner Herb Pirk, who invited her to the next meeting of the neighbourhood council. Following her speech to that group, the Elizabeth Recreation Centre's was re-named for Abate, ending a tough seven-year battle.

In addition to their reunions, the Lizzies are dedicated to charitable causes. They assist the Woodchippers Bowling League, a group of several hundred developmentally and physically challenged adults, and they supported one of its members who ran a 60-kilometre race to aid breast cancer.

In addition to sponsoring six baseball teams each year in the Toronto Playground League, the Lizzies take part in a homeless softball program that has helped many people get jobs and find a place to live.

"We can see the look on people's faces when they receive help – that's what we're mostly about now," Bronstine said. "We help the little guy that doesn't get help from anywhere."

Bronstine, who knows of about 80 Lizzies who are still alive, is already planning next year's reunion, which will honour the many Lizzies who are war veterans.

He's working on a display that will highlight the 60th anniversary of the end of World War II.

Friendship overcame racism in tennis

By MARVIN GLASSMAN
Special to The CJN

MIAMI — It is hard for those who watch professional tennis tournaments today to think that Jews and blacks were barred from playing in many major clubs around the world prior to 1968.

At the Athens Olympics this past summer, for the first time in Olympic history, a Jew, Chile's Nicolas Massu, won gold medals in singles and doubles competition. Meanwhile, black Americans Serena and Venus Williams have been multiple winners of both Wimbledon and the U.S. Open over the past two years.

Perhaps because of these outstanding achievements, one would think that Bruce Schoenfeld's new book, *The Match* (HarperCollins) exaggerates the contempt that many tennis players and tennis club owners once displayed for both blacks and Jews.

However, Schoenfeld's book, which chronicles the friendship between black American tennis champion Althea Gibson and British Jewish tennis player Angela Buxton, is an accurate historical reflection of the tennis world in the 1950s.

Buxton and Gibson played doubles together and won the Wimbledon doubles crown in 1956. Their pairing was as much based on their mutual talent as on the refusal of others on the women's tennis circuit to have either as a doubles partner.

Gibson was the more gifted athletically of the two, winning the Wimbledon and U.S. Open singles titles in 1957-58, but Buxton trained harder and had a stronger mental fortitude for tennis, despite never winning a major singles tournament.

Both women faced huge obstacles in their formative years and Schoenfeld details how each woman overcame discrimination to compete in their chosen sport.

Although both women faced prejudice and discrimination even after retiring from tennis, both possess a strong will and determination to succeed. Between the two, Buxton is portrayed more favourably, as a compassionate person who cared for others. (Buxton raised funds for Gibson in 1995 when she heard her former partner was struggling financially.) By contrast, Gibson is more detached, not at all humble about her ability to win, with the ability to intimidate her opponents by her mere presence.

Continued on page 50

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Action-packed novel teaches important life lessons

By CARA EDELL
CJN Intern

If you're a sports fanatic, driven by adventure, or simply up for a quick read, be sure to check out Carol Matas' *Play Ball!*

The second book in Matas' *Rosie* series, *Play Ball!*, set in Chicago in 1910, follows a busy girl caught between school, her job as an usher in her father's nickelodeon and her quest to prove that baseball is not just a male's game.

Moving to Chicago has been hard for Rosie, who is having trouble fitting in with her classmates at Garfield Elementary. Horrible Hannah and the clique she leads don't want a newcomer in their group, so Rosie is forced to find friends elsewhere.

When her younger brother, Abe, tells Rosie that one of his baseball team's top players has to sit out of the season's deciding game due to injury, she is finally given a chance to prove herself.

Abe's team, the Chavarim, is desperate for help, and as a girl with a stronger arm than most of the boys she knows, Rosie seems like an obvious solution.

Disguising herself isn't hard for Rosie, who pulls her hair under her cap and calls herself Roy. But will keeping her secret be easy? Will her plan be spoiled or will she save the day?

The rival Tigers are tough competition, and the team has its share of bullies. Can Larry the intimidator scare Rosie out of playing her best? Is her family's support enough to pull her through?

The challenges Rosie faces in 1910, as a young Jewish girl in a religion dominated by men, along with the pressures to be true to herself and others, only intensify her mission to lead the Chavarim to victory.

While *Play Ball!* is suitable for young adult readers, Matas has filled her novel with themes that apply to Jews of all ages. One of the several recurring issues is discrimination among Jewish youth groups and the pressing need for tolerance.

The differences between the Tigers and Chavarim are obvious. The stereotypes of the two Jewish teams are blatant: Abe calls the fancy uniformed German Tigers "snobs" and his friends call them "goyish golems" and "blockheads"; the Tigers think the Russian Chavarim are "pathetic peasants" and "greenhorns"; and Hannah doesn't know how the Germans can call themselves Jews when they eat bacon and dress inappropriately.

These insults are harsh, but through the insight of Rosie and Coach Kobrinsky, a message of acceptance is instilled in the plot. Rosie says, "We were all Jewish, after all. Shouldn't we be one family?"

Coach Kobrinsky adds, in a lecture to the players, "The Talmud says, 'All men are responsible for one another'... What is the greatest teaching of the Torah?... It is, 'Love your neighbour as yourself.'"

The standards held for girls and boys in the novel develop a theme of sexism, and it is Rosie who advocates against the restrictions Orthodox Jewish women face. After hearing that Hannah's mother will not allow her to go to high school, Rosie is reminded of her own mother's rantings: "Men are keeping women from reaching their potential. And it is bad for the men as well as the women."

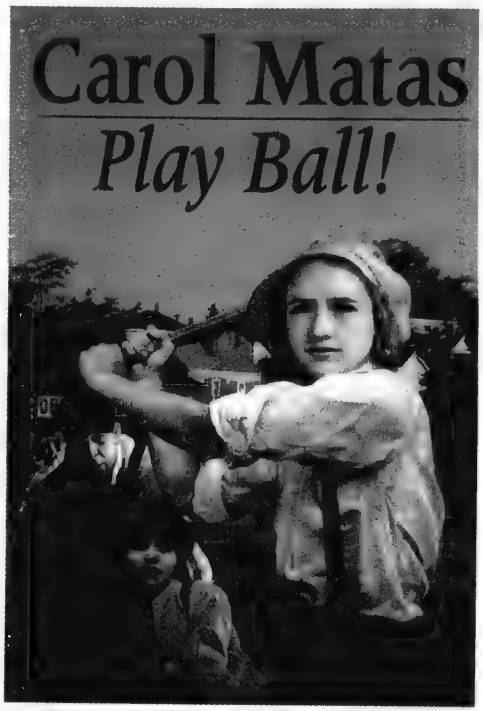
By the end of the novel, even Rosie's father insists that "girls should be treated as equals."

The story, aside from being thought-provoking, action-packed and laced with historical detail, is also one of life lessons.

Coach Kobrinsky, the novel's voice of reason, says, "You'll see that this game is very much like your life. It begins, it must end, and everything in between is a tapestry of your choices, others' choices and fate."

To fully appreciate the coach's words, pick up a copy of *Play Ball!*

As an internationally acclaimed author of more than 30 novels for young adults and as the winner of the Jewish Book Award, the Geoffrey Bilson Award for historical fiction for young readers and the Children's Book Centre's outstanding book of the year, Matas, like Rosie, is an all-star.



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How friendship overcame racism

Continued from page 49

However, it's the friendship between Buxton and Gibson after they retired from competitive tennis that is the main bond described in the book. Both had failed marriages and other problems that took place after their Wimbledon victory.

Although Gibson's achievements in tennis are well known, equal weight is given to Buxton's struggles to overcome discrimination in the three countries she has lived in during her life – England, South Africa and the United States.

Born in 1936, Buxton overcame anti-Semitism by creating other options for herself in tennis. When young Angela was only eight and living in South Africa with her mother to escape wartime England, she was refused admittance to a private club. Instead she played on a public court. When Buxton was later refused admission to the Los Angeles Tennis Club while living in the United States in 1950, the teen received lessons from tennis great Bill Tilden.

In 1953 she competed at the Maccabiah Games in Israel, winning gold. That experience helped pave the way for her outstanding performance a few years later at Wimbledon, where she advanced to the singles final, in addition to winning the doubles crown. Buxton is still the only Jewish woman to have ever been a singles finalist at Wimbledon.

After her retirement from tennis in 1957, following another gold medal at the 1957 Maccabiah Games, Buxton married, had three children and in 1967 lived briefly on a kibbutz before returning to England. She remains an active supporter of the Israel Tennis Centers and has been inducted into the International Jewish Sports Hall of Fame.

Yet, she is still not a member of the All England Lawn Tennis and Croquet Club, the site of the Wimbledon Championships, despite having won the doubles title.

According to BBC Radio interviews, Buxton still feels strongly that the club did not want her as a member because she is Jewish.

Schoenfeld's 289-page book details more colourful tales of the joys and tragedies that mark the lives of both women. *The Match* will deepen readers' insight into the tennis world of the 1950s, a world that is a far cry from the contemporary tennis circuit that has been a boon for both blacks and Jews.

An apple a day

something

By MIRIAM PORTER

Have you ever gone grocery shopping at an upscale, super grocery store in Toronto?

Brightly coloured fruit and vegetables stretch from wall to wall. The produce is literally overflowing, in bins, bushel baskets, crates and on shelves. When one variety of fruit or vegetable is low, an employee replenishes the supply from the back.

All the food is patiently waiting to end up in someone's shopping cart. The choices are endless. Seven varieties of crunchy apples, four brands of savoury tomatoes, baby carrots, medium-sized and monster-sized carrots, fresh juicy oranges and grapefruits, a whole organic section, and every kind of herb for your salad or stir fry. There are blueberries, blackberries and strawberries, from California, whose prices reflect they are out of season. And that is just the produce section. Every type of food you could ever imagine can be purchased at an upscale, super grocery store.

We are fortunate to be able to shop at such stores and buy whatever we want. Many of our ancestors either perished in or survived the Holocaust. I am quite certain they would have loved to eat just one apple a day during those horrible years. We have all seen the pictures and heard the stories; I don't need to remind you.

Looking at the food also reminded me of the people I have befriended who live on the street. They would like to eat an apple a day, too. Many of them are much younger than me. And many of them are twice my age. But they are all hungry.

Employees of organizations and outreach programs drive around the city in vans with hot soup, coffee and sandwiches, doing work that is crucial to the survival of many people. The food banks around town and the volunteers who help really do make a difference.

My friend just gave me a pair of brand new black boots and a warm fleece jacket for someone I know on the street. Another friend took a man in need out for a delicious Chinese dinner. I know a woman who used to bring a homeless man fresh, homemade muffins to his home in a park on a regular basis. She always placed a red rose on his tray.

We can do numerous acts of kindness on an individual basis such as the ones mentioned. When we appreciate how lucky we are, this will come naturally. We should never take grocery shopping or food for granted. It is so easy to forget what we have when it becomes a routine in our lives.

We should never take food for granted

Some of us assume our parents, our partner or our roommate will bring home the groceries. Some even order food online and it miraculously arrives at our doorstep the next day. But so many people are much less fortunate than we are. If everyone who reads this newspaper buys something extra for a person in need next time they go grocery shopping, it will make a difference. Put a few extra apples in your bag – I promise you won't regret it.

Miriam can be reached at Miriam@jtvproductions.net.

CARAMEL NUT BARS

Ingredients:
1 box yellow cake mix
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1/2 cup butter, at room temperature
1 egg
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1 tbsp. milk
1 8 oz. pkg. cream cheese
1/2 cup butterscotch caramel topping
1/3 cup chopped pecans

Preheat oven to 350°F. Butter 13"x9"x2" baking pan. Beat cake mix, cereal, and butter in large bowl until dough forms. Reserve 1 cup of dough for topping. Press remaining dough evenly onto bottom of prepared pan. Melt caramels with milk in microwave on low heat for 1 1/2 mins., stirring until smooth. Drizzle melted caramel mixture over dough in pan. Beat cream cheese and caramel topping in another large bowl until smooth. Spread cream cheese mixture over dough. Mix chopped pecans into reserved 1 cup of dough; sprinkle on top of cream cheese mix. Bake 35 mins. or until golden-brown. Cool completely (45 mins.) in pan on cooling rack. Cut into bars and serve.

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Epi on Education

A lesson in pluralism

Seymour Epstein

In a recent Torah parshah (Chayei Sarah), we are told of Abraham's servant praying to God in the city of Nachor. In this, the first private prayer of a man seeking God's help, the servant refers to the Lord as "God of my master Abraham."

In a later chapter of the Torah (in Yitro, the parshah of the Ten Commandments), we learn that after Yitro brought Moshe's wife and sons to the desert to be with Moshe, Yitro, as a Midianite priest, offered sacrifices to God, after which Aharon, our high priest, came with the elders to partake of the meal. This is probably the first ecumenical service recorded in human history!

While pluralism, as a given of present-day Jewish communities, is a fairly new concept, it would seem that this operational value has its conceptual origins in our earliest traditions. If Abraham's servant could pray to a God whom he identifies as his master's deity, we are witnessing the ability to identify and respect realities other than our own while maintaining our own identity and belief structure.

If Aharon and our elders could show respect for the cult of Midian and eat of their sacrifices immediately before the revelation at Sinai and the giving of the Torah, our faith is not dependent on the negation of other beliefs.

A true pluralism need not, with dangerous relativism, reduce all positions to minimal beliefs that are universally accepted. Rather, it can permit competing authenticities while deeply respecting the position of the believer. In communities such as ours, it encourages civil debate without the hypocritical lip-service to "Jewish unity." While it is of obvious use in community classrooms, where differing ideologies and various indifferences to Jewish life co-exist, it might also, one day, be acceptable in more homogeneous settings with one clear ideology.

For it is the case that a sincere pluralist is confident enough in his or her own beliefs to be able to understand and empathize with those of the other.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Rabbi Yossi rocks Beth Torah

By AVRUM ROSENSWEIG

URBAN WRITER

There is a rat pack of new spiritual leaders in the Toronto Jewish community – individuals who are introducing progressive approaches to Torah and Jewish practice.

This group includes Eli Rubenstein, spiritual leader (currently on hiatus) at Congregation Habonim, who has managed to grow his shul through his universal approach to Judaism and his gift of storytelling and humour. It also includes Rabbi Debra Landsberg at Temple Emanu-El, who is pursuing a course of innovative Torah study.

Another member of this quietly influential rabbinical rat pack is Yossi Sapirman of Beth Torah Congregation near Dufferin and Lawrence.

Yossi has brought his knowledge of Judaism and Torah to a well-established place of worship and, together with a congregation of spiritual explorers, has transformed it into an interactive and creative place that represents the true spirit of acceptance and community.

As one new member, Harold Wolkin, told me, "I love to attend shul, because Beth Torah has given me a fresh perspective on Judaism."

Rabbi Yossi makes learning at Beth Torah exciting. With a certain non-judgmental sweetness, but bold stubbornness, he has breathed new Jewish life into congregants' hearts – while demanding that they share in this constant birth and rebirth.

Recently, Beth Torah's congregational school – called "Hebrew's Cool" – held "animal day," when students were encouraged to bring their pets to shul to learn about the Jewish way in animal care. They heard the story of Rebecca and her rush to give water to Eliezer's camels, and of Noah's obligation to feed the animals on the ark before feeding himself.

A short while ago, Rabbi Yossi taught students about Judaism and the environment by taking a group of them to a fish hatchery, where the young congregants physically played a role in releasing the farm-harvested fish and replenishing our lakes and streams.

Beth Torah has a heimish warmth that makes all its members feel spiritually cozy.

Every Shabbat, as the rabbi and Cantor David Young stroll down the aisle with Torahs in hand, they literally welcome each member in attendance by stopping, looking into their eyes, extending their hands and wishing them "Shabbat Shalom" and a commendation for committing their Saturday morning to their Judaism.

The effect that this simple, and time-consuming, effort has on each member is immense. It encourages loyalty and, no doubt, a will to enhance Beth Torah. It's not surprising that the shul's membership has doubled from 200 to 400 families in the last few years. It's also easy to appreciate why 300 people attended a recent Friday night dinner at the synagogue.

"I never asked myself what the importance is of what I'm doing," Yossi told me. "I love my work more and more every day."

He is passionate and dynamic, and is forever growing as a Jew and a leader. When we met, he imparted some very refreshing insights, such as, "The children in our shul are full members," and "Whenever you attend shul, you are a regular." Another bit of wisdom: "We respect our members where they are at philosophically and work with them from their starting point, not mine."

Beth Torah was once a small, unassuming shul outside the Bathurst Jewish mainland. It is now a bastion of dynamic Judaism, transformed by a talented rabbi with an unbridled love for the Jewish people, and a gutsy board and membership who are building on their rich history and creating a place where Torah and community are colourful and inclusive. The shul just rocks!

I am proud of my old roommate Yossi. I am thrilled for Beth Torah. Perhaps unbeknownst to them, its members are innovators on a refreshing Jewish journey and role models for an even more effervescent Jewishness in Toronto.

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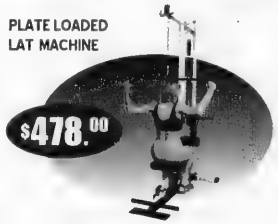

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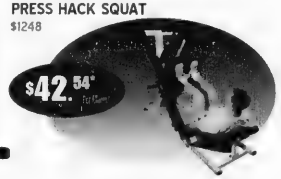

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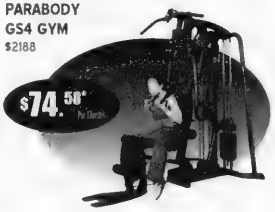

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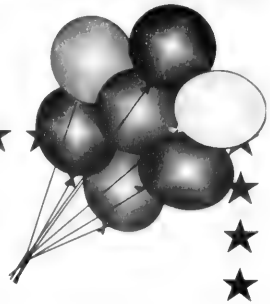

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Richmond Hill CC offers service and food that's second to none

By CAROLYN BLACKMAN
Staff Reporter

Richmond Hill Country Club (905-731-2800) is now hosting kosher functions, with food prepared by Zuchter Berk Creative Caterers, says Lino Ferreira, director of food and beverage at the club.

"We are planning a kosher kitchen, but now all our kosher needs are met through Zuchter Berk," he says.

Guests having parties at the club – they don't have to be members – can expect superior service, says Ferreira, who was trained in hotel management in his native Portugal. After coming to Canada in 1961, he spent 32 years with Four Seasons Hotels and Resorts. He has been with Richmond Hill Country Club for five years.

His wait staff, which he trains himself, offer service "equal to the best," he says.

Before a waiter begins serving on his own, says Ferreira, "he works on simple tasks and I follow his progress. When he does start to serve, he is fully experienced."

Dinners are always French service. "Wait staff wear white shirts, bow ties, black pants or skirts, and black shoes, and while serving hors d'oeuvres, they wear white gloves. When guests arrive, they know they are at a formal function."

Meals are never served plated, he says. "The soup is ladelled individually, and the appetizers and main course are served from a large platter that has been kept hot under a heat lamp. "It stays much hotter that way, because plated food tends to cool down."

Two waiters serve three tables, he says, for added insurance that the food will be hot and guests' needs will be served.

The dining room is elegant, says Ferreira. "Tables are covered in white damask cloths and topped with 18-inch round mirrors and votive candles. The mirror reflects the centrepiece and the candles."

Guests can count on getting top quality food, he says.

Parties can start with hot or cold hors d'oeuvres, including mini beef Wellington morsels with peppercorn dipping sauce; steamed Oriental chicken parcels with orange zest served with hoisin sauce; white fish lemongrass sticks with thyme-infused honey dip; or twice-baked mini-potato filled with roasted garlic and wild mushroom ragout.

Lobby stations include a harvest table, sushi station, satay station, beef carvery station, mashed potato martini bar, tapas table or pad tai station.

In addition to appetizers of soups, pastas, fish and salad, guests can order enhanced appetizers such as pan-seared citrus sea bass with angel hair fruit slaw and fried banana garnish; charred rare tuna on Asian vegetable salad with a mild wasabi vinaigrette, garnished with crispy noodles; or a phyllo cup filled with wild mushroom ragout.

Main courses include supreme of chicken filled with wild mushrooms, wild rice and pine nuts, served with a red wine shiitake reduction; mustard and horseradish crusted beef filet with a roma tomato jam; seared teriyaki salmon with crisp fried onions and a lemongrass glaze or veal ragout with shallots, mushrooms and a chardonnay wine sauce.

Grilled vegetable towers served with a roasted red pepper sauce, caramelized red onion and sage risotto cake; or wild mushroom ragout in a phyllo rose, among other choices, can be served as a vegetarian alternative.

When guests book a party, says Ferreira, they get the entire upper floor of the club, so their function is private.

"The ballroom, which holds 270 people with dancing and up to 350 without dancing, has a patio and balcony that overlook the tennis court, golf club and trees."

Having a party at Richmond Hill is easy for guests, he says. "We help plan it from the beginning, and we take pride in ensuring that every guest is happy at the end of the night."

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Inject some magic – or stilt walking, or hypnosis – into your party

By ELYSSE ZAREK
Special to The CJN

Looking to inject some excitement to your simchah? Adam Swaye has the answer to any dull party, and it comes in the form of jugglers, magicians and other performers.

Swaye, magician and owner of Swaye Entertainment (416-545-0741), knows his magic. He has performed for the Raptors' half-time shows and at Toronto Maple Leaf Tie Domi's holiday party, as well as at Casino Rama, Casino Windsor and Great Blue Heron casino in Port Perry.

"I'm one of the best at what I do," he boasts.

Swaye performs traditional card and coin tricks, but that's not all. He has the magical ability to steal watches off people's wrists without them knowing, and at the end of an evening, Swaye will have collected a fair number of them.

How does he do it? He can't tell. A magician never reveals his secrets.

"When you see me perform, you never know what will happen," he says.

Swaye provides the same type of entertainment for bar and bat mitzvahs. He works closely with party planners and has also been booking other live entertainment acts for more than 10 years.

But his magicians and entertainers aren't 18-year-olds looking for after-school cash, but professionals with years of experience on the job, he says.

"I've been around for long enough to see the trends and other people come and go," he says.

But the fun isn't limited to magicians. Swaye Entertainment has a roster of mimes, hypnotists, caricaturists, psychics, stilt walkers and other performers.

Swaye also provides large inflatable games, play casinos, fire shows and tribute bands.

Whether you're considering a magician or a stilt walker for your big event, Swaye recommends keeping a few things in mind.

Customers should know what type of show they want at their simchah, the number of expected guests and the size of the location. For example, a fire show or even a juggler might not be a feasible idea if there are too many guests and too little space.

Swaye also suggests that customers know how much they are willing to spend so he can tailor the entertainment to their budget.

Finally, Swaye suggests that customers know the tempo of the event and what type of role they want entertainers to play, whether it's a small corner distraction at a cocktail party or a big production for a corporate event.

Swaye has recently expanded into the talent business "for people looking to get into the acting world," he explains. He currently represents emerging stars such as Mike Benhaim and Jessica Baker.

Other entertainers advertising in this supplement are: Elaine Charal, Graphologist, 416-446-2903; RelaxFx, 905-881-6400; Enkin Entertainment/Marc Enkin Music, 416-763-2058; Farco Entertainment, 416-226-1108; Mandell Entertainment Group, 416-923-7200; Party Extras, 905-707-9919.

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Fairmont Royal York Hotel preserves a tradition of elegance

By ERIC LAYMAN
Special to The CJN

Located at 100 Front St. West (416-368-2511), The Fairmont Royal York Hotel – known more simply as the Royal York – is the grande dame of Toronto's hotels, and one of the world's great meeting places. To many Canadians, it is still the epitome of luxury hotels.

Completed on June 11, 1929, the Royal York was then the tallest building in the British Empire. Today, though several glass-and-steel towers exceed it in height, its distinctive structure continues to attract the eye and it still offers a commanding view of Toronto harbour.

"From the day of its completion," says Melanie Coates, regional director of public relations for the hotel, "the Royal York has been much sought after. For those heading overseas or returning, it has always been a rendezvous."

The Imperial Ballroom, a legendary venue for banquets and top-flight entertainers, has been compared to New York's Rainbow Room. In the 1930s, dinner guests heard big bands play here, and through the '40s, '50s and into the '60s, the ballroom hosted such stars as Tony Bennett, Guy Lombardo and the Supremes.

Coates recounts how, during the '40s, the Imperial Room hosted servicemen and women in uniform, on furlough from the front. To this day, every Remembrance Day, there is a ceremony in the lobby to honour these men and women, in which an employee who was in the service takes the salute.

In the '70s, the Imperial saw a shift to business use, and in the '80s and '90s to conventions. Now it also hosts social events such as gala weddings.

With its fine carpets, polished brass fittings, marble floors and wainscotting, gold leaf on travertine columns, and glittering chandeliers, The Fairmont Royal York preserves an older, warmer tradition of elegance. Upscale shops and restaurants in the concourse add to the ambience.

In 2003, The Fairmont Royal York, won the Inaugural Award for the Toronto Hotel Association. A glowing review, and from competitors at that!

* * *

Gordon MacDonald, director of conference services and catering (416-860-4539) at The Fairmont Royal York outlines the hotel's diverse catering services.

In the Canadian Ballroom, 1,000 guests can sit down to dinner at round tables. The Imperial Ballroom can seat 300 at dinner; the Concert Hall, 600. And the room called simply The Ballroom – most beautiful of all, with its 20-foot vaulted ceilings and frescoes done in 1929 – can seat 350 at round tables.

There's also plenty of space for smaller events. On the 19th floor, there are nine rooms for 10 to 50 people each. Accessed by express elevators, the rooms have panoramic views of the lake.

The recently renovated Epic, the hotel's signature restaurant, seats 150 comfortably in a calm, elegant ambience of yellow and beige. Within the Epic's single room is space for a private party of up to 14. The menu is contemporary French, but with Ontario influences: it includes venison, for example. Also, the Epic offers Canada's largest Vintner's Quality Alliance (VQA) wine list.

The Benihana's main attraction is the talents of its chefs, as they perform astonishing feats of table-side Japanese cooking. It can seat 120 for events such as birthdays, and it has takeout sushi!

MacDonald confidently asserts that the Library Bar, haunt of former prime ministers and leading lights such as media theorist Marshall McLuhan, has the best martinis in the city. It also offers light foods for lunch and dinner.

Conventions bring thousands of people to The Fairmont Royal York. For these, the hotel works with the Metro Toronto Convention Centre: the hotel hosts the convention's headquarters and premiere events, while the convention centre hosts more of the meetings.

"One Saturday," says MacDonald, "we had an Opera Ball fundraiser for 350 guests. The president of Mongolia and his delegation occupied 50 rooms. There was a winemakers' dinner in the Epic restaurant, hosted by the Italian winemaker Frescobaldi; there was a wedding for 250; and a bar mitzvah in the evening for 150 guests.

"Next day, Sunday," he continues, "we hosted 550 people with the Canadian Friends of Hebrew University. There was a Jewish wedding with 250 guests and there was a private brunch in the Epic. We're professional multi-taskers."

The Fairmont Royal York has plenty of contact with the Jewish community. For three of the past four years, for example, the hotel has hosted the annual UJA dinner for 600 people. Kosher catering is handled by GMB Culinary.

MacDonald points out that under one roof, The Fairmont Royal York offers everything you need for a party, from flowers to limousines.

Sharing Coates' pride in The Fairmont Royal York, MacDonald says: "They don't build hotels like this anymore. We're classic in design, contemporary in approach. And we turn moments into memories."

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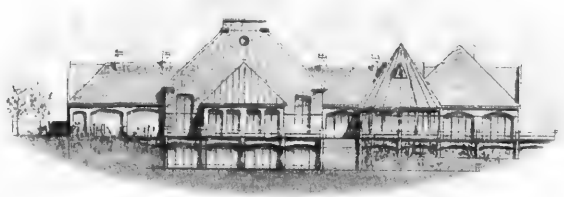

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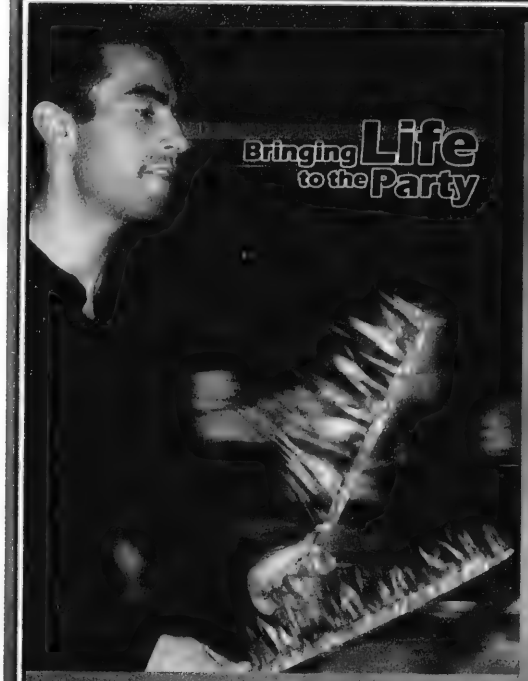

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By SIDURA LUDWIG
Special to the CJN

Imagine the stress on your wedding day – the makeup, the hair, the photographs. Making sure everything is co-ordinated. Now imagine taking a break to unwind with a five-minute chair massage.

That's exactly the luxury Rick Levine offers bridal parties through his company RelaxFX.

"Seated massage is a brief, affordable massage which is done while you sit in a specially designed portable chair," Levine says.

"It's given by a professionally trained, certified chair massage practitioner. The massage, which uses no oil and is applied through clothing, addresses the head, neck shoulders, back and arms and creates a sense of well-being throughout the whole body, leaving the receiver relaxed and rejuvenated."

RelaxFX seated massage is available to come to any celebratory, recreational or business event, including membership drives, fundraising events, grand openings, weddings and bar mitzvahs, Levine says. Clients only need to arrange the time and space. The specially designed seat can be dismantled and assembled in almost any location.

Rick Levine (background) now offers a seated massage.

Lasting anywhere from five to 30 minutes, massages are the perfect addition to any wedding party's "must-have" list, Levine says.

"We can put everybody in a very relaxed, positive state of mind."

Levine, a trained seated massage practitioner, was introduced to seated massage in the United States, where it is popular in Chicago and New York. He says in Canada it can be found mainly at trade shows and fundraising events – "but I'm the first one that I know of to introduce it to the party planning public."

Clients have even had Levine send massage practitioners to their offices for employee appreciation days.

"Instead of flowers or a box of chocolates, management is now providing seated massage to staff in appreciation of work well done."

For more information on seated massage, Levine encourages clients to visit www.relaxfx.com.

Alternatively, you can get a free sample by going to the winter party planning trade show, called the Toronto Party Guide, on Tuesday, Jan. 18 at the Premier Banquet Hall. Levine organizes the Toronto Party Guide three times a year in partnership with experienced party planner Lynn Cohen. They recently hosted the fall trade show at Beth Tzedec Congregation.

"We had hundreds of people turn out for demonstrations, samples and a chance to meet the people they will be hiring for their simchahs… The most common comment I hear from people who attend the event is, 'Why didn't I know about this before when I made my first bar mitzvah or last child's wedding?'"

At the last event, more than 70 companies had exhibits from virtually every aspect of the party planning industry, including photographers, videographers, invitations, bands, DJs, décor rentals and, of course, on-site seated massage.

For those who missed the last trade show or can't make the winter one, Levine is already planning the spring show, to be held Tuesday, April 5, at Beth Sholom Synagogue.

People can also visit Levine's website, www.torontopartyguide.com, which has photos from the shows and links to vendors' websites.

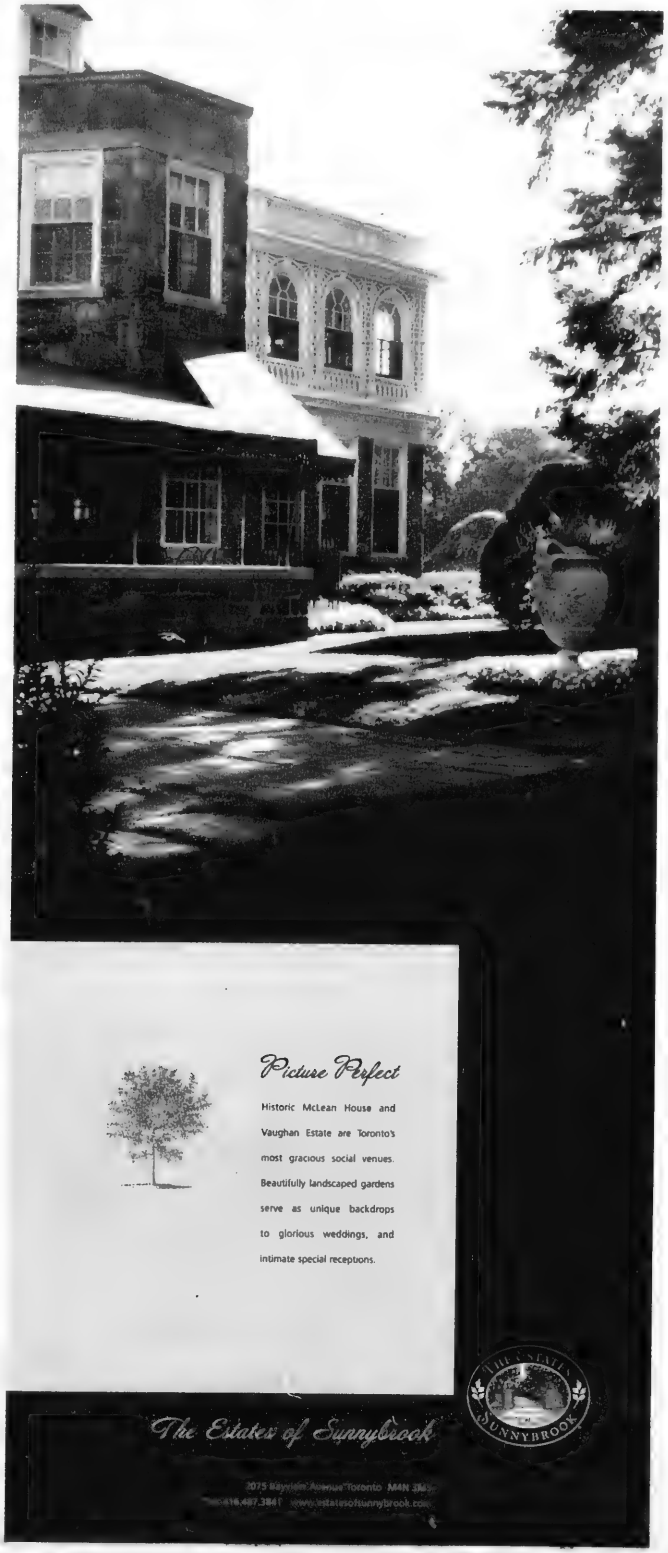
"It's a fountain of information," Levine says of the site. "And it's free."

When he's not giving massages or planning party trade shows, Levine keeps his hand in the music industry with his Good Vibrations Band (formally known as the Rick Levine Band).

Levine, who has been in the music industry for 25 years, says he is always looking for new concepts and new ideas. The band has its own website, www.goodvibrationsband.com, where potential clients can hear clips, see video and view all the details of the band, including a song list.

Good Vibrations has also produced a professional quality demo CD. Those interested in hearing it can contact Levine at 905-881-6400 or send him an e-mail at rick@torontopartyguide.com.

A massage should be on your 'must have' list, Rick Levine says.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PARTY PLANNER

Registries bring a couple's wish list to life

By ADAM SEGAL
Special to The CJN

If selecting the perfect gift for an engaged or soon-to-be-married couple seems overwhelming, gift registries may be the answer.

"The nice thing about the registry is that it is a specific wish-list. When couples walk in, they select what they want… based on their specific likes and dislikes," says Jackie Chiesa, manager of William Ashley, the china, crystal, silver and giftware giant.

"It makes things as easy as possible."

Boasting 24,000 square feet, William Ashley offers a huge selection of products, including everything from vases and candlesticks to household appliances and picture frames.

Chiesa says the store has consultants who will spend an hour with brides and grooms to help them put together a registry that "complements the couples' lifestyle."

While the range of popular items varies, dinnerware is always in style, she says.

"People are still choosing dinnerware because they need it every day," Chiesa says.

"It's amazing how many men gravitate to the gourmet shop for knives and gadgets. People are also thinking about entertainment, both casual and formal."

So how should a couple compile the registry that is best suited to them?

"When they are trying to choose a registry service, they're not only trying to think what will be great for me, but what will be great for my guests," Chiesa says.

To that end, she says, couples should consider what is most convenient for their guests, noting that William Ashley offers registry services online and provides couples with personalized websites.

"The website is becoming increasingly popular," Chiesa says.

"Everybody has limited time and [with the website], people can choose gifts at their leisure. The guests can access the online registry, look at what the couple has selected and actually buy a gift online."

Chiesa says William Ashley's online registries have some unique attributes.

"We have a service called gift notification, [whereby] when the guests make a purchase, we send out an announcement to the couple that says who the guest is, where they live and what they have chosen. This allows them to keep track of what is being bought for them," she says.

As the notifications flow in, Chiesa says, the couple may want to change their wish-list.

"They're not committed," she says.

"At any time, we can make changes to the registry. It leaves you with a lot of flexibility."

Chiesa notes that William Ashley registries also offer some special features, such as highlighting that the couple prefers a certain type of product.

Along with a registry, William Ashley provides various wedding-related services in-house.

"We have a stationery shop for the couple to do invitations… and we have partnered with a florist for the couple to choose flowers," she says.

William Ashley also offers free gift boxing and free delivery anywhere in Ontario for products over $95.

Chiesa encourages couples to visit the store before deciding on a registry.

"They need to do some preliminary research so they can come way with some ideas and a focus," she says.

William Ashley has locations at 55 Bloor St. West in Toronto and at Square One in Mississauga at 100 City Centre Dr.

To reach the Toronto location, contact 416-964-2900. To phone the Square One store, dial 905-566-8500. The website address is www.williamashley.com.

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on Page 59

PARTY PLANNER

Keeping up with the Cohens

By JANICE O'BRIGHT
Special to The CJN

At 13, David has an idea of what he wants for his bar mitzvah. After all, he's been to at least 30 parties in the last six months. He's seen everything from a backyard barbecue to the top of the CN Tower. In between, David has been entertained, dined and given gifts by family and friends. Now it's David's turn to celebrate his coming of age.

David's parents have been preparing for this momentous occasion for the last two years. They set their date. They worked through a number of ideas for the special weekend. There has been no shortage of suggestions from family and friends. They've talked to a couple of party planners, banquet managers and DJ services. Little wonder David's parents feel so much pressure.

As much as David is being educated on the principles of the Torah, Mom and Dad are being educated on the 21st-century bar/bat mitzvah. Things have changed over the last 25 years, and David's parents are finding out first-hand what those changes are:

Sticker shock: bar and bat mitzvahs cost a lot more than they did 25 years ago. We put more into the affair than ever before. What's too little? What's enough? What's too much? It's all about finding the right balance for your family. This is easier said than done.

The generations: pleasing your guests of all ages has become far more challenging. Making the night enjoyable for great-grandparents, grandparents, contemporaries and siblings can mean conflicting plans at times.

High expectations: David's generation and that of his parents have been raised on increasing expectations. It's no surprise that bar and bat mitzvahs have grown from simple celebrations to major affairs.

So how do you work through these pressures and still have a successful affair?

I asked this question of a number of women whose affairs were so full of spirit and love that you could feel the energy. What these women all had in common was that they had a plan, built a team and always kept focused on what was important to them.

So how do you develop a plan? A good place to start is with a simple question – Why am I doing this? The parents and the child really need to talk about what is important to them. A bar or bat mitzvah is not about keeping up with the Cohens. It's an expression of what's inside, not what's outside. If you declare your expectations and resources at the beginning, you will face less pressure right from the start.

The team brings your plans to life. Choose your team members with great care. Look for experience and perspective. Are they open to your ideas? Do they add value? Can they deliver? A good team looks out for you and is there for you – all the way. Let your team be your pressure absorber.

Whether you are making a Shabbat dinner with a dvar Torah being delivered by your child or a lavish party held at a top venue, what really matters is never losing site of why you are throwing this party. It's to share in a celebration of Jewish life. It's the goodwill, warmth and sincerity of the family and friends that make the party a success. Everything else is window dressing.

In the excitement of this special occasion you can easily lose sight of how to handle the pressure. You know David is going to have a good time being the centre of attention with all his friends in the room. It's easy to see how David's parents could get caught up in the whirlwind. The more you see and hear, the more you want to do. It's only natural. That's why you need a plan, a team and a focus to make sure your night is everything you want it to be – on your terms.

Janice O'Bright is the owner of Party Extras, a company dedicated to creating original, unique and memorable ways for people to connect and celebrate special moments at private or corporate functions.

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PARTY PLANNER

Wedding party attendants play ceremonial roles

By ELAINE COHEN
Business and Supplements Co-ordinator

One of the highlights of a traditional wedding ceremony is the bridal procession.

The attendants' attire is co-ordinated to blend with the floral colour scheme and overall décor. Since members of the bridal party include the couple's intimate family and friends, guests get a glimpse of the newlyweds' inner circle.

Today it is not uncommon for people to pick up and move by the time they graduate from university. However, weddings are one of the happy occasions when childhood friends make an effort to attend despite the distance and cost.

After being away for years, former buddies may lose track of the bride and groom's family and friends. In some cases, out-of-towners attend a wedding and may not even recognize a younger sibling of the couple who has reached adulthood. In other instances, they may have seen photos and heard about that brilliant kid brother at Harvard but never had the opportunity to meet him. It is exciting to spot him as best man in the wedding procession. Rules vary regarding the number of bridal attendants or their particular functions.

One couple may opt for a maid or matron of honor, several bridesmaids, flower girls, page boys, a best man, several ushers, parents and grandparents. Second marriages are common and many brides are pleased to have their stepmothers and stepfathers join the procession. It's the couple's choice. Some prefer to keep it simple with a best man, a couple of bridesmaids and ushers, and their parents.

The couple's parents oversee the entire wedding and greet the guests. They try to support their children at all stages of preparation. Ideally, harmony should prevail.

The maid or matron of honor is usually a sister, sister-in-law or best friend of the bride. She is the bride's chief attendant. Duties may vary, but invariably she offers the bride moral support. The maid or matron of honor arranges pre-nuptial parties, showers and teas. She often toasts the bride at the reception.

The bridesmaids are relatives and friends of the bride. In ancient times, a bridesmaid's function was to protect the bride against evil by emulating the bride's mode of attire. This would confuse the evil spirit as to the identity of the real bride. Bridesmaids were supposed to shower the bride with gifts. By showering the bride, the bridesmaid got the couple off to a good start.

Flower girls and pageboys are nieces, nephews or close friends of the bride and groom. They range from pre-school age to under 10. Flower girls precede the bride and pave the way with floral petals. Pageboys trail after the bride holding her train.

The best man assumes an esteemed role in the groom's lineup. He needs to be organized and dependable to carry out numerous duties. He attends prenuptials, plans the bachelor party and is involved in the rehearsal.

Just as the bride selects bridesmaids, the groom picks ushers. If it's a formal wedding, the male attendants dress accordingly.

It is appropriate for every male and female attendant to conform to the couple's colour scheme and dress code. The entire party's stylish demeanor is documented for years to come in the couple's wedding photographs and videos.

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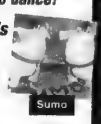
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Website can help you find a simchah venue

By ADAM SEGAL
Special to The CJN

With so many party venues in the Toronto area, choosing the perfect place for your affair may seem like a formidable challenge.

Enter www.venuesource.ca, an online directory that boasts a database of popular event-hosting locations.

With a photo gallery and virtual tours, the website illustrates and describes exactly what each venue listed has to offer.

"Instead of traveling all over the city, you can use the site as a tool to help you with your search [for the right venue]," says venuesource.ca president John Fruitman.

"It's a great time saver and... it shows you exactly what you should be expecting from the venue."

The virtual tours function like a mini-video, with a moving camera shot of the setting and written descriptions of the décor and services offered.

Fruitman says the site aims to include as many details as possible about each location.

"We try to include any information that is pertinent to the person who is hosting the party," he says, noting that particulars about the capacity, catering services and even a map with directions, are all laid out.

"For instance, if you want your own caterer, the 'details' link on venuesource.ca tells you whether the venue permits third party caterers," he says.

"If you're planning a bar mitzvah and you want it to be informal and fun, you can browse through the list [of venues] and find what you're looking for."

Fruitman strongly encourages you to visit a site when searching for an appropriate place to hold your simchah.

"You should always visit the venue to be sure it is exactly what you want," he says.

"Make sure that the tone you try to convey at the party matches well with the tone of the venue."

In other words, if a party is supposed to be classy and elegant, or fun and informal, seek out a location with those characteristics.

Pay attention to the amenities offered at the venues and how they are aligned with the architecture, Fuitman advises.

For example, acoustics will affect the sound capabilities of a band or DJ. Other things such as lighting, the size of a dance floor, seating styles (theatre, round table, etc.) and the variety of rooms offered (such as a gaming room or a terrace) are all important to note.

To make his site user friendly, Fruitman has included contact information for the specific person you need to speak to at each party venue, as well as direct links to the venues' own websites.

Fruitman says there are currently 20 locations showcased on the site, and he anticipates the list expanding as he works in tandem with event planners and caterers.

"I work with event planners such as Up and Coming Events and they help ... with getting more venues to sign up," he says.

Fruitman says many people don't realize that certain destinations in Toronto are available for affairs, and visiting the site is a great way to see what's out there.

"When people find out you can host a party at the Science Centre, for example, they are totally surprised," he says.

"Our site will help inform you about all kinds of venues."

To speak with Fruitman, contact 416-833-4636 or e-mail info@venuesoruce.ca. You can surf the site at www.venuesource.ca.

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What to look for when chosing a caterer

By ERIC LAYMAN
Special to The CJN

There are plenty of kosher caterers out there, so how do you choose one for your party and work with them to achieve optimum results?

David Berk, president of Zuchter Berk Creative Caterers (416-386-1086, www.zuchter-berk.com), and Perla Azulay of Ely's Fine Foods (416-782-3231, www.elysfine-foods.com) have plenty of advice to offer.

"Cold calls from the Yellow Pages are rare," Berk says. Usually, people have some idea what they want within a range of three to five possibilities, but they make a choice after seeing one or two caterers, he says.

First, Berk and Azulay advise, look at a caterer's experience and reputation. If you've been to affairs they've catered, you already know something. Consider testimonials and word of mouth.

Then look at what Berk calls the "three Ps: people, product and price."

Azulay agrees that the people factor is crucial. "The caterer isn't there to do business, but to make you and your guests happy," she says. "This has to matter to your caterer as much as it does to you. For me, it's not just about getting a client, but keeping them. That's how my business grows."

As to product, both caterers advise you to consider your guests' different tastes and levels of sophistication. At an all-ages event, these will vary more than at a corporate event.

It's possible to get quality catering even on a modest budget, Berk says. "On the other hand," he warns, "prices that are too low might make you wonder what they're leaving out."

If you haven't made up your mind, say both caterers, your first meeting is the time to see if you have basic rapport. Talk price and product, and find out if the caterer has any special ideas.

Let the caterer know about the guests, Berk and Azulay advise. Are they old? Young? Traditional? Sophisticated? At an all-ages event such as a wedding, you want both the sushi crowd and the brisket crowd to be happy with the food. And a bar or bat mitzvah crowd will be different again.

Azulay places great importance on choosing the menu. "Spend your good money on dishes that will be appreciated," she urges. "I hate to see good food go to waste."

For Azulay, personal events are the most interesting, because they're more of a challenge. At a wedding or bar mitzvah, the caterer is helping someone's dream become a reality.

And remember that kids can be tough.

"It's very hard to satisfy a young crowd," says Azulay. "Chicken fingers and fries bore kids. And while they're more interested in fun than food, you have to make them want to eat. They're more sophisticated than they used to be, too. Some even go for sushi."

If people like the food, Berk says, it gives strangers or distantly related people something to talk about. A buffet – perhaps with a station for each different kind of dish – means that people have to get up from their tables and mingle.

Although you should listen to expert advice, be clear in your mind what you want, and make sure your caterer knows it, Berk and Azulay advise.

The better a caterer understands your expectations, the better job they can do. Give them all the details of what you want to happen and when. The timing of the service has to mesh with everything else.

It's been said many times, and it's true, Berk insists: "Heaven is in the details."

Book a year or so ahead for a bar or bat mitzvah, Berk suggests, and about six to nine months ahead for a wedding. Menus change, so you won't want to finalize this until about three months before the event.

Azulay recommends looking at caterers as soon as you have a date. After that first meeting to establish a relationship, there should be a second to look at the menu, and a third when you're almost closing the deal, to try samples.

At the same time, because you'll always have more questions for your caterer, they should be available by phone, if not in person. And they should keep you informed of changes in menu, chef or other developments.

Other kosher caterers advertising in this supplement are: Caterers York/Sweet York Desserts, 416-783-4293; Miriam's Table Catering, 416-633-6554.

The dessert table from Zuchter Berk.

Unique touches can personalize your invitation

By JEN THOMPSON
Special to The CJN

Invitations have come a long way from being generic correspondence to promote a party and invite your guests. They can now set the tone for your event and offer an opportunity for your creativity and personality to shine through.

Ann Feldman of The Printed Word (416-484-4600) and Eric Aragon of The Aragon Group (416-597-0777; www.aragongroup.com) custom design their invitations to complement your event and your personality.

When choosing an invitation, Feldman and Aragon agree that it is helpful if customers come in with a sense of what they like and the message they want to project with their invitation. Both will then guide the clients through the myriad of colours, looks and textures to bring their invitations to life.

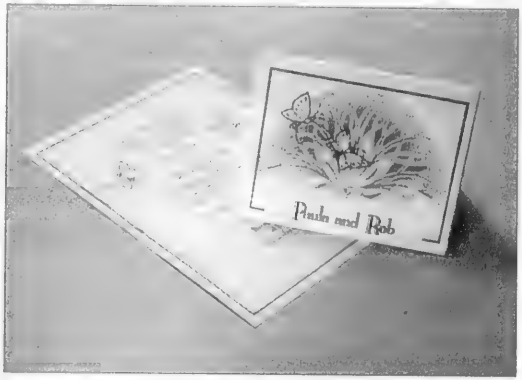
Shine and shimmer, specialty papers and Japanese designs continue to remain popular choices for invitations and colour is now one of the hottest trends.

Perhaps you have decided that you would like a green invitation. However, with so many shades, papers and tones, choosing the perfect one may become an overwhelming experience. Having a specialist is the key to getting exactly what you want. With over 30 years of experience, Feldman will guide you through your many choices to create your ideal invitation package. She says that even if something is not in the catalogue, it does not mean that it cannot be done.

Aragon says that "an invitation is important because it sets the flavour of what is to happen at your event." He gives this advice for you to consider when choosing your invitations: it is essential to convey the message clearly with the letters you choose. You should spend your time picking a beautiful stock and use a clean and classic font to set the feeling of the moment for your guests. Once you have chosen a good paper and the perfect font, add your personality to it.

When personalizing and creating unique invitations, Aragon encourages you to "step outside the box. We go beyond the traditional invitation." The sky is often the limit for his customers. Organza bags with beaded fringe and hand wax-sealed envelopes are some of the unique touches he has added to provide creative and excitement-inducing invitations.

Invitations are usually sent out eight weeks in advance of an event. Considering this, both Feldman and Aragon encourage customers to work backwards from their event when sending out invitations and plan as far in advance as possible. This allows for any changes that need to be made. It is not uncommon for customers to begin the process of choosing their invitations up to a year in advance of the simchah.



Feldman's invitation packages include the invitation and envelope and the reply card and envelope. She also offers a unique and accommodating service: she will address the envelopes for you if you supply a guest list by e-mail.

Aragon's traditional invitation packages also contain the invitation and envelope, the RSVP card and envelope, and a Shabbat card – a separate invitation to a Friday night (Shabbat) dinner or other meal. A map to the festivities is included for a slightly extra charge, and calligraphy is extra. Packages can start anywhere from $20, but Aragon works within his customers' budgets to ensure their needs are met.

From concept to reality, the Aragon Group brings to life creations that fit the client's needs. Classic design combined with a modern sense of reality creates distinctive cutting-edge concepts, the new breed of creative thought.

So when planning your next event, stop by one of these unique stores to choose the perfect, trend-setting invitation that will inspire anticipation of the festivities to come.

Other invitation places advertising in this supplement are: Barbara Mortfield Invitations, 905-738-1232; Ben's Printing, 416-363-8331; Partyzazz, Heather Hennick, 905-881-5736; Invitations by Design Inc., 416-789-7367; Jemi Productions, 905-886-6491; Note Worthy, 905-944-9066; Paper Expressions, 905-764-9812; Stationery Plus/Gilda Lefton, 905-881-5588.

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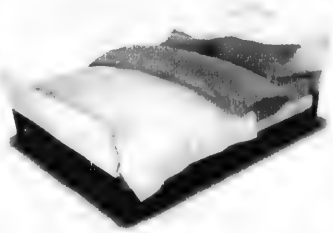
Elegant store offers luxurious linen

By SIDURA LUDWIG
Special to The CJN

David's Fine Linens, located in Bayview Village Shopping Centre (416-590-7311), is for the customer looking for a luxurious night's sleep.

"We specialize in fine, fine bedding," says David Saini, the store's owner. "Luxurious fabrics, silk-filled duvets, [products] from all over the world."



The store carries bedding made out of 100 per cent Egyptian cotton, imported from all over Europe, including Italy, and also Israel. It also carries washroom accessories, towels, tablecloths and pillows.

"All the linen for the home we can put together," says Saini. "From tablecloths to tea towels."

A couple looking to register at David's for their wedding will not only find a selection of high-quality products, but also in-house interior designers who can help customers choose colours for their bathroom or bedroom linens. Customers can expect to find help and support in choosing anything from table runners and placemats, to bed skirting and shower curtains.

And a recent partnership means that more selection is on the way. In September, Saini developed a partnership with Steven Back, formerly of Back Alley Streetware.

"We're a Hindu and Jew combined force," says Back.

The partners have known each other for 12 years as neighbours in the shopping centre. Back says he and Saini have been talking about a partnership for years, and he had been looking for an alternative to fashion.

"Fashion is a real grind," Back says. "A battle. Very cutthroat. It was time for me to take one road or another. [David's Fine Linens] is a better future for me. The relationship I've had with David is very prosperous. So far so good!"

Back is taking over day-to-day operations, as well as the wholesale part of the business. Saini operates two other linen shops in Toronto. Back is currently expanding one location, Linen Collection at Yonge and Steeles, to carry furniture such as beds, sofas and dinettes.

David's also carries furniture such as Wesley Allen fine wrought-iron beds (which start at $1,600-$1,800) and more moderately priced Fashion beds (starting at $300), for the couple looking for fine furniture as well as elegant linens.

Saini says that bridal registration has changed dramatically over the last 20 years.

"Twenty years ago, high-quality, luxurious fabrics were not around. There were only basic bed linens. It used to be that couples registered only for their table linens. We have a much wider selection now than we had before."

David's most popular item is the Egyptian cotton bedding. The cotton is woven to feel like a silk. The bedding, starting at $1,000 for a double-bed set, is machine washable and doesn't need to be ironed.

"It's easy lifestyle," Saini says. He also adds that many of the Egyptian cotton products carried in the store, such as sheets, duvet covers and pillows, come from Israel.

As well as linens and beds, David's also carries Tempur-Pedic Swedish mattresses, which Saini says have quickly become a popular seller.

The mattresses are made of materials originally designed for NASA, and mould to the body by using a pressure-release system. David's has mattresses on display in the store for customers to try out. Saini says they are so comfortable, some customers have been convinced on the spot.

"These [mattresses] change the way the world used to sleep," he says. "It's a totally different experience."

Other popular items for gift registry include Egyptian cotton towels, and silk-filled duvets from Austria. David's also carries high-end brand names such as Croscill, Keepsake and St. Geneve, as well as children's linen.

"The products we carry are very exclusive," says Saini. "A lot of what we bring in is exclusive to this store. Few other linen stores in all of Canada carry what we carry."

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Party Planner

Creative décor and floral arrangements enhance any event

By ELYSSE ZAREK
Special to The CJN

Maybe you have a big bash planned but don't have the time or know-how to turn a drab hall or hockey rink into a palace fit for royalty. Or maybe you're looking to make guests feel as if they have been transported from a dreary November night to a white-sand beach or a lush tropical jungle. Fear not – Designing Trendz has the answer.

Floral designs by Designing Trendz (left), and Wysteria (right).

The award-winning décor company designs and prepares elegant, tasteful backdrops and decorations for events of all sizes, ranging from movie launches, charity balls and corporate launches to weddings and bar mitzvahs.

"Each event is custom made to the client's specifications," says company president Craig Gruzd. "We develop the theme with our clients."

Cutting-edge designs and original ideas are two of the company's hallmarks. For example, instead of traditional place cards for weddings or bar mitzvahs, Designing Trendz (416-665-6794) will etch guests' names onto material such as river rocks or glass containers. For those who prefer less traditional styles, an actor dressed in period costume will wear the cards pinned to her long, flowing skirt. (Note that this is a two-person job. One actor wears the dress, the other retrieves the cards.)

Beyond place cards and backdrops, Designing Trendz also specializes in floral arrangements, linens, ice sculptures, special effects lighting and live entertainers.

These original ideas have made the three-year-old company one of the leaders in its field, and Designing Trendz often helps set the industry standards when it comes to décor, says Gruzd. The company has a resume to prove it. Designing Trendz has done the décor for big-name stars, including the *Star Wars* movie launch and the Fashion Cares benefit. It also does product launches for companies like Honda Canada, corporate and charity fundraisers and holiday parties.

Most customers are looking for something non-traditional and glamarous.

Most of the customers who seek Designing Trendz's advice are looking for something non-traditional and glamorous, Gruzd says.

He recommends that customers visit him from six months to a year before the event's date, but can also throw together a fabulous event on short notice.

"We work through the night to make an event happen," he says.

Meanwhile, if you're looking for floral arrangements for a special occasion, head to Wisteria (905-763-1700). Located in Thornhill, Wisteria is a family owned business run by mom and daughter team Jacqueline and Debbie Headecker.

Continued on page B18

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A party tent designed by Wysteria.

Young brides prefer cascading brocades to hand-tied bouquet arrangements

Continued from page B17

Jacqueline is a member of the American Institute of Flower Design, a prestigious florists' association, and has lectured on floral design in Japan, New Zealand and the United States, while Debbie has a background in graphic design and an eye for colour and style.

The duo can put together unique bouquets, flower arrangements and floral décor to suit any occasion, from weddings to bar mitzvahs to corporate functions.

"We don't use common flowers," says Debbie. Wisteria imports exotic flowers and foliages from places as distant as Australia and Hawaii, and combines them to create pieces that are a mix of traditional and contemporary styles. "Pretty with edge," she describes it.

One of the most important thing to keep in mind when considering flower arrangements for an event is the time of year, Debbie says. Greens and grasses work best in the cooler months. For fall, she recommends avoiding pinks. "Go more towards the jewel tones," she says.

Green and wine colours are popular for winter wedding bouquets and arrangements. "There's a larger selection of greens and grasses available in winter," she says.

Berries, cedar pine from British Columbia and cut flowers such as amaryllis, which comes in pretty pinks, reds, lime green, peach and white, combine for perfect winter weather arrangement.

Once spring returns, Wisteria uses lighter colours – pastel pinks and purples, lavenders and chartreuse greens – and flowers such as peonies, French tulips and orchids for arrangements.

Outdoor arrangement by Designing Trendz.

When choosing a bridal bouquet, it's also important to keep style in mind. Younger brides have been heading away from hand-tied bouquets and towards cascading brocades, while more mature brides prefer simple arrangements.

"Some people want exotic flowers, but others just want traditional hand-tied hydrangeas and roses," Debbie says.

Other florists advertising in this supplement are: An Affair to Remember, 905-881-6686; Designs by Karen Baker, 905-886-8100.

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Mandell Group re-invents the art of entertaining

By SIDURA LUDWIG
Special to the CJN

Planning a unique bar or bat mitzvah party may feel daunting to some. But Jared Florence, president of Mandell Entertainment Group (416-923-7200), says that's what his job is all about.

"The biggest thing we have been trying to do lately is reinventing the art of entertaining to make sure that each event is a unique experience."

Mandell Entertainment Group, one of the largest entertainment groups in Canada, offers customers a party-planning team able to organize any event from start to finish. But more importantly, Florence says, his staff is always looking to try something new to make their clients' events stand out from the rest.

Jared Florence

"People are looking for a difference," he says. "They're looking for non-cookie-cutter type of entertainment."

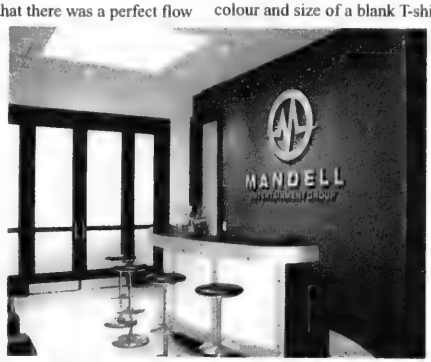
Florence refers to a recent bat mitzvah party he organized. The evening event was held at the Oakdale Country Club in Toronto. After working with the client for more than three years, Florence says he was able to come up with something dynamic and unique, "because a lot of the kids these days have got four invitations for one weekend."

This party was organized on an MTV theme. There was a video wall with images constantly changing. The stage was designed with Plexiglas tiers of different heights for dancers.

"They were filled with one to two dozen people throughout the evening," Florence says. "Kids and staff."

Ten staff members were at the event, including himself, dancers and technicians.

"It was a really great team in that there was a perfect flow for the evening," he says. "It was both a phenomenal party and a sleek event. Everything was done tastefully."



Not a cookie-cutter place for entertainment.

Florence notes that enthusiasm is an important ingredient in any event Mandell organizes. The entertainment group not only works on bar and bat mitzvah parties, but also weddings, corporate events and conferences. It offers clients use of two event theatres, York Event Theatre and Capital Event Theatre, both in the Yonge and Eglinton area. The entertainment group can also cater an entire event with Lobby, an exclusive bar and restaurant on Bloor Street.

For weddings, or those clients not looking to entertain using music DJs, Mandell offers the T Dot band, with vocalists, guitarists, drummers and sax players.

"That's been really popular over the past year," Florence says.

This summer, Mandell introduced the Mandell Roots Retro Summer Tour. The company visited Ontario summer camps and organized foam parties for the campers.

"We showed up with all the gear," says Florence. "Prizes, entertainers and a 40-by-40-foot pit of soap suds."

Campers enjoyed "clean" fun inside the pit, which Florence describes as like a "mini hockey arena," while Mandell offered the music and entertainment.

Other new ideas include novelty items, such as make-your-own T-shirts at bar and bat mitzvah parties. Guest choose the colour and size of a blank T-shirt. They can then have a graffiti artist paint on a design, or choose a retro screen-print. The shirts are available to take home right away from the event.

Another new activity being introduced this year is "photographed nail polish." Using a machine, guests choose the digital image they'd like. They then place their hands in the machine to have their nails painted with that image. Images can include photographs or digital designs.

Florence encourages prospective clients to visit the company website, www.mandellworld.com.

"This season is going to prove to open up a world of spectacular possibilities," Florence says. "We're going to make sure we're going to be doing things that haven't been done before. As we're going into our 13th season, we have new staff, new personalities, and new ideas. New ideas come every week."

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PARTY PLANNER

New cookbooks focus on baking and Italian food

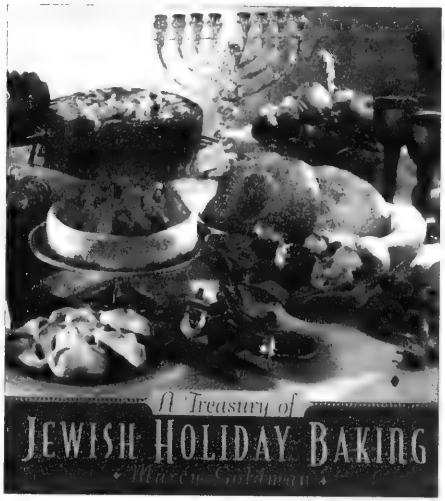
By SHELDON KIRSHNER
Staff Reporter

There are few pleasures as tantalizing as the fragrance of fresh-baked bread, rolls and cakes.

Marcy Goldman, a Montreal writer and baker extraordinaire, has been conjuring up sweet aromas for years.

Her newly published book, *A Treasury of Jewish Holiday Baking* (Random House), appears just in time for Chanukah.

Goldman, whose articles have appeared in a variety of publications, ranging from the *New York Times* to *The Canadian Jewish News*, brings a barrelful of knowledge and enthusiasm to this useful and beautifully crafted compendium.



A sensible food writer, she takes nothing for granted.

The introductory chapter, which will appeal to seasoned and unseasoned bakers alike, lists the fundamentals – from how to measure flour to what kinds of yeasts to use.

Goldman also explains the importance of ingredients such as sour cream (a dream ingredient), yogurt (it adds a certain tang) and cottage cheese (it is not as rich as cream cheese, but it's wonderful in baking).

And because she is so thorough, she can hold forth on the wonders of additional ingredients like citrus zest, cocoa and chocolate.

Her recipes are largely original, and all have been tested. Best of all, they are easy to follow.

Goldman's Chanukah treats, from jelly doughnuts – a favourite in Israel – to dreidel cakes and honey bear rolypolys, will please virtually every palate.

Her recipes for the High Holy Days, from apple challah on Rosh Hashanah to sponge cake on Passover, hit the spot.

A Treasury of Jewish Holiday Baking belongs in every well-stocked kitchen.

Peruse and read it. It's a wise investment of your time.

***

When it comes to Italian cooking, there is no greater authority than Marcella Hazan, a Jewish chef whose master classes and books are world renowned.

In her latest work, *Marcella Says...* (HarperCollins), which follows on the heels of *The Classic Italian Cookbook* and *Marcella's Italian Kitchen*, Hazan offers readers essential tips and excellent recipes, almost all of which can be adapted for Jewish holidays.

She answers commonly asked questions concerning pasta, vegetables, meat and fish, writes about herbs and spices and recommends kitchenware.

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A caricaturist adds a 'magic mark' of uniqueness

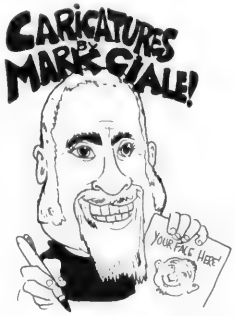
By ERIC LAYMAN
Special to The CJN

Ever think of hiring a caricaturist to make your special event unique? Here's what caricaturists Tim Hough (416-691-1931) and Mark Ciale (416-203-2514) have to say about their artform and why it's fun at a party.

Hough sees caricature as good-natured exaggeration. "It should please and amuse the subject," he says, "poking fun in a kindly way, without insulting."

He will make a long face longer, for example, or a high forehead higher.

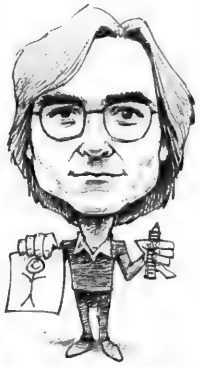
There are some common caricature techniques. Often, for example, Hough gives the subject a big head with a little body. He frequently uses cartoon themes, such as a doctor wielding a big needle or a lawyer chasing an ambulance.



"Good-looking people with regular, even features," Hough says, "are the hardest to caricature."

He likes doing older people most, he says, because the lines in their face reflect their character, but generally, in his experience, it's kids that most like to be drawn.

Hough seldom does full-face drawings, doing profiles or three-quarter views instead. People prefer the three-quarter view. As well, it's more of a challenge and therefore more interesting for him as an artist. His ideal for caricature is the mildly satirical work of Mort Drucker in *Mad* magazine.



Tim Hough

Ciale does work that is light and fun, but portrait-like, making the person recognizable. He favours bold, deliberate strokes to express a great deal in as few lines as possible and draw an immediate response from the viewer.

At the same time, a good caricaturist is versatile, he says. Go to Ciale's website at http://members.rogers.com/markciale, and you'll see that he uses both finer and heavier lines to good effect. Ciale also has a vivid imagination and likes to put his subject in a scene or background.

When you choose a caricaturist, it's a good idea to pick one with sound professional training and varied practical experience.

Hough has a fine arts background. As a young child, he sat in the Royal Ontario Museum and drew dinosaurs. At 12, he began taking lessons at the Ontario College of Art (OCA), from which he later graduated with a degree in fine arts. You can see some of his artwork at www.timhough.com.

Hough has been doing caricatures for about 25 years, mainly at corporate events, but also at Ontario Place and the CNE, and at some weddings and other family affairs.

Ciale also studied fine art at OCA, and he's been doing caricatures for some 15 years at different events, especially bar and bat mitzvahs, although he works at any kind of party, from picnics to your year-end office bash.

Like most caricaturists, Ciale and Hough both work in Magic Marker. It's ideal for quick, fluid lines, but an expert hand can use it to produce a range of effects from rough and heavy to feather-light.

Each caricature takes Hough five to six minutes. He works for two to four hours at an event, doing about 10 to 12 people an hour. "At a party," he notes, "there is some pressure to perform."

Ciale does about 12 to 15 people in an hour, but he likes to schmooze a bit while he works. "And," he adds, "I can calm a bunch of rambunctious kids. They slow down to watch me, and become quieter."

Ciale also says his work can serve as an icebreaker that will put people at their ease. Strangers will cluster around the artist and find things to say to one another. This is especially important at a large affair where many of the guests don't know each other.

A caricature can be a permanent memento of an event, if treated well. "When you take it home," Hough urges, "don't fold or crease it. And get a photocopy. Then frame the original and put it under glass, both to protect it and make sure you'll treat it as something special, not just another piece of paper."

"A big caricature on illustration board," Ciale points out, "makes a fine corporate present or bar mitzvah signing board. This gives you a durable memento of the party." Keepsakes such as this, he says, give his work some permanence, and help him generate more business.

Ciale charges $75 an hour. He needs good light, a comfortable seat and water to sip. It can get hot under the bright light.

"Inquire early about a caricaturist," Ciale advises. "People book months ahead. And you'll want to allow some lead time before you book."

Other caricaturists advertising in this supplement are: Caricaturist by Greg Klein, 416-930-8347; Chris Klein, Caricaturist, 416-391-3774.

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New venue accommodates every taste and party need

The new Paramount Conference and Event Venue.

By SYLVIA BROOKE
Special to The CJN

Imagine a banquet hall combining the conveniences of modern technology with old-fashioned hospitality. Now picture a beautifully furnished venue where the décor and ambience can exceed your greatest dreams. If this sounds like a dream, it's not. You can find all this and more at the Paramount Conference and Event Venue.

The newly opened Paramount is part of the larger event planning group byPeterandPauls.com (905-326-4169), which for 22 years has created beautiful memories within the party industry with custom gift baskets, event planning, DJs and entertainment, venues, photography and catering services. Creative director Peter Eliopoulos says byPeterandPauls is like a "one-stop shop" for all party planning needs.

The venue lends itself to an array of decorating themes.

The Paramount boasts 61,000 square feet of party space with 25-foot ceilings and a lobby with a cascading staircase (great for photo-ops), built-in food stations and old-fashioned pizza ovens.

"The wood décor is elegant yet neutral," lending itself to an array of decorating themes, says Rebecca Gibbon, creative director for advertising.

A kosher kitchen is on the premises, with the talents of Zuchter Berk Creative Caterers available. Anything from traditional to international kosher cuisine can be ordered. To date, reports indicate that bar and bat mitzvahs and weddings that have taken place there have left guests – and their appetites – fully satisfied.

The versatility of the Paramount is in its ability to adapt to any given group, large or small. Anywhere from an intimate gathering of 15 to a large event for 1,650 guests can be arranged and there are five function rooms. Each function room has a separate entrance and private foyer for maximum privacy. There is also an underground service tunnel, so that wait staff can cross the length of the ballroom without intruding on guests. For relaxing in style there is a comfortable cigar lounge.

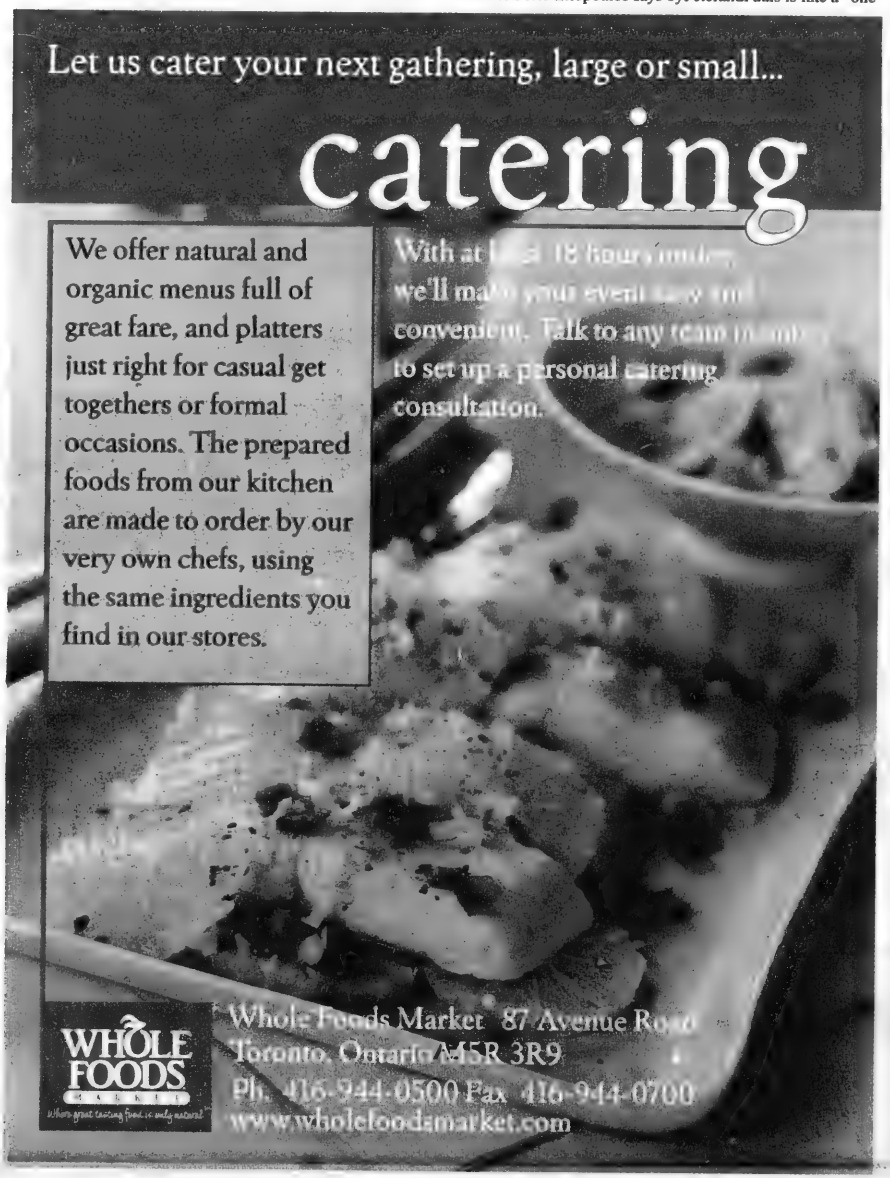
Flexible lighting possibilities can add drama and produce special effects. For instance, a guest's first impression when entering a hall may be enhanced by having lights beaming directly down on each centrepiece.

The Paramount also has a multi-level performance stage and a champagne fountain available. When the grand opening was celebrated in June, there was a ribbon cutting ceremony, and in keeping with all the extraordinary things about the Paramount, even this was something different. Cirque du Soleil performers descended from the ceiling suspended by red ribbons!

Large electronic screens can appear from the ceiling, while the professional on-site technicians support your presentation with flawless execution and built-in sound. VIP suites, valet parking and more than 600 complimentary ground level spots are available. Ideally located in Vaughan, it's only 15 minutes from Pearson International Airport.

All services offered are customized, and on-site event consultants are available to help co-ordinate the various pieces coming together to create the best event possible. The professional and creative management team handles event details with grace, class and efficiency.

With all that it has to offer, making the right choice and picking the Paramount for your next simchah is, well, paramount!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Deblins Linens 'will help make your house a home'

By SYLVIA BROOKE
Special to The CJN

Deblins Linens is a store with more. More for your bed, bath and table – much more for your selection, time and money.

"Our selection, our service, our pricing, our quality are excellent," Deblins president Ellis Chitiz says. "Everybody says that, but it can't be true for everybody. We literally source household linens from all over the world to bring value and creativity to your home."

This approach to business has worked for them since 1977, earning Deblins Linens the Consumers' Choice Award for Business Excellence this year.

Chitiz knows linens. Growing up in South Africa, he would mind his parents' linen store when they were away. Deb's Linens, named for his mother, was a family-run business for 40 years, and a predecessor to Deblins Linens.

"If you cut my veins, linen flax will flow," Chitiz says kiddingly.

But jokes aside, the linen business really is in his blood, and he has brought Deblins Linens to the forefront in middle to high-end bath and bedroom accessories.

With no expensive overhead, no stores in malls, it is, notes Chitiz, "boutique quality at warehouse prices. All of our product is off-price. Nothing in our store is ever regular price, I work on a smaller margin."

Other stores' designer discounts are still higher than Deblins' regular prices, he says.

High thread-count sheets are brought in from Israel – for example, some of the Revelle linen line – as well as from Italy, the United States, Germany, India and China. Israel and Italy use top materials and finer cotton. Their finishing process often provides a sateen finish that's softer, shinier and smoother to the touch.

The Charlemagne line of linen is Deblins' own brand of manufactured or imported linens, made to their specifications and not available anywhere else. Deblins boasts 118 bedding designs, "more than anybody probably in Canada. We have an enormous selection. If you can't find bedding or linen in this store, you can't find it," Chitiz says.

Their duvets and pillows have high thread-count cotton ticking, preventing the down from escaping. They offer 16 different kinds of pillows and Canadian white goose down duvets, the best in the world. The natural insulation keeps warm air in and moisture out.

If customers can't find the tablecloth they want from its vast selection, Deblins can also custom order a specific size. This feature comes in handy, especially at seder time. Matching napkins, napkin rings and chair covers also help in setting a beautiful table.

Deblins computerized bridal registry is perfect for any new couple setting up a home. It's the perfect gift.

Deblins computerized bridal registry is perfect for any new couple setting up a home. Customers can go to any of Deblins three stores to make a selection. It's a perfect way to pick something both the bride and groom like, and even includes a free gift. It's also a great place to pick up the little extras one might give at a bridal shower – oven mitts, potholders, dishtowels.

"I'm very big on service. We have very good staff. They've been with us a long time," Chitiz says. His staff is knowledgeable and helpful in guiding customers, especially those new to home furnishings.

One room not to be overlooked is the bathroom. You can furnish a bathroom top to bottom, choosing from more than 200 shower curtains, hooks and liners. Rugs and high-end, beautiful bathroom scales and mirrors in wood or resin have your floors and walls covered. Some delicate touches are decorative perfume vials in clear, pink or gold and embossed towels for the powder room.

In a stroll around Deblins, you see splashes of tartan prints, vibrant solids, and bold, fresh, floral designs in vivid colours to brighten up the dark days of winter. Faux fur cozy throws that come in a variety of colours with matching cushions can ensure toasty, comfortable nights. Signs with the manufacturer's national flag are propped on display beds. Many of them bear the Israeli flag.

A trip to Deblins Linens is a step in the right direction to furnishing your home to suit your style and budget. As Chitiz says, "We will help make your house a home."

PARTY PLANNER

You'll have those moments to remember

By ADAM SEGAL
Special to The CJN

Every affair has precious memories that party hosts and their guests would like to keep forever.

That's why it's important to have a videographer to film and edit those moments, keeping the mood and authenticity intact, says Darren Sager of DMS Video Productions.

"It's a matter of capturing the right moments and highlighting those in the editing," says Sager.

Sager also emphasizes the need to hire videographers who put customer service first.

"I stress people above everything," he says. "It's all about the relationships you build."

Sager and fellow videographer Mark Beitel of Northern Memory Productions both believe the videography business is in the midst of a technological transition, as widescreen televisions and high definition DVDs make their respective marks.

"Right now, there are DVDs being released by Sony that are high definition… and that's the new wave of technology," says Beitel. "That's the highest quality you can get on DVD."

Widescreen televisions are also helping to elevate the quality of video productions.

"We've decided to be first to offer [DVDs] for widescreen televisions and so far, the feedback has been great,"says Sager.

"Customers are looking to keep their DVDs for years, and soon, every TV on the market will be a wide screen."

While the technology keeps becoming more involved, the trend in terms of style is to keep things fairly natural.

"My approach is straightforward," says Beitel. "I keep things natural."

For example, the horah and speeches will be shown in their entirety for the final package.

"I'll use the whole horah so it doesn't lose its appeal… but for regular dancing, I'll use clips and then fade into the next dance or sequence." he says.

"A lot of clients like that because I'm using the footage in the right way."

Sager employs a similar approach.

"We take a newscast approach… because we want the video to be timeless," Sager says. "It's about knowing and understanding the context."

Beitel and Sager agree that "recaps" – the blending of a series of special scenes into one fluid segment – have become a popular stylistic trend in videos.

"In a five-minute span, the recap can [capture] the whole evening," says Beitel. "I'll put some background music to it and sometimes add in black or white footage and it will fade away as [the couple] walks away, holding hands."

Sager says another hot trend is producing a video of the couple or bar or bat mitzvah prior to the event and then showing this "tribute video" to guests during the affair.

"For example, it could be footage that showcases the talent of the bar mitzvah or bat mitzvah girl," says Sager.

In business for 18 years, DMS has evolved into a full-scale team, with six full-time staff members and 12 part-time production assistants.

"We have a creative team mentality," he says. "We have many individuals who contribute to shooting and editing."

While having a team approach has worked well for DMS, Beitel has enjoyed success on a solo basis.

"I'm a one-man show… and I'm quite creative at putting the whole thing together," he says.

The "whole thing" Beitel is talking about is the editing of four to five hours of footage into a polished two-hour film.

Videographer Mark Beitel

Basic packages offered by videographer are usually the DVD and the video. But Beitel says more premium packages will offer clients the chance to keep raw, unedited footage.

Although weddings and bar or bat mitzvahs are their "bread and butter," Beitel and Sager both offer services for corporate affairs and other types of special events.

To reach Darren Sager, phone 905-470-4040 or visit DMS Video Productions online at www.dmsvideo.com.

Mark Beitel can be contacted at 905-881-0608 or 905 881 3734.

Other videographers advertising in this supplement are: Lisa Productions, 905-764-1033; Redstone Pictures, 416-256-4666; Twins Photo & Video, 905-707-2385; Vivid Videos, 905-889-0909; Video Excellence, 905-731-4355; Video Productions by Josh, 905-709-9277.

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PARTY PLANNER

Security firm keeps your simchah safe

By ADAM SEGAL
Special to The CJN

With hundreds of people at your party, you want the comfort of knowing that guests are safe and secure, says Ben Tabesh, an account executive with Condor Security.

"Parents can have their party with the peace of mind of knowing that we are there," says Tabesh.

"We are at synagogues around the city and we are the main company that the Jewish community looks for."

Tabesh says the demand for security services stems primarily from concerns about liability.

"If someone leaves [a party], who is responsible? That is a big liability and every parent is worried about it," Tabesh says."We take that liability off their minds."

Condor Security makes your guests feel secure at your party.

Condor Security provides specialized services, including everything from on-site security officers to access control systems, parking management and 24/7 emergency dispatch services.

"It's the integration of security services," says Tabesh.

Along with security for parties and special events, Condor caters to commercial, residential, industrial, corporate and institutional clients.

Tabesh says the company has also provided bodyguard services to Israeli politicians and performs jobs outside Canada in place such as South America.

Staffed with personnel who generally have military training, police training or both, Condor makes sure its employees are professionals who follow a strict code of conduct, Tabesh says.

"We're very particular in the people we hire," says Tabesh, noting that many staff members were trained in the Israeli or Russian armies.

"We look for clean-cut individuals who are career oriented."

While on-site officers perform various duties, most of their work at a bar mitzvah, for example, entails making sure that guests are orderly and remain on the premises and that there is no damage to property. They also monitor the site for suspicious people or objects.

"Our staff know how to deal with youth," Tabesh says.

"If there is an emergency, they know exactly how to protect kids."

Condor staff must participate in two weeks of field training before they start.

"This includes [training in] law, conduct, self defence/offence tactics, … such as different ways to hold a person down or how to put on handcuffs," Tabesh says, adding that employees also take a psychology test to learn to read body language.

In selecting a security provider, Tabesh encourages party hosts to do reference checks to ensure the security provider is experienced, as well as licensed, bonded and insured.

"This business is very specialized. If a company has a bad record, it spreads like wildfire," he says.

"We tell our clients that we want them to do research on us."

Condor has a reputation for its strictness, which Tabesh says is a good thing to look for in a security provider.

"You might have to wait longer to get into the synagogue, and [even if that] is an inconvenience, security is more important," he says.

Tabesh notes it is also important for security companies to have proactive staff who deal with security issues before they develop into problems.

"Vigilance is the key to security," he says.

"If there is a suspicious car, for example, we train our guys not to wait for the car to do something, but to approach it."

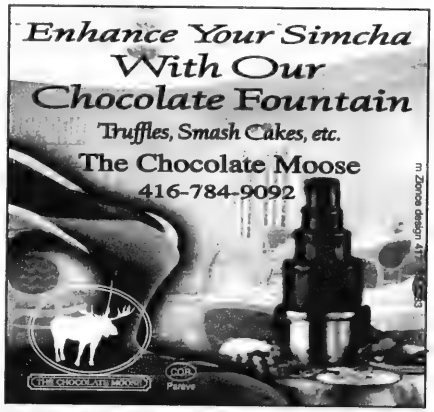
Tabesh says party hosts can either hire Condor directly, or in some cases, Condor has agreements whereby "the synagogue charges the client and we charge the synagogue."

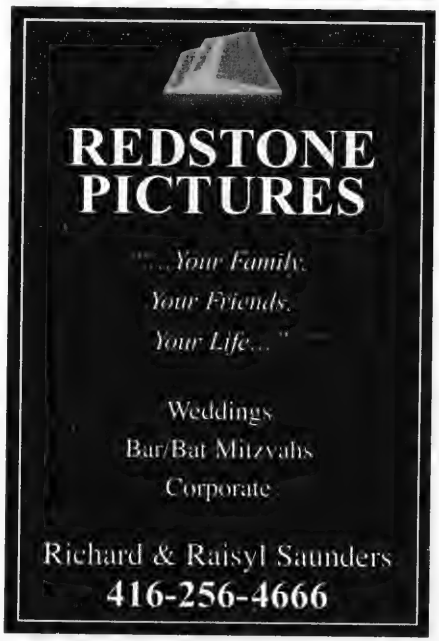
The company is also affiliated with a number of party planners in Toronto.

While price is always a concern, Tabesh says safety should be paramount.

"Clients should realize that you get what you pay for," he says.

Condor Security can be reached at 416-410-4035 or toll free at 1-888-744-8738. You can also visit the company on the Web at www.condorsecurity.ca.





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Hear a band play before you choose, bandleaders advise

By ERIC LAYMAN
Special to The CJN

How do you choose the band for your special event?

"Check out their website, but above all, hear them live," urges George St. Kitts, leader of the George St. Kitts Band (905-841-6489; www.georgestkitts.com). "Anyone can sound good on a two-minute demo."

Phil Gray of To The Moon Band (416-255-5730), concurs. "A club is a good venue to hear a band live," he says. "Get references too, but follow up on them."

Arrange for a showcase, hear their lead vocals and see if you develop rapport with the bandleader.

As St. Kitts points out, the main difference between a club and a wedding is atmosphere. The ultimate goal is the same: a good time. A wedding is more controlled and classy, a tuxedo event for all ages, not just the younger set. In other ways, a wedding is more laid back, mixing high-energy dance music with slower numbers, and using a playlist with wider range.

Gray and St. Kitts agree you should choose an experienced bandleader, and both place a high value on versatility. "The best wedding band," Gray says, "is one that plays gigs other than weddings."

Gray's formal studies have included music at Humber College in Toronto, and at the University of Miami. He plays piano, trombone and synthesizer, and has freelanced as a musician since 1975, teaching, arranging, working in film, playing in bands and touring Canada and the United States.

Gray has had his own band, To The Moon, since 1995. Clients range from Proctor & Gamble to the Canadian National Auto Show, from an Estonian wedding at Lake Placid, N.Y., to a Paul Martin fundraiser. Venues he has performed in have included synagogues and clubs.

St. Kitts is an established professional who has been written up in *Billboard*, with three CDs to his credit and his own record company, as well as club, casino, theatre and private party experience in Canada and the United States.

Valuable as experience is, St. Kitts loves to give up-and-coming musicians a chance: they give a gig their best effort because they want to succeed, he says.

Gray too thinks it important to hire fresh talent. Strong performers and good soloists, he believes, give a band much of its special flavour.

Both men advise choosing a band with high professional standards, musically and in working with other professionals. As an example, Gray cites bandleaders consulting with DJs to make sure they're covering different songs. "The client should supervise this directly," he says.

Continued on page B27

Let La Primavera's creative team transform your wedding into an unforgettable experience! Overlooking Rainbow Creek, La Primavera is a sophisticated venue surrounded by lush gardens, terraces, gazebos and fountains that provide dazzling photographic backdrops.

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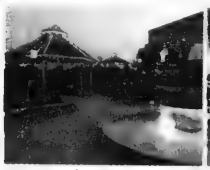
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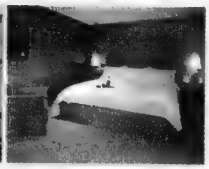
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Choose a band with high standards, experts say

Continued from page B26

"Besides empathizing with the audience," says Gray, "you have to resonate with the music you're interpreting. We'll do things like playing computerized tracks while performing techno songs, to make a more authentic sound. We're not there to be original."

"The band has to be a star," says St. Kitts, whose views on this point differ from Gray's. His playlist may include some of his own energetic, upbeat, dance-able songs. "For much of the evening, the band is the centre of attention. If the guests cheer us, we know we're doing it right."

"Want to hear a piece?" St. Kitts asks. "I'll learn it for you." He loves to get people up dancing. He likes to interact with people, and not just on stage – he'd love to come over to your table and sing a song for you.

Both Gray and St. Kitts advise choosing a band with a wide repertory. Both are happy to do special requests, both find that learning new songs contributes to their growth as musicians and both bring a different playlist to each event. Both have Jewish music in their repertory too, and enjoy playing it.

"All good bands," Gray states, "should offer DJ service for breaks, if the client wants it." To The Moon Band also provides its own stage lighting.

St. Kitts and Gray also agree on the need to keep the energy level up at a party.

"The bandleader should feel out the crowd," says Gray; "he should play requests, and see what works."

As the energy level varies over the evening, St. Kitts observes, a good wedding bandleader makes the variations suit different phases (dinner, dancing, etc.). "Too much slow music makes people sleepy," he explains. "Too much fast music, and they get a bit frenzied."

Asked how he sustains his own energy during an evening, St. Kitts replies: "It's the music itself. I vary the tempo from fast to slow and back, have singers trade songs, or alternate male and female voices. There are lots of things I can do, and the guests like them."

Book as far ahead as you can, though. A good band is in high demand. St. Kitts already has some dates in 2006.

Other bands advertising in this supplement are: The 42nd Street Band, 416-441-1555; Ambiance Flute & Guitar Duo, 416-693-8778; Beyond The Pale, 416-482-2699; Good Vibrations Band, 905-881-6400; Fern Lindzon Musical Entertainment, 416-225-6977; Hu-Tsa-Tsa, 416-651-7521; Joe Star Band, 905-881-1378; Klapman's Klezmer Band, 416-588-0854; Lorraine Ingle, Pianist, 416-698-6824; Nu-Rhythm Band, 905-882-5252; Paul Zurin Band, 905-770-3084; Rio Entertainment Ltd., 905-882-5252; Mark Selby, 416-351-1381; The Sky's Band, 905-731-0881; Rhythm Kings, 905-882-5252; Roy Meleca Entertain./Starz The Band, 1-800-498-8444; Tyme Step Promotions Ltd., 416-650-5858.

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PARTY PLANNER

Ideas that make your party more fun for guests of all ages

By ERIC LAYMAN
Special to The CJN

Long before the word "interactive" was invented, kids have known that doing is usually more fun than watching. And in every adult, no matter how sedate, there's a kid waiting for an excuse to party.

Hart Entertainment (416-762-2200; www.hartentertainment.com) puts the emphasis on interactive entertainment. Co-owner Philip Hart calls his company "Ontario's smartest party and event rental company."

Philip's brother David, then aged nine, read a book on magic and started performing for friends and relatives. Word spread. As he sharpened his skills, demand for his performances continued through his time at York University.

Later, when planning parties, organizers sought David's suggestions for a host of other fun ideas. Out of this beginning, co-owners Philip and David developed Hart Entertainment, which now, entering its third decade of business, does 1,200 events a year.

The events, for people of all ages, include family celebrations, holiday parties, school fun days, United Way fundraisers, sports promotions and media productions, as well as the gamut of corporate events, from year-end or holiday parties and picnics to seminars, team-building gatherings and trade shows.

Philip Hart offers some ideas about how to make your party more fun.

"Little things," he points out, "can make or break an event." So when you organize, pay close attention to details. Know your guests and what will turn them on.

"And get quality equipment," he adds. "It counts for a lot."

"Entertainers," Hart says, "set the tempo for the entire evening. A bar or bat mitzvah starts in the foyer, for example, so that's where the entertainment has to start."

A black jack table set up by Hart Entertainment.

And kids aren't into the drinks and hors d'oeuvres there – that's for adults. What the kids want is fun and games.

Hart sees kids going for some old-fashioned fun ideas like photo booths: you step inside and get four pictures taken. But adults, he says, love these pictures as much as the kids do.

Another thing kids can do, is create their own funny ID cards.

Other winners, in Hart's experience, are walkabout magicians. Everybody loves magic, but magicians mingling with a crowd infuse more energy into a party than if they're at a distance, high up on stage.

Games, Hart says, are always popular – basketball, air hockey and slot cars, to name a few – and Game Show Mania, which is something like Jeopardy. Games range from inflatables to arcade simulators. They also include casino games: roulette, blackjack, craps, crown and anchor, slot machines, even old-fashioned pinball machines.

Then there are sports. Hart Entertainment's repertory includes rock walls, miniature golf, obstacle courses, pitching cages and other games for the physically active.

Purim is another great time for a party, "a natural," as Hart calls it. Everyone likes to dress up in costume, everyone, child or adult, loves a carnival, and Hart Entertainment will organize a carnival for you.

A different fun idea you can try is the Money Machine. And no, it's not an ATM. You step into a see-through booth with a fan inside blowing money around. What you catch hold of and put in a box within 15 seconds, you keep.

Theme parties are another possibility. A Western theme, for example, might include a shooting gallery, a rodeo roper and a cow-milking contest.

Hart Entertainment also offers live entertainers. For example, you could feature a Marilyn Monroe look-alike singing Hebrew songs. They can also provide DJs, masters of ceremony, comedians and hypnotists.

Hart Entertainment can arrange anything from a single item to a whole party. They will also manage the logistics, whether you host your party at home or in a hall. They own and operate their equipment, which can be adapted to almost any location, and includes food carts.

The company will deliver equipment, set it up and operate many of the items, or come back to take it down at the end of your event. If you only require a drop-off, the staff covers equipment rules with you and makes sure everything is in order before your event starts.

Hart can provide a total turnkey set-up and supervision service to deliver, set up and stay at your event. Ensuring that your guests have a safe and wonderful time, this allows you to relax and enjoy the party.

"We're constantly on the search for new ideas and concepts," says Hart. "If you want something, please call us: we might just have it."

Other DJs advertising in this supplement are: Beyond the Beat Entertainment, 416-398-9180; Freedom of Sound, 905-760-0040; Magen Boys Entertainment Ltd., 905-513-6464; Mandell Entertainment Group, 416-923-7200; Mister Disc Jockey, 1-877-473-3800; Starr Productions, 905-707-8211; Superfly Entertainment, 416-652-2232; Superior Sound, 416-745-0808.

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Mister Disc Jockey specializes in seamless entertainment

By SIDURA LUDWIG
Special to the CJN

A good party, like a good movie, has to have a strong beginning, middle and end.

That belief is what drives Mister Disc Jockey (1-877-473-3800), a company that has been providing interactive entertainment for bar and bat mitzvahs, weddings and corporate events for almost 20 years.

"We believe in seamless entertainment," says Ed McMurtry, creative director. "We understand that what happens in the beginning, impacts on the middle, which impacts on the end... Our job is to make sure that everything flows like a seamless thread throughout the evening."

Making that seamless thread happen means being creative, flexible and a good problem solver – all characteristics McMurtry says his company has become famous for.

"We have really been noted for taking the lead and co-ordinating. We're able to come up with creative designs," he says. "The key is listening to the client and getting them to describe the event in their own words."

McMurtry says he also believes in working with his surroundings. Recently, he did a bat mitzvah party at a converted downtown theatre. The design and architecture of the theatre is 1920s and '30s art deco. He wanted to come up with a theme for the party that would incorporate the feel of the location.

"But how do you take today's 13-year-old and tell her you're going to take her back to the 20s and 30s? Then I came up with the theme of her own dance club," he says.

The theatre was transformed into Ashley's Cotton Club for the event. Entertainment with Mister Disc Jockey is not limited to the dance floor. In this case, interactive entertaining meant that as soon as guests walked out of the elevator, they were greeted by "gangsters" playing cards and a "beat cop" trying to keep them under control. "Cigar and cigarette girls" distributed giveaways such as lip gloss, nail polish and chocolate cigars, and a "bellhop" handed out the tickets the guests needed to get to their tables.

"Already we're providing entertainment during the cocktail period while people are just trying to get to their seats," McMurtry says.

Once in the ballroom, guests followed a roped walkway that led them to the dance floor. There, six dancers performed an act from the hit movie *Chicago*, and handed out fedoras to the men and feather boas to the women.

"Now [the guests] are either participating or wondering what they should be doing," McMurtrysays.

Then, while being entertained by a singer who sings the song *Roxie* from the *Chicago* – only she uses the bat mitzvah girl's name instead – the dancers head to the stage where they perform a feather-fan dance. At the end of the dance, the fans are pulled back, and the bat mitzvah girl is revealed.

Continued on page B30

Guests enjoy themselves at a party orchestrated by Mister Disc Jockey.

A great party from start to finish

Continued from page B29

"I like to call it shock entertainment. It's fun. We'll surprise the audience. I have a lot of families that will commission me to do innovative numbers they can't get anywhere else," McMurtry says.

Whereas bar and bat mitzvah parties are all about "high energy, high energy, high energy," Mister Disc Jockey is just as comfortable providing elegant entertainment in a fun and memorable way for weddings. And that is most evident in the details.

At a recent wedding, where the groom's family was from England, McMurtry made sure to use famous British songs, such as *Rule Britannia*, to introduce the speakers, including the groom.

"It wasn't about me coming up with a really cool track. The audience is now applauding and cheering," McMurtry says. "And when I kill the sound track, he has their undivided attention."

McMurtry has phone messages from thrilled clients who have called him from their honeymoons. His company has been called out to do events in Montreal, New York, Calgary, Vancouver and even Hawaii.

"There is a reason why people will fly us to Hawaii," McMurtry says. "There is a comfort level that they know their event is going to be outstanding because [we're] going to be there."

At the same time, McMurtry stresses that families do not have to spend large amounts of money on their entertainment for their events to be a success.

The Blues Brothers never looked so good.

"I think a lot of our clients are surprised at the quality of presentation they get from us for a moderate budget… I don't name-drop, or 'event-drop' to impress you. I talk about them to impress upon you our versatility. You don't have to be rich and famous to book us."

McMurtry's reputation has been recognized through awards and public speaking engagements. He often lectures at conferences on production and the art of seamless entertainment.

"I go to a convention and I can't walk across the floor without being stopped. You sort of pass [your knowledge] on to help the industry," he says.

His company, which also goes by the name Edwin Allen Productions, has won national awards through the International Special Events Society. But McMurtry says he's not out there to be 100 per cent better than the rest.

"I just try to be one per cent better. If you look at the two-per-cent solution in difference – Tiger Woods beats Mike Weir in two strokes. Tiger Woods gets $2 million. Weir gets $200,000… It's just that little nuance."

For more information about Mister Disc Jockey, visit www.mrdj.com.

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Mouth-watering desserts complete the special meal

By ELYSSE ZAREK
Special to The CJN

Few things are more memorable at a simchah than a sumptuous, mouth-watering meal. How about Mediterranean chicken with portobello and shitake mushrooms in a red wine and brandy sauce, served with a side of vegetables?

Beverly Hills Caterers, the exclusive caterer to Le Parc and Petah Tikvah Synagogue, specializes in preparing delicious feasts for bar mitzvahs and weddings that can be served in any COR-approved location. The meal options are varied, says owner Raphy Amar, and for introducing all-inclusive packages in banquet facilities, with Le Parc leading the way.

Customers should keep in mind a number of things when they consider catering an event, says Amar. The date, type of event, number of people and budget are four essential ingredients. Customers should also know whether they want a sit-down affair or a buffet-style meal. He recommends booking early, as some dates are reserved as much as three years in advance.

Amar's most recent project is a Glatt kosher steakhouse, called Gladstone's Bar and Grill, at Avenue Road and Eglinton Avenue.

Meanwhile, when it comes to dessert, how about a caramel brownie cheesecake, "topped with chunks of homemade chocolate brownie, smothered with buttery caramel," with melted Belgian chocolate and whipped cream on top? Or if you prefer, a chocolate lover's dream: a dessert with a chocolate cookie bottom, chocolate cheesecake middle, with dark chocolate mousse, chocolate ganache and chocolate mousse rosettes, decorated with chocolate curls?

Desserts from Beverly Hills Caterers.

Beverly Hills Caterers can whip up a multitude of cuisines, including continental, Chinese and Mediterranean.

"We can also do vegetarian dishes with any type of fish," says Amar.

As for dessert – the best part of the meal – Beverly Hills Catering (416-822-7056) has its own pastry chef who specializes in fancy French pastries, cookies and biscotti, says Amar, whose catering company takes credit

In the 1970s, Carole Ogus baked for family and friends, but she and her husband Michael soon turned her baking hobby into a booming business. It now exports Carole's cheesecakes around the world, to locations including Australia, Singapore, Hong Kong and the Caribbean. Starbucks coffee shops throughout eastern Canada and New England also stock Carole's cakes.

Carole's cheesecake fame extends as far south and west as Hollywood. Limousines have been known to stop by the west-end factory to pick up cakes on the run, and Liza Minelli and Celine Dion's managers have both bought cakes.

Carole's Cheesecake Company (416-256-0000) boasts more than 100 types of cheesecakes, plus other products such as cakes, tortes and pies, all handmade by an army of 30 people in a Toronto factory.

"We make hundreds and hundreds every day," says Carole.

"Hundreds and hundreds," chimes Michael.

One of Carole's favourite creations is her carrot cake.

"I brought carrot cake to the city of Toronto in the 1980s, when health food stores first opened – carrot cake with cream cheese icing and pecans, because they're sweeter than walnuts. People thought it was health food, but of course it wasn't," she says.

The company recently introduced a new line of cheesecakes. Advertised as guilt-free, the low-carb, gluten-free and sugar-free cakes will be available at Sobey's in the frozen foods section. Loblaw's also carries 25 Carole's Cheesecake products.

"I'm very serious about the quality of the product," says Carole.

Carole's Cheesecake Company will bake cakes for weddings and bar mitzvahs. Although it doesn't have a traditional layered wedding cake, cakes can be decorated with a bridal theme, says Carole. Carrot cakes and cakes of the chocolate variety are the most common for simchahs, she says.

Other specialty food places advertising in this supplement are: Chocolate Charm, 416-787-4256; The Chocolate Moose, 416-784-9092; Clover Leaf Seafoods Inc., 1-866-893-9889.

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Relax while the consultant looks after the details

By SYLVIA BROOKE
Special to The CJN

We all want to enjoy our own party, and an experienced party planner can ensure that the hosts of a simchah will do just that, with minimal worry and reduced stress.

Toronto co-ordinator Carlie Wiener (647-296-0491) has helped many satisfied customers run a smooth, glitch-free party. Customers bubble with satisfaction when they speak of Wiener's commitment to excellence and attention to detail. There is also a consensus that she very personably works as though the event were her own, looking after things in a quiet, yet professional manner.

Wiener has been working as a part-time co-ordinator for about two years and is now starting to work at it full time. In a short time, she has managed to impress a lot of people, she says. "Because I'm young, I have a lot of fresh ideas that I can bring to the table. I really enjoy what I do."

She has worked on bar and bat mitzvahs, weddings, fashion shows at Beit Rayim Synagogue and fundraisers. "I like to work at fundraising in my free time," she says.

Wiener has taken the time to get to know others working in party circles. "The people in the industry are really accepting. There's enough business for everyone," she observes.

She helps party-givers with the finer details that are often overlooked. For example, you may forget a photo or a pen for the signing board, and she can pick one up at the last minute.

In addition to helping with the long-term planning, Wiener's services are available for the night of the function. This is a more economical alternative for those who can't afford a full-scale co-ordinator but want to relax the night of the party.

With input from the clients, Wiener prepares a schedule for the night of the party. Four to five hours before the event, she makes sure the set-up is right and table numbers are correct. She later ensures that speeches are on time and everything runs smoothly.

Carlie Wiener

When there's a budget, she uses her creativity and expertise to help clients do things themselves.

Another star party planner is Tamara Temes (905-770-7977; www.tamaratemes.com). Temes began doing this work after her own wedding, when she realized there was a great deal of room for improved service in this area.

"I've been doing bridal consulting for almost 10 years now," she says. "My whole premise for starting the business is I can identify with some of these people getting married because I'm not so far off from them."

With a background in public relations, which requires a lot of event planning, Temes has developed a unique way of approaching clients.

"I'm not a tyrant or a drill sergeant. I have a pleasant way of dealing with people and the job can still get done."

And the job gets done well, as evidenced by the many thanks and notes of gratitude she has received from clients.

Temes draws up a wedding itinerary after consultation with the clients. She sends this out to all vendors involved 10 days before the function. This helps to ensure fewer surprises.

When the unexpected does occur, she is always prepared. For instance, one time a bridesmaid ripped her dress just before the ceremony. Temes pinned the dress and tied the wrap over it so that the outfit was fine for the rest of the evening.

For a bar mitzvah boy or bat mitzvah girl, she can help develop their party themes based on their interests, hobbies and aspirations.

Like the diamond ring that symbolizes an engagement, Temes' work can be represented by 4 Cs. She is caring, compatible, committed and capable. She's also a good listener and very diplomatic. She once offered her own home as a location for a pre-wedding meeting because it was neutral ground in the face of quarrelling, divorced parties.

"Event planning is my passion. I'm fortunate to do something that I love," Temes enthuses. She's even been thanked in people's wedding speeches.

Tamara Temes

Other consultants advertising in this supplement are: Lynn Cohen, 905-889-1007; Heidi Gruenspan, 905-738-5030; Judy Stein Consulting & Associates, 905-764-2728; Marla Kay, 905-882-2042; Risa Gold, 905-882-4343; Mellissa Samborski, 416-522-0503; Cherry & Baker & Associates, 905-771-1121; Andrea Sarkozi, 416-219-7814.

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PARTY PLANNER

Creative themes add pizzazz to kids' birthday parties

By ELAINE COHEN
Business and Supplements Co-ordinator

Once upon a time, the only food and props you needed to have a successful children's birthday bash were party sandwiches, birthday cake, ice cream, a jar filled with buttons or beans, chairs, records and the game "Pin the Tail on the Donkey."

The host would fill a jar with buttons, beans or whatever, and the child who guessed the total would win a prize.

And when it came time to play Pin the Tail on the Donkey, each child would take a turn being blindfolded and trying to pin the tail on a mule taped to a wall. Inevitably, the tail would land on another part of the animal's anatomy and draw giggles.

Then, chairs would be lined up and somebody would play piano or spin a record. As soon as the music stopped, the children would scramble for a seat, and anyone left standing would be out of the game. Ultimately, as seats are removed one at a time, one child would be left sitting and win a prize.

These simple home parties disappeared with typewriters.

Thanks to enlightening preschool programs and educational electronic games, today's children are more sophisticated, and they're hungry for new and exciting party ideas.

Below are some creative themes that parents have conjured up for the 21st century.

Fine arts and crafts: Regardless of age, children are mesmerized by working with clay, paints, fabric and other media. It also gives them something to show for their efforts and lets them share their accomplishments with party peers. Pottery boutiques, art studios and community centres that offer arts and craft activities have become popular party venues.

Baking: Shaping and cutting cookies, rolling dough, frosting and decorating cupcakes are lots of fun for the under-10 crowd. Some words of caution, though: make sure an adult supervises the use of the oven, and remember to keep the kitchen peanut-free to prevent nasty allergic reactions.

Magicians always have new tricks up their sleeves, and their sleight of hand never fails to amuse the young and young at heart. Jugglers and ventriloquists with trendy puppets are other talented individuals available for birthday parties.

Sports provide plenty of opportunity for children to have fun and burn off energy. Whether it's swimming, skating, bowling or just rollicking in a gym, local community centres, arenas and bowling alleys have experienced personnel and facilities to handle the job.

Dance parties – be they hip hop, rock or country – are a big draw with elementary school girls. And **musical parties**, where everyone gets a chance to perform, are growing in popularity with the success of *American* and *Canadian Idol*.

Videos and electronic games are other choices that never fail to amuse kids, though mom and dad should screen the films and examine the games ahead of time to make sure they are appropriate and in good taste.

Of course, if you're strapped for cash or short of ideas, you can always fill a jar with buttons or beans and invest in party sandwiches, cake and ice cream. The kids may find it refreshing, and your "retro" theme may prove the most creative of all.

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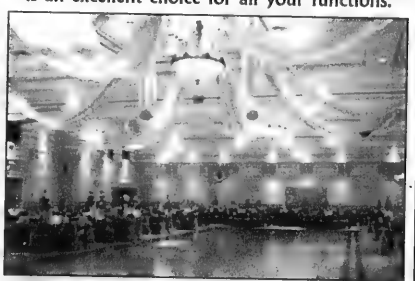
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Get more than you expect at the Four Seasons

By CAROLYN BLACKMAN
Staff Reporter

A party at Four Seasons Hotel Toronto (416-928-7302) is nothing less than over the top, says catering director Marc Dorfman.

"Everything we do for our guests exceeds what they expected. The quality of our food and our customer service is superior," he says.

Kosher functions are typically held in the hotel's Regency Ballroom – it accommodates more than 250 people – because it's adjacent to the kosher kitchen, says Dorfman.

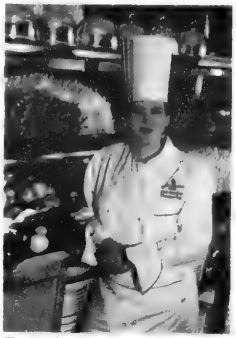
The ballroom, located on the second floor, covers 7,168 square feet and features 16-foot ceilings. Majestic chandeliers and wood panelling, both more than 100 years old, were installed as part of renovations in 1988. Special features include advanced sound and projection systems and remote control lighting.

"I have seen the room transformed after it was draped in organza. It's a big room, but it has an intimate yet rich feel," he says.

Functions are overseen by executive chef Lynn Crawford, says Dorfman, who will work with one of the four catering managers to customize menus to suit guests' needs.

The kosher kitchen, which has been in operation since 2000, can cater to groups from 250 to 500.

As demand increases for kosher events, says Dorfman, "Chef Crawford sources more and more international products. For an event last year she flew in kosher wasabi and pickled ginger from a supplier in New York.



Executive chef Lynn Crawford

"As we continuously source new suppliers to improve, upgrade and broaden our kosher menus, the response from guests is fantastic," he says.

Kosher hors d'oeuvres from the kitchen include Peking duck and lettuce wraps; the hotel's own house smoked salmon on rye toast; Arctic char on a celeriac and horseradish blini; and Asian vegetable dumplings.

Kosher dinners may include such items as five onion soup with chicken liver croutons; bundle of seasonal greens with marinated vine-ripened tomatoes and aged balsamic vinaigrette; pan-roasted Atlantic salmon fillet with fennel, artichoke and citrus emulsion; and roasted prime rib of veal with black mission fig and red wine sauce; and pommes dauphines.

Among the kosher desserts are roasted apple galette with almond paste and cinnamon sauce; dark chocolate mousse in phyllo nest; strawberry coulis; crème caramel with ginger marinated mango, papaya and banana; and frozen terrine of three sorbets: blood orange, mango and banana, and almond tuile.

A recent trend is toward comfort food, says Dorfman, and the hotel has had great success with its smashed potato bar, which includes mashed potatoes in martini glasses topped with a variety of condiments including herbs, basil oil, and deep fried onion crisps. Also popular are sweet potato fries in cones.

"Kids feel included with their own bar that offers blended drinks and themed cocktails," he says.

"Chef Crawford believes that attention to detail [should be] unparalleled when it comes to kosher cuisine. Innovation, creativity and an obsession with perfection are the key ingredients to sublime kosher food."

The set menu can be used a guideline, says Dorfman, "but the chef always thinks outside the box."

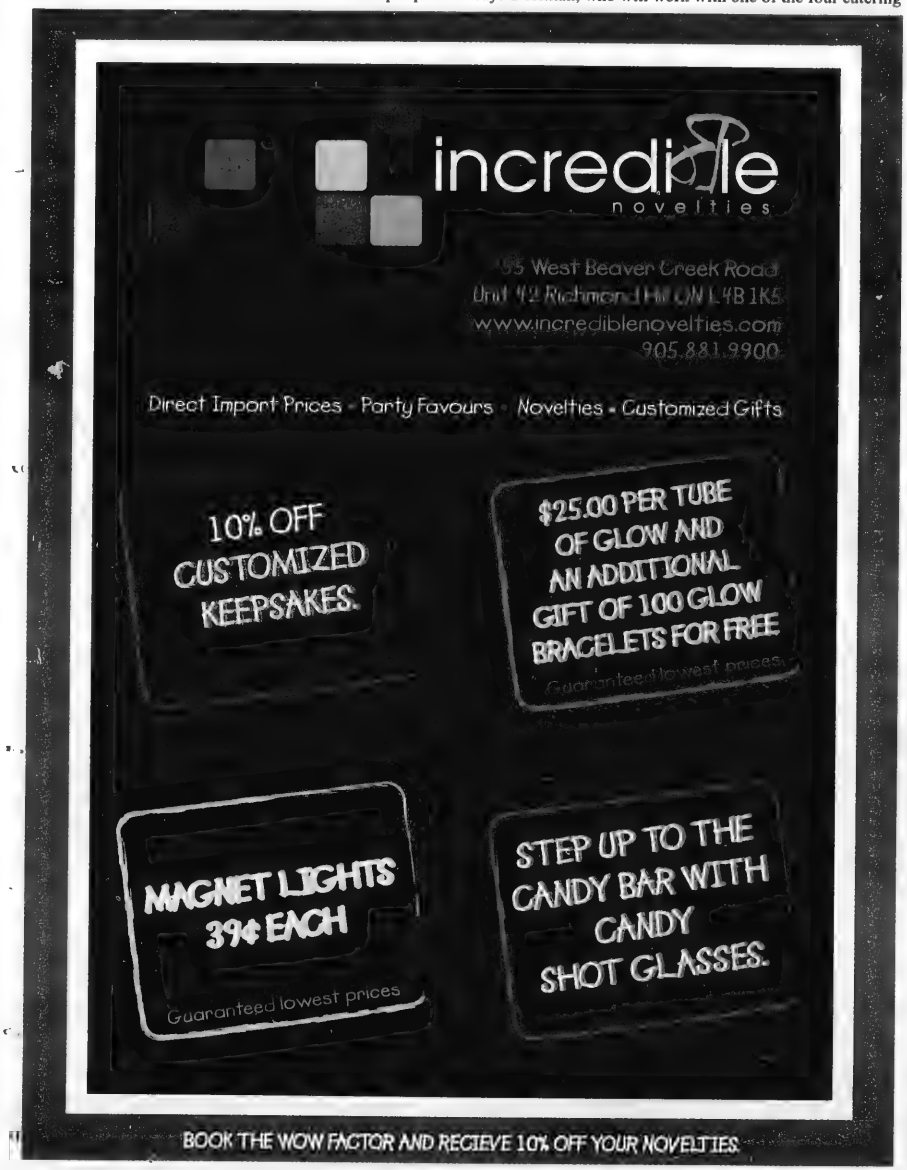
Samantha Geer, director of public relations for the hotel, says that with a 1 to 16 ratio of staff to guests, "guests can get almost individualized attention. Kosher events are truly luxurious affairs."

Four Seasons offers one-stop shopping for guests' party needs, Dorfman says. "Diane Murmota is our in-house florist, and we can put guests in contact with a number of décor companies.

"We can also work with individuals with respect to their budget."

The Four Seasons offers service from beginning to end, he says. "The same person you spoke to when you began planning your party will be at your party to see it through."

The Regency Ballroom.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Dead Sea spas can help you heal and relax

By KATHRYN KATES
Special to The CJN

Israel's Dead Sea is the lowest place on earth at 400 metres below sea level. The climate, sun, water, air and mineral rich mud attract health and wellness lovers from all over the world.

And from there, you can head further south to exotic Eilat on the shores of the Red Sea overlooking Aqaba in Jordan.

You could spend weeks, even months checking out all the spas in the Dead Sea area and in fact, many people, especially Europeans, do.

It might, however, be harder to find a spa-resort that carries one of the more than 80 local, mineral-based product lines instead of European brands that are available everywhere. Two spas that do are the Spa Hamaayan at the Hod Hamidbar Hotel and the Crowne Plaza Dead Sea Spa, both located in Ein Bokek.

The Spa Hamaayan is a warm, inviting spa with 12 treatment rooms and 20 therapists from Israel and Russia. Many of the therapists have limited English, but they speak with their hands with ministering, nurturing treatments such as Mother Earth, a natural mineral mud treatment; Sea Treasure, a mineral mud treatment enriched with seaweed; and Oil of Myrrh, a mineral mud treatment enriched with aloe vera.

Other Spa Hamaayan treatments include facials, massages, Thalassotherapy, manicures, pedicures and barbering. The therapists use Mineral Care products manufactured in the area. The facilities include a Dead Sea-filled indoor pool heated to 37 degrees Celsius, a sulphur pool, a Jacuzzi and a dry Finnish sauna.

"The sun in the Dead Sea is filtered, so you don't burn as dangerously as in other places," says Mario Grutzner, Hamaayan's spa and guest relations manager. "Because we are 400 metres below sea level, the body absorbs about 40 per cent more oxygen than in any other place in the world. This is very good for relaxing and for people with asthma or cystic fibrosis. The Dead Sea waters contain bromide. [The water] vaporizes because of the heat, causing smog in the air, and the bromide and other elements are good to calm down nerves and create a relaxed atmosphere.

"We also have the mud of the Dead Sea, which has been famous for beauty treatments since ancient times."

The Crowne Plaza Dead Sea Spa offers a wide array of treatments in its modern facility including mineral mud wraps and body scrub peeling with aroma of coconut/vanilla or lavender/lemon. Their many massages include the integrated massage that combines shiatsu, reflexology and Swedish techniques. In addition to the facials for women, men can partake in a Julius Caesar facial that includes a scrub, deep cleaning, facial massage and mask.

This spa has 20 therapists from Israel and Russia working out of 20 airy treatment rooms, along with a Jacuzzi, wet and dry sauna, pressure shower, sulphur pool and gym.

Just over two hours from the Dead Sea in Eilat lies heaven on earth – a three-level, six-star spa at the Herods Vitalis Health & Lifestyle Resort, a boutique property, part of The Luxury Collection of Sheraton Hotels and Resorts.

"We have 10 massage rooms and four facial rooms, our therapists are all Israelis, our product lines are from Europe, Yon-ka and Phytomer," says Dorit Haron, manager of Herod Vitalis Spa. "Our signature treatments include Black Magic mud treatments on the Vitalis treatment roof, the Alpha Vital facial, hot stones and Ayur-Veda, using two or four hands, an Indian massage that is very popular with our French guests. We have a sauna, a pool where we offer aqua gym, a cascading water pool and a Jacuzzi, where we can do massages."

El Al Israel Airlines' Boeing 767s fly directly from Toronto to Tel Aviv, Sunday to Thursday – the Dead Sea is just over two hours from Ben Gurion Airport, and there are connecting flights to Eilat. For airline information call EL AL's Toronto office at 416-967-4222 or go online at 222.elal.com.

For more information about Israeli spa vacations contact Israel Government Tourist Office Canada, call 416-964-3784 or online at: www.igto.ca.

Kathryn Kates' trip was sponsored by the Dead Sea Hotel Association; the Dead Sea Regional Councils - Tamar and Megilot; Israel Ministry of Tourism and EL AL Israel Airlines.

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PARTY PLANNER

Gift of jewelry is always a good choice

By ERIC LAYMAN
Special to The CJN

If you've been invited to a wedding or other occasion, you'll be thinking about choosing a gift.

For lasting value, Dalia Lash of Mark Lash Designs Fine Jewelry (416-256-5229) and Lilliane Moses of Lilliane's Fine Jewellery (416-920-7676) suggest that you consider jewelry.

Jewelry transforms material wealth into something of spiritual value, they say. It may be costly, but it's a lasting memento of an important milestone in a recipient's life, so it's important to choose such a gift with great care.

Adults often wear jewelry they received at their bar or bat mitzvah, Moses says. And Jewelry, adds Lash, often outlives both the giver and the recipient, as a beloved brooch or ring is passed down through generations.

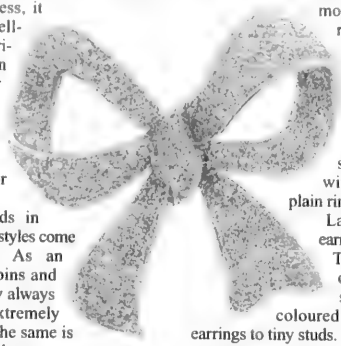
In Moses' experience, jewelry makes a popular bar or bat mitzvah gift.

"Girls tend to like pendants, necklaces and earrings in pretty designs, while boys usually like watches, bracelets, and initial or signet rings." (An initial ring is engraved; a signet ring is carved or cast in a precious metal.)

When we think of precious metals, gold and silver probably come to mind first, then platinum. But copper is also precious, Moses points out.

As well, many alloys are used to harden gold, which by itself is quite soft. Pink gold is a gold-copper alloy, while white gold is an alloy of gold and silver or nickel.

Another precious metal is titanium, Moses says, although because of its combination of strength and lightness, it may be more well-known for its industrial uses (e.g. in aircraft). It's harder than gold, silver or copper, and its silvery colour with a natural matte finish makes it popular for wedding bands.



"There are trends in jewelry style, but old styles come back," Lash says. As an example, she cites pins and brooches: while they always sell well, they're extremely popular right now. The same is true of pearls, she adds.

When people want a long-lasting piece of jewelry, says Moses, they think of a more traditional, classic look. As with clothing, simple elegance is timeless, and diamonds still have the most staying power.

Lash knows plenty of ways to make an older piece look more "trendy."

Clasps or diamond pieces can be added to pearl necklaces, while coloured stones can be added to pearl earrings. A briolette – a teardrop shape with facets – can be added to a diamond stud or pearl earring to make it more festive, then later removed.

Lash has also noticed that pavé – a method of setting small diamonds close together – is popular, because it has a lot of sparkle and can be started with one diamond on a plain ring, then added to.

Lash also recommends earrings as a great party gift. They can be flamboyant or unobtrusive, with styles ranging from large, coloured baubles or chandelier earrings to tiny studs.

South Sea pearls are also very popular, Moses notes. They come in many colours, but the white ones, which are currently the most popular, are also the most expensive and the most rare.

Semi-precious stones also come in many colours, says Moses. Sapphires may be pink, yellow or green, for example. Less well-known are peridots, which are olive green, and citrines, which are a form of yellow quartz.

Of course, you have to consider what garments a piece will be worn with.

"Pearls show strongly against deep colour," Lash notes. "People are wearing 50s-style pins with sweaters, dresses and blazers, and a pin looks good closing a fur stole, wrap or scarf."

Choose a jeweller who does custom work, Lash advises. You want someone who will not only sell you a piece, but repair, refurbish, redesign and update it – though, of course, if you have a piece that's 150 years old, you wouldn't want to change its look.

If you want something designed from scratch, she advises ordering it four to six weeks ahead of time.

So, besides anniversaries, birthdays, weddings, and bar or bat mitzvahs, when else does jewelry make an appropriate gift?

Asked if she thinks the birth of a baby should be a festive day for the mother too – perhaps an occasion for a new dad to buy his wife a piece of jewelry – Moses has a ready answer:

"You won't find any woman disagreeing with that."

Other gift sellers advertising in this supplement are: Artz-Axentz, 905-669-1115; Eileen's Pearls, 416-630-1463; Karats Fine Jewellery, 416-494-6655.

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PARTY PLANNER

Out of party ideas? Try laser tag or dancing

By BARBARA SILVERSTEIN
Special to The CJN

So you're planning your son's 11th birthday party and you're not keen on having 15 or 20 of his closest friends stampeding through your house.

Fortunately, Pin the Tail on the Donkey is passé and there are plenty of great party venues to choose from.

One place you might consider is Laser Adventure (905-707-7137), located at 5 Glen Cameron Rd., off Yonge Street one block north of Steeles Avenue in Thornhill.

Moe Abdo is manager and co-owner of this entertainment centre, which opened nine months ago. He says Laser Adventure "offers a great time for children of all ages, and adults too."

He says parents really like the venue. "It's a very clean environment, and the décor with its *Star Wars* theme appeals to the kids and adults as well."

While Laser Adventure is brand new, Abdo is not new to the party business. He has co-owned two other laser tag centres for more than eight years.

This experience has paid off. Recently, the centre was voted the best birthday party place in Thornhill by a local newspaper. "That warms my heart. After all the renovation and hard work, it's great that we're being recognized by the community," Abdo says.

One appealing feature about Laser Adventure's arcade is that children collect tickets for prizes. "We're one of the only laser centres that offers redemption games," says Abdo. "The kids win tickets playing the video games and cash them in for prizes.

"That always adds extra excitement. There is always a prize for everybody. Every child wins something and they leave feeling terrific."

Laser Adventure boasts a large multi-level arena that is about 4,500 square feet in size. "The multiple levels make the game really exciting," says Abdo.

He stresses that the arena is enclosed and is supervised by staff at all times. For parties of 20 people or more, he offers exclusive use of the arena for the laser tag portion of the party.

To use the party rooms, he requires a minimum of eight children.

He says part of the fun is checking the score sheets. "At the end of each game, the players get a printout which tells them in detail the outcome of the games. It tells them which team won and the score of the individual players.

Continued on page B40

Keri Saltzman of Keri's Dancin' Kids with a group of satisfied clients.

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PARTY PLANNER

Kids just wanna' have fun

Continued from page B39

"The kids love to compare their scores. If they're getting two games, they like to improve their scores."

Parents should allow one hour and 45 minutes for a two-game party.

There are a number of party packages. "People have the option to bring their own food. We allow it. We have packages to accommodate all budgets and tastes," Abdo says.

"In the near future, we are planning to introduce a new package which includes kosher pizza and kosher cake. This way, it will be a worry-free party for the parents."

Laser Adventure is currently running a special promotion: 80 free tokens will be added to party packages booked before Dec. 31. "It doesn't matter when they hold the party. They get 80 free tokens, which is worth $30," Abdo says.

Right now, corporate and community groups are booking parties for the holidays says Abdo, noting that Laser Adventure, which is open to the public for non-party entertainment, can make the venue available for parties outside regular business hours.

"This is the ideal place for a party. Kids just have so much fun."

Keri Saltzman of Keri's Dancin' Kids (905-731-5146) offers a totally different kind of children's party.

Saltzman, who specializes in dance and communications, has been running dance and interactive parties for children for six years.

"The primary focus is on dance," she says. "We offer different packages, which can also include arts and craft, creative movement and co-operative games for both boys and girls."

The parties can take place at people's homes or at outside venues, she says.

The parties are customized for each child, she explains. "The most important element of our service is that we actually cater to the individual child. Every child is different. Therefore every group is unique and every party is unique.

"I have had families where I've done four or five birthdays. People call me back. They know the new party will be different. I am constantly updating the music and dances and different components of the parties."

Saltzman's own background is perfectly suited to her interactive parties. She has been dancing – performing ballet, hip-hop and tap – for 15 years. "I had a lot of opportunities to perform in professional shows and do interactive entertainment. I also did competitive dancing all over Canada and the U.S."

She also teaches dance in studios in Thornhill and Woodbridge.

A recent graduate of York University, Saltzman has a degree in communications studies. "It allowed me to learn and grow in many ways," she says.

She also has extensive experience running children's programs as a dance specialist and arts co-ordinator at various local camps.

She says all her staff are at least 18 years old and are mature enough to work with children. "The staff come from the places I teach, or they are people I dance with. I look for high-energy, interactive people who are mature and outgoing.

"They need know how to have fun with kids and to be responsible. They're there to find out who these kids are and how to make the party most memorable. We brainstorm to come up with customized parties."

Saltzman also offers after-school and lunch programs.

A typical party lasts 2 hours and 15 minutes, but 1-hour packages are also available.

The longer packages start with a 45-minute to one-hour interactive dance time. There is a break in the middle for refreshments before the second activity, which could be karaoke, nail art, arts and crafts, or a co-operative game.

Saltzman does more and more parties for boys. "Dance has become gender neutral," she says. "Whether it's hip hop or break dancing, I'm finding more boys are interested in dance classes."

She also runs an adult division called Energized Entertainment for corporate and private parties. She has done events for camps, community centres and Jewish communal groups.

Keri's Dancin' Kids' birthday parties are generally geared to children aged two to 12, says Saltzman. "Our motto is 'Energize the party.' We cater to the kids and that pleases the parents."

Saltzman can also be contacted by e-mail at keri_saltzman@rogers.com

Other activity/party venues and companies advertising in this supplement are: Beadology, 905-709-6562; Club Loots, 416-787-5668; Wonderful World of Circus, 905-479-2411.

PARTY PLANNER

Perfect shoes to enhance your event

By RANDI BERGMAN
Special to The CJN

While dancing the night away at the next wedding or bar or bat mitzvah, wearing beautiful shoes can add to your perfect night.

Yet, at times, the search for comfortable and stylish shoes can seem like a never-ending scavenger hunt. To help you in your search, try two of the better shops in town.

Walter Steiger Shoes, at 38 Avenue Rd., is one of 30 international boutiques, with other locations in New York, Paris and Milan. The store, which opened here three years ago, is the only one in Canada. It carries an exclusive selection of Swiss-made shoes and a wide variety of footwear, ranging from high-heeled boots to men's dress shoes. The store also features a collection of stylish handbags.

In addition, Walter Steiger has acquired many celebrity fans in its 40 years in business. Such stars as Jackie Kennedy-Onassis, Princess Diana, Tina Turner and Bette Midler have worn shoes by the designer.

One of the defining features of the shoes is their incredible fit. "The shoes fit like a god," says Izabela Kosmowska, the company's Toronto representative. The Steiger fit differs from that of other shoes because they are comfortable yet look sophisticated and beautiful.

Another defining feature of Steiger shoes is their vibrant and luscious colours. "Nobody carries colours like us," Kosmowska says. The shoes come in anything from a ruby red evening shoe to a sheepskin boot in chocolate brown. Kosmowska cites pumpkin and purple among this season's hottest and most popular colours.

When you wear Walter Steiger designs, your shoes will stand out. Since the store offers a wide but exclusive selection, you can be sure that not everyone will be wearing the same shoes as you.

Another fantastic choice is Celebration Shoes, at 106 Yorkville Ave. For the past 11 years, Celebration has been offering a wide selection of decorated shoes that are dyed to match any dress or garment. Concentrating mostly on bridal shoes, Celebration customizes shoes using materials as diverse as Swarovski crystals or freshwater pearls.

With her specialty fabrics and dyes, Celebration's Carma Saunderson "creates a fantasy for any woman who has a special occasion."

To make this fantasy a reality, Saunderson works closely with designers and customers to achieve the best results possible. Celebration will spend hours on a single dye in order to create the exact colour needed.

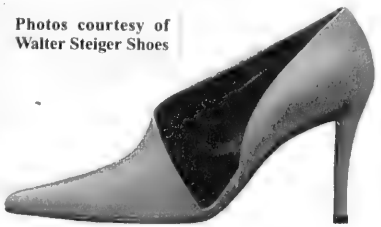
Saunderson even networks with other bridal stores to make sure that every customer looks absolutely perfect. "It's a passion for me to send my customers to other great stores," she says.

In addition to their customized services, Celebration exclusively carries such British shoe lines as London Sole, a new line that, Saunderson says, is "taking Europe by storm."

The line features ballet flats in fabulous colours, patterns and textures. The shoes, which start at $140, come in anything from "platine-gold" to faux fur with leopard print. Celebrity fans such as Nicole Kidman, Goldie Hawn and Kirsten Dunst have chosen to wear these comfortable, beautiful shoes.

Saunderson owes her success to her unique service. "To be successful at anything, you have to concentrate on it. Trends are fleeting, but a beautiful shoe is always in style."

Photos courtesy of Walter Steiger Shoes



Although Celebration deals mainly with bridal shoes, its service has become invaluable to customers. "Since we can really incorporate anything to help bring the feeling of the occasion to the shoes and accessories, we are beginning to see a lot of repeat customers who will come in a few years later to create fantasies for their children."

Since the right shoes are the base of an incredible outfit, it only makes sense that you don't stop looking until you have found the perfect ones. With the help of Walter Steiger and Celebration shoes, you needn't look any further.

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Party-suppliers offer variety and convenience that add to the fun

By JEN THOMPSON
Special to The CJN

Have a blast while planning your parties this year. Ken Gutman and Stewart Robinson of Dynamite Party and Novelty Supplies (905-669-7620) and Jack Schnoll of Kosher N' - Natural Foods (416-789-7173) provide everything you want to make your celebration a success.

Dynamite Party & Novelty Supplies caters to kids of all ages.

The major advantage of one-stop party suppliers is the convenience of being able to find all your party needs under one roof. When you plan a simchah, the "to do" list is often longer than the guest list. Choosing from the many possible themes, colours, giveaways, food and decorations can be a stressful experience for even the most experienced party planner. However, both Dynamite Party & Novelty Supplies and Kosher N' Natural can ease the stress by providing friendly, interactive service to meet your every need.

When choosing a one-stop party supplier, it is important to find a shop that you feel comfortable with. Its flexibility is the key to helping you achieve your goals. A good supplier should work with you and adapt to your schedule, budget and ideas. Both of these Toronto-area stores have the expertise and service to be effective one-stop party suppliers.

Ken Gutman welcomes you to come in and scour the newest and coolest items on the market. Armed with a "director of fun" to assist them, customers will be able to find everything for their party. With a large inventory of products and services, Gutman promises that if they don't have it, they will find it for you.

Specializing in party supplies and giveaways such as hats, stuffed animals, flags, licensed sports and cartoon memorabilia, Dynamite Party & Novelty caters to kids of all ages. They will also supply personalized bracelets and key chains for your event to create unique memories for your guests.

Kosher N' Natural has been providing friendly, flexible service in Toronto for 23 years.

Known as the "candy man," Jack Schnoll provides an all-kosher store in which customers can browse through a large selection of delectable, colourful and unique party and gift supplies.

And in addition to being able to provide your partygoers with an overwhelming supply of kosher treats, balloons, candy machines and decorations, Kosher N' Natural also supply simchah gift baskets for your upcoming events.

When asked what makes them unique, both Schnoll and Gutman say it is how accommodating they are to their customers. A customer can come in with only a small idea and these shops will be able to expand on it with unique and interesting party suggestions.

One example of a service Dynamite Party & Novelty Supplies offers is a Create a Bear activity for bar and bat mitzvahs in which party goers receive customized, stuffed, newborn bears for the occasion noting the date of the event.

Saving time and money are often considerations when planning a party. Schnoll and Gutman offer a wide price range of goods and services that will suit anyone's needs. They will work within your budget to fulfil all your party requirements.

Gutman goes further to say that Dynamite Party & Novelty Supplies offers novelty items for as little as a dollar.

Both are conveniently located in the Greater Toronto Area and offer delivery to your event.

Dynamite Party & Novelty Supplies and Kosher N' Natural emphasize that planning a party should be an enjoyable experience. Parties offer the opportunity to provide joyous memories for your guests. A visit to a one-stop party shop should do the same for you.

Other one-stop party places advertising in this supplement are: Dominion Smallwares, 416-665-9526; Incredible Novelties Inc., 905-881-9900.

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Woodbridge party venues up the 'wow' factor

By **BARBARA SILVERSTEIN**
Special to The CJN

When Sherri Wolfish was looking for a venue her son Max's bar mitzvah, her party planner recommended Match Restaurant and Event Venue (905-850-5699).

"My planner said she was having her son's bar mitzvah there. She said, 'If you can get it, take it. Trust me, you won't be disappointed,'" says Wolfish. "I took it sight unseen. I eventually made my way up there in the summer, and I found the venue to be perfect for my needs.

"I was looking for a room to accommodate a kid- and adult-friendly party. My son Max really wanted a dance party. He's the type of guy who enjoys being the life of the party. He has lots of friends... who are equally as animated and who no doubt will be partying right along with him. I'm sure that Max will be very happy with Match."

Wolfish says she loved the party room and was pleased because it doesn't require a lot of decoration.

Scott McAllister, Match's event co-ordinator agrees. "Other than centrepieces, decorations are not required, because the room has such nice décor. It's definitely not a plain room."

He says the "elegant and funky" room has a mustard- and burgundy-coloured finishes that go with any party theme. "The drapery on the ceiling adds warmth to the room. And the huge tulip-shaped chandeliers are very funky."

The Match Restaurant and Event Venue, located at 177 Whitmore Rd. in Woodbridge, just south of Highway 7, two blocks west of Weston Road, is a 15,0000-square-foot restaurant and private facility that can accommodate parties of between 20 and 200 people.

It offers children and adult menus with buffet or sit-down style dinners, or a combination of both.

Its three party rooms all have roomy dance floors, so there's no need to move tables aside after dinner.

Continued on page B44

Inside the Match restaurant.

Up the 'wow' factor at party venues in Woodbridge

Continued from page B43

McAllister praised the work of chef Domenic Chiaromonte, who can prepare "amazing kosher-style meals. The food is incredible."

Match hosts a lot of corporate parties, bar and bat mitzvahs and weddings, McAllister says.

"Our clients say that the parties exceed their highest expectations. They say the service is outstanding. The presentation blows them away."

Another Woodbridge venue to consider is the Royalton Banquet and Convention Centre (905-851-2325), at 8201 Weston Rd. just north of Highway 7.

"The Royalton is known for its elegance and its outstanding kosher cuisine," says president Robert Marra. "We can seat 800-plus. We've done weddings that big. We also do corporate and community organization events, and they can be very large."

Marra has been in the banquet hall business for some 20 years and has had extensive experience running private and corporate parties, he says.

The Royalton has been operating for 10 years and has been under kosher supervision for the last five.

It has three rooms that can accommodate parties of different sizes. Marra requires a minimum of 75 to 80 people for a simchah or party.

The Royalton offers packages that include venue, food and liquor.

For bar and bat mitzvahs, children are half price, he says. "We can do a special kids' menu. They usually choose chicken fingers and fries or pasta."

And you- certainly won't have to worry about guests going home hungry. The food component of the package includes hors d'oeuvres, appetizer, salad, main course, dessert and sweet table.

The hors d'oeuvres are generally served in the large foyer. For weddings, the entire venue is reserved exclusively for that party, so the whole event can be very private, says Marra.

He describes the Royalton décor as very elegant. "The ceilings are high. We have gorgeous chandeliers. It's so elegant you don't need any decoration except for the centrepieces.

"People bring their own flowers, we can provide a large assortment of chair covers and tablecloth colours to go with any party theme."

The rooms have dance floors, so people can get up and dance between courses, he adds.

And what do clients say about the Royalton?

"They love our food," says Marra. "They say our food is excellent. We have our own chef in the kosher kitchen. Everything he does is great.

"We get a lot of business through word of mouth, particularly for weddings. When our clients come to pay, they always offer to be references because they're so happy with how the event turned out."

For more information, visit the Royalton Banquet and Convention Centre, on the Web at www.theRoyalton.com.

Other places to party advertising in this supplement are: Baycrest Hospitality Services, 416-785-2500, ext. 2477; Beth Tikvah Synagogue, 416-221-3433, ext. 307; Bistro Grande, 416-787-5281; Black Creek Pioneer Village, 416-736-1733; Captain John's Harbour Boat Restaurant, 416-363-6062; Casa Loma, 416-923-1171; Columbus Centre, 416-789-7011, ext. 298; Copper Creek Golf Club, 905-893-3370, ext. 202; The Estates of Sunnybrook, 416-487-3841; Fairmont Royal York, 416-368-2511, ext. 2657; Free Times Cafe, 416-967-1078; The Hard Rock Cafe, 416-362-3636; Intercontinental Toronto, 416-324-5882; King Solomon's Table, 416-630-1666; La Primavera Hospitality & Convention Centre Inc., 905-265-8100; Le Biftheque, 416-366-4333; Le Cantlie Suites, 514-844-3951; Liberty Grand, 416-542-3789; Kortright Centre for Conservation, 416-667-6295; Monte Carlo Hotel, 1-800-363-6400; Park Hyatt Toronto, 416-925-1234; Pickle Barrel, 416-493-4333; Premiere Ballroom & Convention Centre, 905-709-1759; Richmond Hill Country Club, 905-731-2800, ext. 241; Sam Firestone Caterers at Shaarei Shomayim, 416-782-8022; Sandy's Bar & Grill, 905-475-1890; Scaramouche Restaurant/Pasta Bar, 416-961-8011; St. Louis Bar & Grill, 416-663-2000; The Terrace Banquet Centre, 905-832-9550; The Carlu, 416-597-1391; Toronto Marriott Bloor-Yorkville Hotel, 416-961-8000; Trielm Catering, 416-222-1230.

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Wedding Planner serves as neat organizational tool

By ELAINE COHEN
Business and Supplements Co-ordinator

Most of us have been guilty of this at one time or other. And some of us never quit. No, I'm not talking about smoking or snacking on sugar-filled treats. The habit I'm referring to won't make you ill, but it sure will waste time and cause anxiety. It's jotting notes on scraps of paper that invariably go astray.

However, if a bride has a good wedding planner, she will be able to see what needs to be done and check off completed tasks. Then, after the wedding, she will have a record of her prenuptial parties, guest lists, gifts, purchases and more.

Sheryl Paul, author of *The Conscious Bride*, has scored another winner with *The Conscious Bride's Wedding Planner*. Distributed by Raincoast Books in Canada, this sturdy, hard-covered text documents everything from the practical and emotional aspects of the wedding to honeymoon travels and post-nuptial issues. Paul, a professional bridal counsellor, practises in Los Angeles. Her business is called Conscious Weddings.

On page 13, she suggests how to get good value out of the planner. Write in it, earmark it, carry it with you, underline and highlight whatever you want, but keep it handy, she advises. The book includes templates for seating plans, guest lists, calendars, gift lists and more.

But the *Conscious Bride's Wedding Planner* is more than a comprehensive journal and guide. The author also suggests good books, videos and movies about weddings. In addition, the text is enriched with anecdotes and advice about letting go of old loves, dealing with relatives and singlehood. As Paul points out, wedding preparations involve more than arranging for wedding invitations, although these are important. She believes a couple must prepare emotionally, practically and spiritually for the biggest milestone in life. Whereas most guides help brides choose their clothes and service people, few broach the subject of a bride's feelings. "The more time spent sorting through your inner world, the more serenity you will attain," Paul advises.

She relates the story of "Kaitlyn," who froze every time she started writing out her wedding list. After awhile, Kaitlyn recognized an emotional barrier and sought help to combat it. (Out of respect for her interviewees' privacy, Paul refers only to first names throughout the book.)

Paul designed a series of exercises to help people like Kaitlyn work out solutions. It's only natural to experience these feelings of anxiety, Paul says. Part of the rite of passage involves giving up your way of life to enter a new phase.

In Chapter 9, the author discusses the "I within the We." Invariably, both mates want to maintain a certain amount of independence despite the close union. "The emotional tasks of the first year do not occur in a linear fashion," the author says, noting marriage is a continual process.

Paul did her homework and provides worthwhile wedding-day tips. She interviewed "conscious brides" with whom she had worked and asked them to share tips on how they stayed grounded on the big day.

Here is what one bride said: "Jake and I wanted to honor the Jewish tradition of *yichud* [union], which is a brief respite after the ceremony where the bride and groom take about 10 to 15 minutes to connect," Eleanor said. "This was a real grounding point for us. It was our way of acknowledging that this wedding day was about and for us.

"We went into a private room and let the magic and depth of what just transpired in the ceremony sink in. This was our first moment as husband and wife. We held each other, kissed, ate a little and breathed. And then we felt ready to greet our guests and join in the community celebration of our union. I look back at those few minutes as some of the most profound and spiritual of our day."

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Conservation for The Living City

PARTY PLANNER

Beauty care can ease pre-party stress

By SYLVIA BROOKE
Special to The CJN

A little TLC and some knowledgeable beauty care can go a long way to easing pre-party stress. Two salons with decades of professional experience are Hairafter Salon and Spa and Nilli SalonSpa.

On entering Hairafter Salon and Spa, one is immediately struck by the relaxed yet elegant atmosphere, and the dark wood and soft lighting. The salon's décor includes an antique-looking desk and chairs, chandeliers and mirrors with gilded frames.

Art director and owner John Colombo (416-221-6658) has 34 years of experience working with brides and wedding parties. "I like to have the bride here at least a couple of months before the affair to discuss the hairstyle and hairpiece," says Colombo.

"You want to look like yourself, not like a different person. This is in keeping with today's beauty philosophy of styling in a 'free style,' cutting and styling the hair [while] respecting how it naturally grows.

"Hair shows a lot of texture today. Perms are on the way back."

The salon can provide up-dos and make-up for that special day. There is even a private room for fitting wigs. When the room is not serving this purpose, it can become a shaving parlour for a groom and his ushers' pre-wedding shave. The experience is further enhanced while sitting in an antique barber chair, circa 1880.

On the lower level is Hairafter's new spa. Colombo says it's "a one-stop shop that's been working very well, because time is very valuable these days."

A customer may opt to have a manicure at the same time as her colour treatment. Waxing, facials and pedicures are also offered at this full-service spa. It boasts a specialized pedicure chair that provides a whirlpool for the feet.

Hairafter Salon and Spa

Colombo's son, Jean Paolo, a stylist at the salon, won the new protégé award from the Allied Beauty Association at its convention last spring.

Nilli Liman of Nilli SalonSpa (416-487-1762) is an expert stylist, whether you seek an elegant, chic or simple hairstyle. She is the master of creating a cut that allows you to look and feel your best even after you leave the salon.

The salon is billed as "mini Europe in big Toronto." This not only speaks to the international flair of the salon, but is also a reference to the international training that Liman has. She has studied hairstyling in Germany, Israel and London, England, where she attended the Vidal Sassoon Academy.

The Sassoon influence is evident in her styling philosophy. She always considers the the client's hair, face, skin and lifestyle before she begins styling. "After our cut, a client can manage her cut easily, without spending a lot of time and using a lot of materials, like a blow dryer or an iron," says Liman.

She calls herself an educator and can show the client what their hair needs are. "This way they will start to enjoy their hair and themselves with a newfound confidence," she says.

Nilli SalonSpa has been nominated for a Contessa Award, a Canadian beauty industry award, for best-designed salon of 2004. With its hot-red, state-of-the-art chairs juxtaposed with the clean, fresh grey and white walls, the salon looks like the forward-thinking European-influenced salon that it is.

Liman's main concern is that the client leave her salon with beautiful, silky, shiny and healthy hair. Using the correct finishing products is crucial, she notes.

"We spend a lot of time to continually educate ourselves, without which you cannot last in this industry."

She emphasizes that using the wrong hair-care product can do more harm than good.

Other esthetics places advertising in this supplement are: S.T. Spa, 416-789-9835; Fabulous Manicure Bar/Pedicure Lounge, 416-481-4943; Lianne Gotkind, 416-930-5759; Michele Janks, 905-764-5749; Wild Strawberry Salon, 905-737-7773.

Nilli SalonSpa.

Rembrandt's *The Jewish Bride*

Let the portrait of your marriage be a work in progress

By OZZIE NOGG
Special to The CJN

A message to brides everywhere: even if you print your wedding portrait on acid-free, archival paper, it won't last as long as the portrait of Abigail de Pina, the subject of Rembrandt's masterpiece, *The Jewish Bride*.

And even if you show your wedding album to everyone in town (and all the neighbouring counties), your face will never be seen by the numbers of people who've gazed upon Abigail's *shayneh ponim*, which hangs in Amsterdam's Rijksmuseum.

Let's face it. All brides are beautiful, but few make the art history books.

Here's what we know about *The Jewish Bride*. One August day in 1662, Abigail de Pina married Don Miguel de Barrios. The bride was a descendent of a well-known Moroccan rabbinic family and her well-heeled father owned sugar refineries in Holland. Historians described the groom as "one of the more colorful members of the eccentric Jewish community of 17th-century Amsterdam." That's putting it mildly.

Don Miguel de Barrios was born in Andalusia, served as a Spanish military officer in Brussels, and wrote lofty poetry. He was also a Marrano, a Converso, a Jew of medieval Spain who converted to Christianity in order to escape persecution, but who continued to practise his religion in secret.

One account of the day says that "in Brussels, where it was legally forbidden to return to Judaism, he was the Christian Captain Miguel de Barrios, who rubbed epaulets with the social and diplomatic elite, and composed obsequious verses in praise of his native Spain, though not lacking in expressions of Jewish pride."

But when in Amsterdam, where he eventually set up permanent residence, he used his Jewish name, David Levi de Barrios, and openly professed his Judaism.

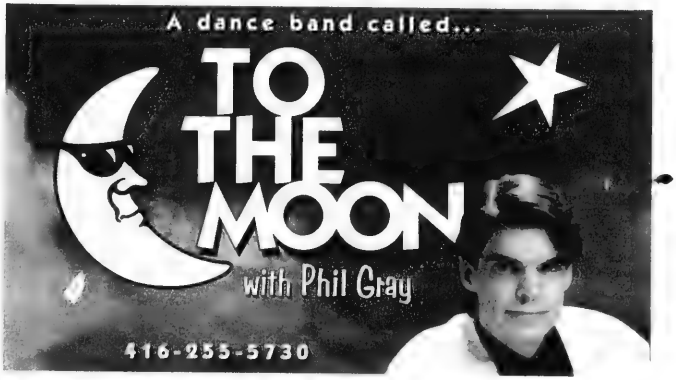
After the wedding, Rembrandt was commissioned to render a portrait of the couple. Word has it that the aged Rembrandt was then at a low point in his life, and he drew strength from the idyllic image of this loving, stable Jewish family. And here's where things get colourful, both on and off the canvas.

As it turns out, de Barrios, the ba'al tshuvah who reclaimed his heritage, was prone to acts of extreme religious piety, including long periods of fasting that led to ecstatic visions of pagan gods and immoral carryings-on.

De Barrios' loony behaviour sorely offended Amsterdam's Jewish leaders and they forbid him to publish his poetry, for which he was being paid handsomely by wealthy patrons. Cut off from his income, de Barrios cut himself off from mainstream Judaism and became a fanatical follower of the false messiah Shabbetai Zvi.

And where was *The Jewish Bride* during her husband's crisis of faith? In a state of utter despair.

Continued on page B51



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Shops that outfit your children for their special event

By RANDI BERGMAN
Special to The CJN

When your children reach a milestone – a bar or bat mitzvah or a graduation – you want them to look as great as they feel. Here are two places in the city that will help you find clothes that are just as special as your children.

Maison Vali has been dressing children "from birth to graduation" since 1971. With locations in Yorkville (112 Cumberland St.) and in Etobicoke at the Humbertown Shopping Centre (270 The Kingsway), Maison Vali offers a wide variety of children's clothing for all occasions.

For the past 33 years, Elvira Vali has "been at the forefront of changing the way that kids look." Through her beautiful and unique creations, she has provided customers with excellent quality at affordable prices.

Maison Vali carries a wide variety of brands, including DKNY, Lillie Gaufrette and the new Harry Potter line. The store carries boys clothing to Size 12 and girls to Size 16. Maison Vali is also well-known for its incredible infant collection.

"We're just a nice little store that does everything for everybody," says Barbara Vali, the store manager. The store's staff is knowledgeable and patient, and will give you the extra time you need to pick out something perfect for your little one.

Although Maison Vali has a selection of formal wear, the staff have noticed a shift in demands for it. "Today, kids are dressing very casually, and even long dresses for special occasions are out," Vali says.

For certain occasions, the store can arrange for a custom fitting with Elvira Vali herself. To make sure that the customer is happy with the result, Vali will incorporate their ideas into the design.

Whatever the occasion, you can be sure that Maison Vali will have the perfect clothes for your child.

When it comes time for your son's bar mitzvah, you'll want to make sure that everything is perfect. To get just the right outfit for the occasion, look no further than Beatties. The store has three locations – in Toronto (430 Eglinton Ave. W.), in Mississauga (2880 Argentina Rd.) and in Oakville (1384 Cornwall Rd.).

Since 1950, the company has been specializing in school uniforms and boys clothing. The stores offer clothing for boys from age six to adult. The stores also offer wide selections of brands such as Polo, Timberland, Billabong and Kenneth Cole.

Beatties offers customized formal suits for boys that are suitable for bar mitzvahs or other special occasions. The suits are made in the finest fabrics and are often imported from Italy. As well, the suits are specially made for every customer. All fittings and tailoring are done in-house to ensure the best result.

Maison Vali: From birth to graduation.

In addition to the original suits, the stores also carry an excellent selection of ready-to-wear suits from brands such as Perry Ellis.

Since the bar mitzvah period is a transitional age for boys, custom tailoring is paramount at Beatties. Suits can even be brought back to be re-cut and adjusted.

"We know how important a bar mitzvah is, and we want to make sure that you look perfect", says David Hadden, the company's owner.

Beatties takes your son through the entire process of fitting his suit. They will hold the suit and then tailor it to make sure it fits perfectly. "There's nothing we can't do for the customer," Hadden says. "Nobody walks out unhappy."

For your children to look their best on their special days, you'll want to shop where you can receive the best quality and service. Maison Vali and Beatties will help you achieve that goal.

Other kids fashion places advertising in this supplement are: Zero 20/Petite Originals, 416 532-4459; Crawford Boys, 416-782-8137; Gino's Fashions, 416-654-8710; Le Club Menswear, 416-488-7848.

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1	can (170 g) **Clover Leaf® Chunk Sockeye Salmon,** skinless & boneless, drained	2 tbsp	chili sauce
		2 tbsp	chopped chives or green onion
1 cup	plain low fat yogurt		
1/2 cup	light mayonnaise	2 tbsp	chopped fresh parsely

In medium bowl, combine salmon, yogurt, mayonnaise, chili sauce, chives and parsely; mix until fairly smooth. Chill until serving. Serve with crudities.

• THAI TUNA WRAPS •

Preparation Time: 15 minutes or less

1	can (170 g) **Clover Leaf® Flaked White Tuna,** drained	1 tsp.	grated fresh ginger root
1/4	cup light mayonnaise	1/4 tsp.	each salt and pepper
2	tbsp. cider vinegar	2	cups broccoli slaw or coleslaw
1 1/2	tbsp. peanut butter	4	(6-inch/15 cm) flour tortillas

Whisk together mayonnaise, vinegar, peanut butter, ginger, salt and pepper until smooth. Stir in tuna and slaw.

Spoon onto tortillas and roll up to enclose filling; cut in half.

For added crunch, add some chopped peanuts.

• TUNA BRUSCHETTA •

Preparation Time: 15 minutes or less • Cooking time: 2 minutes

1	can (170 g) **Clover Leaf® Flaked White Tuna,** drained	1/4 cup	zesty light Italian dressing, divided
		2 tbsp	chopped fresh parsley
1	medium tomato, diced	1 tbsp	chopped fresh basil
1	clove garlic, minced	16	mini pitas (6 oz / 170 g package)

• In a small bowl, combine tuna, tomato, garlic, 2 tbsp. Italian dressing, parsley and basic; cover and refrigerate 30 minutes.

• Meanwhile, lightly press any puffiness from pitas; place on baking sheet and lightly toast tops under broiler. Brush with remaining Italian dressing.

• Divide tuna mixture among pitas. Broil until heated through and edges of pitas are golden brown, about 2 minutes. Serve immediately.

• SARDINES TORTILLAS •

Preparation Time: 15 minutes or less • Bake time: 5-8 minutes

2	cans (106 g. each) **Clover Leaf® Brisling Sardines in Olive Oil**
6	soft tortillas
	Lettuce
	Sour cream

AVOCADO SALSA SAUCE

2	chopped tomatoes
2	chopped avocados
1	small chopped onion
	Salt & pepper, Jalapeno, Chili pepper

Bake tortillas at 250°C for a few minutes until crisp. Add lettuce and spread avocado salsa sauce on top. Place sardines and jalapeno on top.

Sprinkle a small quantity of salt and pepper on the dish & add a tablespoon of sour cream in the middle. Chili pepper may be omitted if desired.

Visit cloverleaf.ca for more exciting party recipes ... we're hooked on quality.

Rio Entertainment puts people on the dance floor

By ELYSSE ZAREK
Special to The CJN

When it comes to the problem of choosing live music for your simchah, Rio Entertainment has the solution.

The Richmond Hill company specializes in putting together bands and live entertainment for every occasion, whether you're looking for a Marilyn Monroe impersonator, a band that can please even the most picky tweens at a bar mitzvah bash, or a classy jazz ensemble for an intimate wedding reception.

Think of Rio Entertainment (905-882-5252) as the ultimate band store, where customers can customize any band to their liking, says owner Isaac Oziel. Customers can mix sounds and styles to create bands that suit their needs, regardless of how diverse those needs are.

"Most bands are all or nothing," he says. "Rio Entertainment is customized."

The company's most popular band is the nine-piece Nu-Rhythm, which has been on the wedding circuit for 14 years and has a musical repertoire that includes swing, disco, R&B, pop, Motown tunes, and Jewish and Hebrew music.

Rhythm Kings is another popular, nine-piece band with seven years of experience. A number of smaller bands – including one that caters specifically to Orthodox simchahs – are also part of Rio Entertainment's product line.

Choosing a band depends on a number of factors, such as the customer's taste in music and the size of an event, Oziel says.

"You can't put a nine-piece band in an event where you only have 120 guests," he explains. But what Oziel can do is create a smaller band with three, four or five players to suit the size of the venue and number of guests.

So if you like Nu-Rhythm's sounds but don't want to splurge for the full ensemble – or don't have enough space for them – Oziel will make sure the smaller band plays many of the same songs.

Budget is usually an equally relevant consideration when band hunting. Rio Entertainment's best band, Nu-Rhythm, is also its priciest. But Oziel says it's possible to create the sound a customer wants within a variety of budgets.

"Budget and size – we can accommodate these requirements," he says.

Of course, the type of music is always a significant consideration. All the bands play horas and pop tunes, but if you want one that can do a few numbers in another language, Oziel will make sure one of the band members can belt out a few tunes in other tongues. Hebrew and Russian are two of the most common requests, but Greek, Italian and Portuguese also make the list.

When Ricky Martin was popular, Oziel – who is of Sephardi background and is a musician himself – took to the stage with the bands to sing *La Vida Loca* and other Spanish hits.

The age range of guests at an event is also important, says Oziel. Because different generations often have different music tastes, Oziel will ensure that each generation has a chance to dance to its favourite songs.

His theory is simple: play Bubbie and Zaidie's songs first, and then shift to pop and dance to get the kids out on the dance floor and keep them there.

"We have to make sure that what we play appeals to the older generation and definitely the younger generation," he says.

Oziel emphasizes that it's important to book early when considering live music. The most popular dates – long weekends and summer nights for weddings and bar mitzvahs – are reserved months, even years, in advance.

In the last three years, Oziel has expanded Rio Entertainment to include live performances and special acts. His entertainers impersonate famous singers such as Tina Turner, Michael Jackson and Shania Twain. String quartets and Motown shows are also part of the act.

What else can Oziel's crew impersonate?

"Anything you can imagine," he chuckles.

"Our goal is to make a great dance party," says Oziel. "That's what we do best – put people on the dance floor."

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Niagara Falls has attracted newlyweds for more than 100 years

By KATHRYN KATES
Special to The CJN

Tourism in Niagara Falls – probably Canada's most recognized destination worldwide – is soaring to new heights, attracting a wide mix of visitors, from family vacationers to, of course, honeymooners.

"Niagara Falls has been a tourism destination for well over 100 years, and within the last 10 years, there has been a considerable change in the type of tourism product inventory that has been developed here in the city, from higher-end brand name hotels to professional level golf courses and the quality of the surrounding wineries," says Caroline Atherton, vice-president of Niagara Falls Tourism in Canada.

"The entire destination is going through, in essence, a renaissance, even Clifton Hill, which is family-oriented. Louis Tussaud's Wax Museum and Houdini's, which were mainstays, are gone. Now there are interactive activities such as the 4-D theatres, the Marvel Comics Interactive Zone and the Great Canadian Midway, which has been revamped from a traditional arcade to state of the art interactive games."

Atherton says that in the Niagara Park Botanical Park Gardens and Butterfly Conservatory there are new displays in the greenhouses. The Bird Aviary is housed in a heritage building that was formerly part of the old Niagara Falls Museum, and before that, a corset factory. Now, the expanded building has gorgeous greenhouses with free-flying birds.

"Niagara Falls is a very solid family market, especially during the summer season, and it's our bread and butter. The thing that really changed was the advent of… Casino Niagara in '96. It started to build a nightlife for Niagara. A second casino opened on June 8 this year. The Fallsview Casino Resort has a hotel, galleria and the Avalon Theatre with well-known Canadian and American acts appearing," Atherton says.

Continued on page B57

The Bird Aviary in Niagara Falls

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The Jewish Bride evokes strong emotions

Continued from page B47

On Erev Pesach 1674, a weeping Abigail banged on the door of Rabbi Jacob Sasportas, the most unbending adversary of the heretical Sabbatian movement. Sasportas followed Abigail to her home, where he found de Barrios paralyzed, raving about imminent cataclysms, the end of days and the joys of penitential affliction.

The rabbi, overcome by what he saw – and by his sympathy for Abigail's plight – convinced de Barrios to renounce his apostasy and messianic madness and return to the reasonably sane pursuit of writing poetry.

Keep the lasting message of The Jewish Bride fresh and new

Peace was restored, and though they lived in poverty ever after, the de Barrios' marriage lasted for 12 more years until Abigail's death in 1686.

According to his biographer, the "doting husband memorialized her in poetry, and the epitaph he composed for her grave spoke of 'My doubly good wife Dona Abigail Levy de Barrios – with permanent love for me and with God her high soul.'" That translation strikes me as a bit fractured, but sweetly sincere, nonetheless.

Many art scholars debate the veracity of this story and aren't convinced that the couple in the painting are even a bride and groom (some suggest a father and daughter, or Rebecca and Isaac), let alone Jewish. But scholars don't dispute the fact that Rembrandt created many works of Jewish content – including wedding scenes, synagogues and biblical characters. And it's agreed that at one time, Rembrandt lived near Amsterdam's Jewish quarter, where many of his neighbours and friends were Sephardi Jews whom he used as models.

These debates aside, *The Jewish Bride* evokes strong emotions from viewers.

As Sister Wendy Beckett has written: "Reverence is the deepest form of respect, a serious desire to recognize another as important in his or her own right. It accepts that we are not central to the universe. It is this attitude of tender humility that Rembrandt expresses [in] *The Jewish Bride*. His couple is not in their first youth, or beautiful in any classical sense…

"[Yet] we at once know that they love each other. Each gives love and receives it… [they] do not even need to look into each other's eyes. Rather, they ponder with wonder the implications of their blessedness."

So, dear Jewish brides and grooms, even as your wedding pictures fade, keep the lasting message of Rembrandt's loving couple – and of your marriage vows – fresh and new.

Treat your marriage as a work in progress. Show respect for one another. Be tender, humble, give love and receive it. And as the years pass, continue to ponder – with wonder – the implications of your blessedness.

Ozzie Nogg is a freelance writer in Omaha, Neb. Her self-syndicated features take a slightly offbeat look at the history and observance of Jewish holidays, festivals and life-cycle events. Her website is at www.rabbisdaughter.com.

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Create your dream dress with bridal couturiers

By RANDI BERGMAN
Special to The CJN

Since a wedding is one of the most special moments in life, having the perfect dress is essential. To get the perfect dress, consulting a couturier may be your best bet. To help you find the best couturier for you, we've featured two of the best couture shops in Toronto.

Justina McCaffrey Haute Couture (1-917-704-9281), at 114 Cumberland St., offers both custom-made and read-to-wear dresses for weddings. Originating in Ottawa, the shop opened its doors in Toronto in June of this year.

Justina McCaffrey is run by the husband-and-wife team of David and Justina McCaffrey. Justina is the designer, while her husband takes care of the business end. In the past 15 years, Justina has acquired such celebrity fans as actress Kate Hudson and singer Kathleen Edwards and has become one of the top three bridal couturiers in North America.

> The dresses are made from the finest silks and laces

McCaffrey is known for the impeccable workmanship and quality of her dresses. "My dresses are so well made that they can practically be worn inside out," she says. The dresses are made from the finest silks and laces.

McCaffrey works closely with the manufacturers, so that she can achieve the best results for her brides. For an extra fee, McCaffrey will do private fittings with customers, to incorporate their ideas into the unique design.

When asked about trends, McCaffrey replies, "We are moving away from the strapless dresses because they can be found everywhere else."

McCaffrey's winter 2004 collection features crystals on straps to create the most romantic and beautiful of looks. To keep her creative edge, McCaffrey has also been using colours such as alabaster and green tea as well as pleats and ruffles in her dresses.

McCaffrey's beautiful dresses are enhanced by the store's excellent service. Any bride is "treated like a princess" she says. "To us, she becomes a friend and we are really interested in what she has to say."

Another option in bridal couturiers is Manijeh Couture, (416-789-4111), at 1899 Avenue Rd., just north of Lawrence.

For the past 18 years, Manijeh Couture has been designing high-end custom-made bridal wear. Owner Manijeh Fanaian offers a wide selection of dresses in various different colours and fabrics, as well as formal wear for bar and bat mitzvahs and other special occasions.

Fanaian concentrates on offering the best product and excellent customer service. When consulting with customers, she makes sure that they have a choice of a wide selection of different designs and specialty European fabrics. As well, Fanaian herself will incorporate the customer's own design ideas to make sure that she "meets everyone's personal wishes," she says.

Continued on page B54

Bridal gown from Justina McCaffrey Haute Couture.

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Finding the perfect dress is like finding the perfect mate

Continued from page B52

Fanaian thinks it is important to build friendships with her customers. "When you have a friendship with your customer, they are more comfortable with you and can tell you exactly what they want," she says.

A favourite item among customers looking for formal wear is the classic Chanel suit. "No matter what you come in for, you end up getting the Chanel suit," says Fanaian. Anyone from the mother of the bride to guests of a bar or bat mitzvah can custom design their own suits, choosing from a variety of colours and fabrics.

At Manijeh Couture, Fanaian will take the time to make sure you get the colour, fabric and fit you want.

Finding the perfect dress is like finding the perfect mate you'll know when you are in love. To find just the right dress for your special day, visit a couturier who will incorporate your every wish into the dress of your dreams.

Other bridal fashion places advertising in this supplement are: Deja Vu, 905-472-9566; K. Barketti, 416-225-6733; Maura Miranda Couture, 416-763-1991; Ever After Creations, 905-760-9642.

Bridal gown from Manijeh Couture.

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Check out photographers' portfolios before choosing

By ELYSSE ZAREK
Special to The CJN

Great photographs are the best memories you can have of any simchah, so choosing a photographer carefully is extremely important.

Brian Stevens has more than 20 years of experience in photography. His studio, Green Gecko Photography (905-265-0009), has been around for five years, and it specializes in portraiture for weddings, bar mitzvahs, and other special events.

Green Gecko gets about half its clients from word of mouth. The rest come from advertisements that Stevens places in bridal magazines such as *Wedding Bells* and *Sposa*.

His classic portraits are shot with the principles of design and composition in mind, guaranteeing that the end result is a great photograph. Portraits can be shot in black and white, full colour or sepia, which is the new, hot style.

"Sepia is the trend now," Stevens says. "It's very flattering and warmer than black and white."

The Green Gecko studio also uses photojournalism techniques to "create an environment where spontaneous moments happen," Stevens says. The outcome is a more candid photograph that allows for spontaneity and personality to shine through.

Green Gecko Photography hasn't gone digital yet – it still uses portrait film to shoot photographs. But if you notice a spot of dirt on your dress in the proofs, Stevens can use digital software to erase blemishes, or even edit out someone in the background.

Picture by Green Gecko Photography

He believes that providing excellent customer service is as important as taking stunning photographs.

"We don't want the client to feel like they're just another page in the book," he says.

He says the best way to ensure that you get the photographs you want is to communicate with your photographer: tell them exactly what you're looking for so there are no surprises on the day of the big event.

Paul Laszlo, owner of Twins Photo and Video (905-707-2385) with his twin brother Andrew, is another photographer who specializes in wedding and bar mitzvah portraits. With nearly 30 years of experience in Toronto and their native Hungary, the Laszlo brothers are known for adding an old-world European touch to portraits.

What makes Twins Photo and Video unique is its use of lighting, Paul says. The way a subject is lit will change the way a photograph turns out, and the Laszlos are committed to handling lighting to enhance the appearance of each and every person in the portrait.

"You have to be in control of the lighting," says Paul.

Twins Photo and Video takes extra cameras and equipment to each photo shoot, so that if one piece of equipment breaks, photos and photo opportunities won't be lost or destroyed.

"We use backup all the time so photos for sure turn out," he says. "With backup equipment, your photos are guaranteed."

Continued on page B56

Although there are many stars in the universe only one shines the brightest

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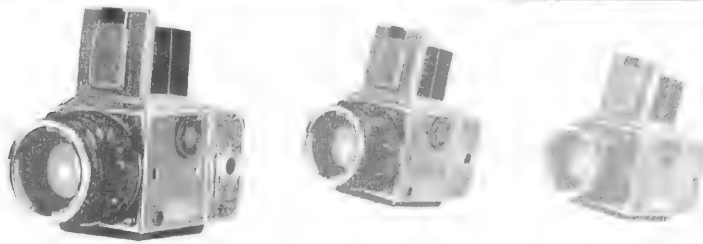

Choose a photographer carefully

Continued from page B55

The Laszlo brothers also convert old family videos in V8 format to VHS or DVD formats.

"It's very important to save them for the future," says Paul.

When choosing a photographer for your simchah, Stevens recommends that you ask to look at the photographer's portfolio before agreeing to anything. Make sure that their style is what you're looking for so there are no disappointments in the end.

Also important is that you feel you can build a trusting working relationship with your photographer, says Stevens. Subjects need to trust the photographer's eye for composition and style.

Paul Laszlo adds that it's essential to book early, because photographers are reserved early. He says that families who wait the longest to book a photographer usually end up paying a higher price. He also suggests that when customers check out a few photographers before deciding which one to use, they should consider the package that each photographer includes, not just the package's price. Some packages cost more but provide more, he says, while others cost less but the photo packages are smaller.

Stevens understands that most people are excited to see their proofs after a big event. Proofs usually take about two weeks to produce, but big final orders from weddings can take anywhere from six to eight weeks. Family photographs are easier and quicker – final orders can be completed in four to six weeks, and single 8 by 10 photographs can be done within a week.

Other photographers advertising in this supplement are: Adrian Holmes Photography Limited (AHP), 416-481-9522; Horvath Photography, 905-707-5770; Mark Stern Photography, 416-789-6275; Platinum Studios, 905-709-7754; Sylman Photography, 905-889-0760.

Paul, (left) and Andrew Laszlo of Twins Photo and Video.

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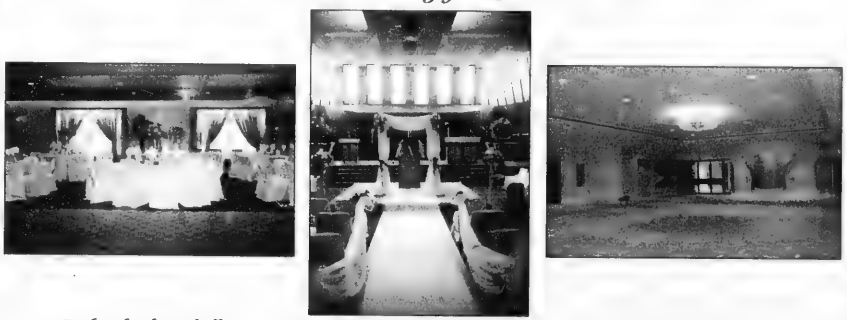

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A honeymoon at Niagara Falls

These two macaws can be seen at the Bird Aviary in Niagara Falls (right).

Cont'd from page B50

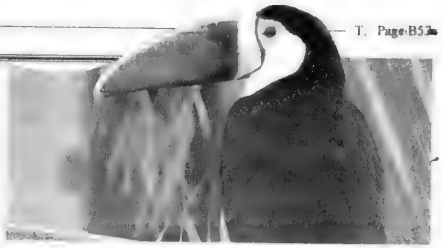
The new casino resort and surrounding hotel properties continue to attract honeymooners from every country. Atherton says honeymoon couples have been coming to Niagara Falls since Napoleon's younger brother came with his bride in 1803. All newlyweds who register with the city receive a honeymoon certificate entitling them to some two-for-one offers on attractions.

Tourism officials run festivals throughout the year both to offer visitors extra activities and to drive business in the off season. Annual events include the popular Festival of Lights from mid November to mid January, the Niagara Wine and Food Classic held the weekend after Labour Day to kick off the harvest season and the Casino Niagara International Marathon held on the third Sunday in October – the race starts in Buffalo and makes its way across the Peace Bridge, ending at the Canadian falls.

Niagara Falls Tourism in Canada is working with its counterpart on the American side of the falls on the issue of how best to deal with the perception of border and custom issues. Although there is not a lot of cross-boarder promotion at this point, except for the Heritage Doors Open event in October, as the area grows, there will likely be more promotional projects planned by the American and Canadian cities.

"We have traditionally been a strong family market, and now with the new product in this area, we have something for everybody. We see continuous growth and expansion and feel we have a bright future ahead," Atherton says.

For more information, go to www.discoverniagara.com or call 1-800-56-Falls (563-2557).



A toucan, one of the many birds at the aviary.

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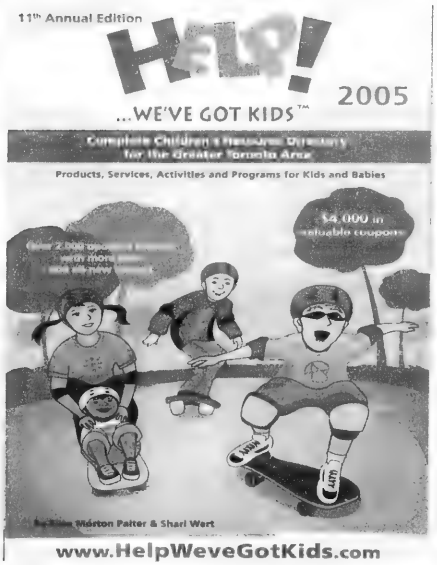
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Dancers from Jerusalem's Arabesque belly-dancing company perform in a colourful show called *The King's Son's Madness* as part of the May 2004 Jerusalem Festival of Arts. [IPS photos courtesy of Arabesque]

Israeli women flock to belly-dancing classes

By BARRY DAVIS
Israel Press Service

For the uninitiated, belly dancing is an Eastern form of entertainment with patently sordid associations. Many regard it as an activity involving scantily dressed women seductively gyrating to Eastern music in front of overweight, sex-starved males in dingy clubs. Despite that long-held negative view, belly dancing – or Oriental dance – is taking off in Israel.

Over the past seven or eight years, Oriental dance has emerged from being perceived as an obscure and generally not highly regarded dance form, to a mainstream leisure time activity that attracts large numbers of women from all walks of life and of all ages.

The Sahara City belly-dancing school in Tel Aviv, for example, caters to the full gamut of Israeli women – Jewish, Christian and Muslim, secular and observant – ranging from lawyers, computer programmers and police officers to fortunetellers, soul singers and hairdressers.

Says Sahara City director Tina (for professional reasons, she prefers to maintain a first-name-only approach), "Oriental dance is a form of spiritual nutrition and a supplication, as well as providing a quality means of physical exercise – though it can't be compared to going to an aerobic class. My students learn to look at themselves and to love themselves for what they are."

The youngest student at Sahara City is six, and there are a couple of septuagenarians on the books. Considering the highly sensual element to the dance, isn't six a bit premature to start developing pelvic gyrations? "Belly dancing is not just about sensuality and seductiveness," says Tina. "It is an art form that incorporates joy, sadness, longing and melancholy. To limit it to seductiveness is akin to watching an artistic dancer and focusing exclusively on her bosom. That would be missing the point entirely."

California-born Jerusalemite Malka Emanuel has been involved in belly dancing for more than six years, both as a dancer and a teacher. Like Tina, she sees Oriental dance as a means of empowerment for women. Besides dance, Emanuel also acts as a labour coach and says there is a strong connection between belly dancing and giving birth. "Gyrating the hips is a way of isolating the pain and helping get through it."

Opinions are divided over the origins of belly dancing, but one thing is certain – contrary to popular Western belief, Oriental dance did not originate as a means of seduction performed by concubines to titillate men in high places.

Continued on page B60

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Strong ritual side to belly dancing

Continued from page B58

Some believe the art form comes from Morocco and, as Emanuel suggests, was initially devised as a means of helping to ease the pain of childbirth. But mostly it was a dance that people did for fun, not as a form of professional entertainment.

In the traditional Arabic home, the women would serve their menfolk their meals and then retire to the women's quarters. Once free of their domestic chores, they would groove and shimmy with one another. There is also evidence of belly dancing being performed by men for men.

"There was a lot of homosexual activity associated with the men's belly-dancing sessions," explains Yael Moav, director of the Jerusalem-based Arabesque belly-dancing school. "As they were prohibited from having premarital sexual relationships with women, they often had them with men."

There is a strong ritual side to belly dancing throughout the Arab world that marks various stages in a woman's life, from menstruation through to her wedding, giving birth and dying. The menstruation dance, for example – called the *rahil*, meaning awakening or departure – is an initiation ceremony in which a young girl is welcomed to womanhood on having her first period. Belly dancing is also a central feature of Muslim weddings and serves not only as a form of celebration but also as a means for the bride to rejoice in her femininity and to offer the groom his first glimpse of her womanly charms.

U.S.-raised Jerusalemite Rahel Kima was into African ethnic dance before finding her way to the Oriental dance form. She says both forms are strongly grounded, in contrast with ballet, which emphasizes the upper part of the body. Kima, who also teaches yoga to pregnant women, feels belly dancing can offer a means of expressing a wide range of feelings. "I think it is very much a matter of what you project and what you have inside to bring out. It is very powerful. Don't forget, it comes from your stomach, which is really the birth energy source of the body."

In a country where there is often a deep gulf between secular and Orthodox Jews, increasing numbers of Jewish Israeli women from the religious side of the tracks are also learning to belly dance.

Sarah Cohen (not her real name), a religious woman in her 20s, has been attending Sahara City for more than two years. Although she feels there is absolutely nothing wrong, from a purely religious standpoint, with learning to belly dance, Cohen said she prefers to remain anonymous because of the response she believes there would be within her community once word got out. "When people hear about something like this, their immediate reaction is negative. I don't want to be exclusively associated with belly dancing. It's only one element of my life."

Hilla Hodaya, on the other hand, feels there is far more leniency within the haredi community than secular Jews think. Hodaya lives in Jerusalem's haredi district of Geula and attends the Arabesque school. "Taking part in Oriental dance isn't exactly considered a badge of honour in Geula," says Hodaya, who is a physiotherapist by profession. "But there are all sorts of people here, with all sorts of interests. I got into it because I gave keep-fit classes for women and wanted to do something different for myself during my leisure time. Belly dancing is a much more pleasant way to keep the body healthy."

Art form, or physical fitness technique – social implications regardless – for now belly dancing in Israel is taking off in leaps and bounds.

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Get untangled from web of **bad dates**

By AMY KLEIN
Jewish Journal of Greater Los Angeles

Evan Marc Katz has never had a bad Internet date. Well, except for the time his date had an aneurysm – and that was hardly his fault, was it? OK, aside from the time that Katz's blind date had a seizure, he's never had a bad Internet date. That's because he follows his own rules culled from five years of online dating (on seven different sites) as well as working at Internet websites.

Now the 31-year-old screenwriter has parlayed his experience into E-Cyrano – an online dating consulting service, which, among other things – writes clients' essays for their profiles. He has also written *I Can't Believe I'm Buying This Book: A Commonsense Guide to Successful Internet Dating* (Ten Speed Press), a cheeky, practical how-to book for newbies and old-timers – from naive beginners who don't know where to start to jaded experts who don't know how to stop.

> Is Jewish dating different from regular online dating?

Jewish Journal: You used to work at JDate? How did you come up with the idea for this book?

Evan Marc Katz: I was already online dating for a few years when I ended up working on JDate… After about two weeks on the job, I realized that I could write a book, because there were so many dissatisfied customers, and I felt when I was on the phone – even if it was a billing question – generally how little thought they were putting into their essays. I made my job into what I thought it should be… It was a day job that just took on a life of its own.

JJ: Is Jewish dating different from regular online dating?

EMK: I think people take it just a little bit more seriously. I think that the quality of people on JDate is generally a little bit higher quality. Something endemic to Judaism is insularity and where they place their values – family, education, tradition. For people who stay within the tribe… it's the name brand.

JJ: Has the Internet taken the place of the Jewish community?

EMK: It's created a different sense of community. It's not a replacement for anything – it's a supplement… It's another way for people to meet people. But it's not a replacement.

JJ: Do you think it's disingenuous for E-Cyrano to write someone's profile?

EMK: To me, it's the equivalent of a resumé. If you're making up jobs on a resumé, that's no good. If you're trying to put together a resumé that would distinguish me from the pack, that's good.

> 'My dates are never bad!'

We're just writing down what people say. I think a lot of people don't know why they're interesting. This is a tool to get you in the door, not to get you a job. If a person can't live up to their own hype – if you go out with someone who wrote a good essay, without talking or e-mailing – if you go out with them, you get what you deserve, because you didn't do screening. I don't go on bad dates. I refuse to. It's simply because I take my time. My dates are – at the worst – there's no chemistry. They're never bad.

JJ: You never went on a bad date?

EMK: I think that these car wrecks can be avoided if you're looking a little bit farther ahead… Your love life is as serious as your work life and you should take it as seriously. I do think that the more you put in, the more you get out.

There's more to online dating than slapping up a picture [My book tells] how to get the most out of online dating sites, what kind of photos to post, where to meet someone and when to meet someone. I try to save people a lot of time and money and frustration from my own dating experiences.

JJ: What does it mean to be a successful online dater? You're not married, and yet you're writing this book…

EMK: You are a success in online dating if you are consistently meeting good people and enjoying the process. It's not the Internet's job to legislate whether people are compatible, or of finding "the one," but if you're meeting good people, it's just a matter of time. You attract what you put out there. If you have a negative outlook in your profile, that's not all that attractive, is it? I am very positive about this, not because I'm Mr. Sunshine, but because I have lots of success and meet lots of people. I have fallen in love and I've had all these experiences, except for a ring on the finger… and that's the next thing around the corner.

JJ: Do you think that online dating has ruined dating? Do you think it's made people tired of dating?

EMK: It does become somewhat addicting, and because there is always someone else, it makes it easier to revolve… it has to do with the medium, the ease with which we meet people. People become disposable. That revolving door is only going to stop when you decide to do it. I've heard a woman who says, "I'm not doing this anymore," and to me that's like having a bad meal at a restaurant and going on a hunger strike. Place it in perspective – you never have to go on a bad date if you take your time and you're a good judge of character. If you're going on five dates a week, that doesn't show much confidence that you think anything's going to work out.

Slow down! You take control of this medium instead of letting it take control of you.

For information about E-Cyrano, visit www.e-cyrano.com.

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A portrait of my wedding

By SORIYA DANIELS
Speical to The CJN

After only two hours of sleep, I woke up on Aug. 13, 2000, to the sound of rain hitting my hotel window. Feeling as if I had a pit in my stomach, I got out of bed, terrified and excited all at once.

It was my wedding day, the culmination of three months of harried planning. I desperately wanted everything about this day to be perfect, to reflect the perfect love that Brad and I shared.

I scanned the piles around my room: my veil, bridesmaids' gifts, personal belongings I would need for the few days following the wedding, and lavender wedding guides I composed, in which I explained to my guests all the traditional customs and rites they would be a part of that day. That last item made me a bit uptight. "Will my family and friends be utterly lost," I wondered.

After all, I had not become Orthodox until I was 20, and my parents, three sisters, relatives and friends could not believe the transformation. They just soothed themselves with the old adage, "Live and let live." Brad, who also became religious in his 20s, comes from a similar background to me. Actually, his mother is vehemently Reform, and loudly voices her objections to everything we do (in a sweet way, of course.)

Fast-forward three hours and two hairstyles later and the guests are arriving. There is a lot of excitement on two floors. Brad and the men are at the *chatan's tisch*, where a great deal of legal business is being transacted – the *tnaim* are agreed on and signed by two witnesses, ditto for the ketubah. And in between, Chassidim who Brad studied with were toasting jubilant *l'chaims*, while his college and medical-school buddies were trying to make sense of what was going on and what they were supposed to do.

When a few guys stepped forward to dance, the celebration was in full swing.

Brad's longtime friend Jon said, "I hadn't seen Brad in five years, and just as I was about to give Brad a high-five, he started reading this blessing in Aramaic. It went on for so long, I thought we would miss the party upstairs with all the women."

***

Suddenly, the moment I dreamed of! Accompanied by spirited music, Brad arrived upstairs for the *bedeken*. This was no ordinary arrival. It was more like a parade of cheering fans extending far behind him, singing jubilant wedding melodies and clapping. The excitement was palpable. Brad approached my throne, whispered in my ear, blessed me in the verses of the kohanim and draped my veil over my head. With that, he was gone.

Soriya and Brad Daniels

This was exactly how I wanted my wedding to be – imbued with meaning and tradition. I was so grateful to the Almighty for sending me my bashert, who exceeded my every expectation and dream, I might add. Throughout my wedding, I thanked God for all the goodness he bestowed upon me and prayed for our future. It is so important to pray at your own wedding, for there is no greater opportunity for divine intervention.

Continued on page B63

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My Jewish wedding: meaning and tradition

Continued from page B62

On their wedding day, a bride and groom each experience a Yom Kippur of a lifetime and are forgiven for any past wrongdoing. This is the purest and most auspicious day of our lives and should be taken advantage of. The spiritual ascendance that accompanied our wedding also provided a tremendous opportunity to pray for people who were ill or were in need of divine assistance in any regard. Needless to say, when I was under the chupah, I had a lengthy list of friends, and friends of friends, all seeking their bashert. The chupah was the most remarkable part of our wedding.

Luckily, our rabbi was hysterically funny and made everyone feel comfortable, inspired and entertained, all at once. We also added some unique customs to the service, such as calling up all the kohanim from the crowd to bless us in the same verses in which they traditionally bless the congregation during the holidays. This was quite humorous because Brad is a kohen, as are his father, brothers, uncles and cousins. They are not religious, however, and had no advance knowledge this would be sprung upon them. We wanted it to be a surprise and I purposely omitted it from the wedding guide. I did, however, photocopy sheets with the transliteration of the verses. It was still a struggle, nonetheless, but it looked great on the wedding video! Just picture about 30 men with tallits draped over their heads blessing us as we stood in our chupah!

Next, we called up one of Brad's single friends (who used to attend Jewish singles events with him "pre-me") to finish off the cups of wine used during the betrothal and marriage blessings. Another surprise! "That was really tough," he recalls.

But in between the laughs and bewilderment, I could imagine what my proper, erudite grandmother was thinking. "At least the wedding was at a country club," she said later, "and you and Brad should just be very happy together."

Surprisingly, many guests remarked that this was the longest and most exciting marriage ceremony they had ever witnessed.

"That was the best part," said my former co-worker and friend, Henry. "You want to know something funny?" Henry added, "Sotoko [his Japanese wife who had just arrived in the United States and barely spoke English] just assumed this was what an American wedding was like," he said with a chuckle.

Not everyone was pleased with the separate dancing, and my parents even tried to sneak in a dance together, which quickly got broken up. "What's the big deal!" my mother protested. "It's not like your dad and I are not married."

***

I can recall being lowered in my seat from high in the air and being placed side by side with Brad. Next came the performances and out came the wedding "shtick" accoutrements to enhance their performance.

Suddenly, the Orthodox guests among us were in costume and juggling, others did solo dance performances, some ladies passed out party hats and streamers, and our short rabbi was dancing on a taller guest's shoulders. Then, a few young guys stepped forward to dance and the celebration was in full swing.

"It was so crazy, I have never seen anything like it," said my bubbly 20-year-old sister, Shanna. "I liked the Israeli songs, but it would have been nice to have some English dance songs, too."

My father felt awkward dancing with only guys, so aside from trying to sneak in a dance with my mother, he just shmoozed and ate to his heart's delight. "The wedding was lovely," he told me the other day, "and filled with spirit and energy. That was really special."

As our party favour, we gave out wedding benchers, which were all in Hebrew since the version with the English translation was too expensive after all was said and done (a lot was said and done between my parents and my in-laws). To our dismay, and reflecting the demographic of our bunch, two-thirds of the benchers were left behind on the table at the end of the wedding. Poor Uncle Lenny had been assigned the task of collecting them. We had so many left over that we donated them to a struggling kosher pizza parlor in Maryland.

Unfortunately, our guests bid us adieu after the dessert. In other words, hardly anyone, save for our immediate families, stayed for the *Birkat Hamazon*. This ritual included reciting the Sheva Brachot, the special marital blessings recited under the chupah, which are then recited every day for a week thereafter. You need a minyan of 10 men to recite the Sheva Brachot, and we didn't meet our quorum. It was so embarrassing – we had to pull the men from the band! So the music stopped, the Sheva Brachot were recited, and the wedding ended anti-climatically.

I was too happy to care. After all, each ending marks a new beginning. For us, it is parenthood.

There must be something to those Sheva Brachot!

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Israel hosts Beslan survivors

Thirty-eight residents of Beslan, including 18 children ages seven to 16 who survived the Sept. 1, 2004, attack by Chechen terrorists, arrived in Israel recently for a three-week holiday. The children were accompanied by several parents, a psychologist and a doctor. The trip was the initiative of the Association of Caucasus Immigrants, who financed it along with the city of Ashkelon, where the visitors were based during their visit. Some 330 adults and children were killed in the hostage-taking incident. *[Israel photo]*

Jewish values shape justice minister's work

By FRANCES KRAFT
Staff Reporter

Both Jewish and Islamic traditions say the test of a just society is how it treats its most vulnerable, said Canada's justice minister and attorney general earlier this week.

Speaking on Sunday afternoon at York University for the inaugural Limmud Canada – a festival of Jewish learning based on the annual event of the same name in Great Britain – Irwin Cotler called it a tragedy that we don't act on our common teachings.

Justice Minister Irwin Cotler

In a talk titled "Jewish Values, Human Rights and Public Policy," Cotler said that shortly after his appointment last December, he announced to the media that the Jewish injunction "*Tzedek, tzedek tirdof*" (Justice, justice, shall you pursue) would guide his work as a principle for building a just, compassionate and humane society.

Continued on page 34

Group claims Hamas still raising funds in Canada

By PAUL LUNGEN
Staff Reporter

The Islamic terrorist group Hamas has resumed fundraising in Canada through a front organization that offers charitable tax receipts to donors, an activist group stated earlier this week.

The International Relief Fund for the Afflicted and Needy, IRFAN-Canada, has taken over for the defunct Jerusalem Fund for Human Services as Hamas' fundraising arm in Canada, according to the Canadian Coalition for Democracies (CCD).

However, a spokesperson for the organization denied the allegations. "We have nothing to do with the Jerusalem Fund," said Rasem Abdel-Majid, IRFAN-Canada's general manager. "This is an international relief [agency]. We have no connections to anybody."

Abdel-Majid also rejected suggestions the group supports Hamas. "That's not true," he said. "I want [CCD] to come out with proof of that."

CCD called on the federal government to freeze IRFAN's funds, prosecute the people behind it and explain how an organization with clear links to the Jerusalem Fund could have obtained the right to issue tax receipts for donations that ultimately benefit the banned terrorist organization Hamas.

"It really makes you wonder what the CRA [Canadian Revenue Agency] is doing when they grant charitable status to a group whose linkages to a banned organization in Canada is so transparent," said Alastair Gordon, director of communications for CCD.

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Sharon: Israel, Palestinians to meet on PA election— please see page 45

News in Brief

CANADA

UIA Names Israel Rep

TORONTO — Israel Appeal Federations Canada (UIAFC), which represents 10 Jewish federations and communities across Canada, announced that Yossi Tanuri has been named director general of UIA Israel, Canada. Tanuri takes up the Jerusalem-based position in February. The Jerusalem native has lived in Canada since 2001, serving as a Keren Hayesod representative and director of major gifts for UJA Federation of Greater Toronto.

CJC Meets Minister

OTTAWA — A Canadian Jewish Congress delegation met recently with Raymond Chan, federal minister of state for multiculturalism, as part of CJC efforts to promote civil discourse and the elimination of anti-Semitism and racism in Canada. Earlier this year, Justice Minister Irwin Cotler said Ottawa plans to unveil a "national action plan against racism" that would include beefed-up hate crimes laws and greater promotion of multiculturalism. National executive director Manuel Prutschi said CJC "urged [Chan] to have anti-Semitism singled out explicitly for immediate action in any new comprehensive government anti-racism strategies."

Shul, Mosque Feted

TORONTO — Temple Har Zion and the Ja'ffari Islamic Centre, neighbouring houses of worship in Thornhill, Ont., that have shared a 200-car parking lot for 25 years, were honoured last week with a Harmony Award, which "recognizes leaders who have played key roles in eliminating social barriers and broadening the cultural fabric of Canada." The Harmony Movement – a Canadian non-profit group that promotes harmony, diversity and equality – said it gave them the award for "strong mutual respect for each other's religions and cultures," as well as for joint youth anti-racism and homelessness initiatives, and for their joint condemnation of arson at a local mosque and the firebombing of the United Talmud Torahs in Montreal.

Scrolls Chair Named

VANCOUVER — Trinity Western University (TWU), an Evangelical Christian school in Langley, B.C., has been awarded $1.4 million from Ottawa to set up a Canada Research Chair in Dead Sea Scrolls studies. Biblical studies professor Peter Flint – the head of TWU's Dead Sea Scrolls Institute, an author of many Scrolls-related books and the editor of the Isaiah Scroll – was named to the position, which is funded by grants of $200,000 a year over seven years. The scrolls "provide a window for understanding the Jewish background of Christianity," TWU said in a release.

WORLD

AMIA Appeal

BUENOS AIRES — Argentine Jewish groups last week appealed the acquittal of five defendants in the 1994 bombing of Buenos Aires' AMIA Jewish centre. The DAIA political umbrella group, the AMIA Jewish community centre and the largest victims' relatives group joined in the appeal. Five locals were acquitted earlier this year of involvement in the unsolved attack, which killed 85 people.

Extremists Rally

BERLIN — More than 1,000 right-wing extremists rallied at a World War II military cemetery near Berlin last week. The event, which a court refused to ban, marked a day of mourning for fallen soldiers that has been adopted by extremists to celebrate members of the SS and German army. Several neo-Nazi marches have been held since September, when two extremist parties earned enough votes in former East German states to win seats in local parliaments. Three such parties want to join forces to increase their electoral chances.

Madonna a Key Jew?

NEW YORK — Madonna was included in the annual list of the most influential Jews in America published by the *Forward*. The paper said the pop icon "is not Jewish but might well be the world's most famous practitioner of Judaism." Topping the list was U.S. Supreme Court Justice Ruth Bader Ginsburg. Others in the top 5 were novelist Philip Roth and late-night TV comic Jon Stewart.

Marrying for Dollars

BALTIMORE — The Baltimore-based kosher organization Star-K is offering a cash prize to any matchmaker who marries off an Orthodox woman in the city. It said it's offering $2,000 in response to a "crisis" among Orthodox singles. The single woman must be at least 22 years and two months old at the time the engagement is announced.

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Christians, Jews Rally Against Anti-Semitism

VANCOUVER — Some 400 Jews and Christian Zionists rallied outside the Vancouver Art Gallery earlier this month against anti-Semitic comments by a local imam and statements by Canadian Islamic Congress president Mohammed Elmasry that all Israelis over age 18 are legitimate targets because they serve in the army.

Rabbi Andrew Rosenblatt of Shara Tzedek Synagogue told the crowd that comments by East Vancouver cleric Sheik Younus Kathrada – who, in the text of a sermon posted on the Internet, called Jews "the brothers of monkeys and swine" – were outside the norms of Canadian values.

"The sheik has said these statements were taken out of context. I couldn't agree more," the *Western Jewish Bulletin* quoted the rabbi as saying.

Dubbed "Solidarity with our Jewish Neighbours," the Nov. 7 event was organized by a group called the Jewish and Christian Action Committee.

Other speakers included Holocaust survivor Rita Akselrod, Conservative MP Russ Hiebert and Pastor Walter Gamble, who said Israel's control over Jerusalem is a biblical right.

The Canadian Jewish news

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Greater Canadian role in Mideast hailed by Israel

Offer to monitor PA election 'a very positive sign,' ambassador says

By RON CSILLAG
Staff Reporter

Just days after being taken to task for sending his foreign minister to Yasser Arafat's funeral, Prime Minister Paul Martin is winning praise for offering to help oversee the Palestinian Authority's coming election to replace its late president.

It's part of Martin's plan to get Canada more involved in the Middle East peace process – a move that was encouraged by U.S. President George W. Bush after the two leaders conferred following Bush's victory in the recent presidential election.

Martin also spoke to Israeli Prime Minister Ariel Sharon on Nov. 1 to congratulate Sharon on winning a Knesset vote to move forward with his plan to unilaterally disengage from Gaza.

Martin expressed Canada's condolences for the deaths of three Israelis in a Nov. 1 suicide bombing in Tel Aviv.

The prime minister also discussed a greater Canadian involvement in the Middle East peace process with Egyptian President Hosni Mubarak, King Abdullah of Jordan and Palestinian Prime Minister Ahmed Qureia.

In a phone call last week to interim Palestinian leader Mahmoud Abbas, Martin offered to send election monitors to oversee the Jan. 9 Palestinian vote.

"I made the offer," Martin was quoted by Canadian Press. "I think it really depends on how the [Palestinian] Authority structures the elections, but we're certainly prepared to do our share.

"We have great expertise in running elections. And Canada is prepared [to ensure] that those elections take place."

Martin's overture was welcomed by Israel's new ambassador to Canada, Alan Baker.

"I see this as a very positive sign," Baker told *The CJN*. "We think that Canada can play a central role in helping push forward the peace process and helping encourage the Palestinians to build up their own good governance."

In his discussions with Canadians officials, Baker said he has "stressed the desire of Israel for Canada to become a more centrally involved player in the process, especially now in light of changes everyone anticipates [following Arafat's death]."

The ambassador added that Israel believes Canada can also play "a more active role" at the United Nations "to try and ensure that matters between Israelis and Palestinians are dealt with at the negotiating table rather than being channeled into the political process."

He said Canada could become involved in "other fields," aside from the peace process.

Martin told reporters he believes Canada can also play an important role by helping to develop financial institutions and infrastructure.

Baker said it's possible that once peace talks resume in earnest, Canada will resume its leadership role on the sensitive issue of Palestinian refugees.

Canada has presided over the Refugee Working Group, part of the multilateral round of negotiations that grew out of the 1991 Madrid peace conference. But the talks have been dormant for several years.

Baker said Israel won't interfere in the Palestinian vote.

"The Palestinians are trying to sort themselves out," he said. "Israel has an interest in making sure [they] hold elections and [Sharon] has stated publicly that Israel will help them as much as possible."

Baker said Sharon also invited Martin to visit Israel. There were no dates discussed, but "there was a willingness" on Martin's part to accept.

* * *

The question of Canada's continued funding of a controversial United Nations agency that assists Palestinian refugees continues to percolate.

Canada has said it will continue to provide funds to the United Nations Relief and Works

Continued on page 25

Kinneret Bosani — A Survivor of Terror — Not a Victim

Kinneret is now studying filmmaking and plans to produce a documentary about her hopes for peace in Israel.

March 30, 2002, was just an ordinary day at "My Coffee Shop" on Allenby Street in Tel Aviv, until a huge explosion forced Kinneret Bosani to the ground. As a result of this suicide bombing, Kinneret endured severe injuries to her head, the loss of one lung, and damage to her right eye. Hospitalized for 5 months in the Burn Unit, Kinneret suffered third-degree burns to over 70% of her body. Clinging to life by a thread, she was unconscious for two weeks and kept in a drug-induced coma for 5 months to help cope with the pain.

"Who knew that at 24 years of age my life would take such a drastic turn?"

Today Kinneret continues to undergo numerous surgeries in Israel and abroad. "Beit Halochem, Tel Aviv is where I feel most comfortable. Here I receive my daily rehabilitation through physiotherapy and hydrotherapy." Guided by professional coaches, Kinneret is able to swim in the heated pool and exercises in a state-of-the-art fitness centre. As part of the healing process, Kinneret participates in specialized art, computer and cultural programs.

Supported and motivated by her family and new friends at Beit Halochem Kinneret has realized that she is determined, "... to live and to live at any cost."

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The true root cause

From the editor's desk

The oft-cited mantra of so many hard-core ideologues of both the left and the right in North America and in Europe is that Israel's unresolved conflict with the Palestinians is the root cause of the Islamic world's – not just the Osama Bin Laden Islamists' – anger with the United States (if not with the entire Western world). It is deeply embraced by an alarmingly large number of anti-Israel demonstrators, hecklers and marchers on university campuses.

Two recent items in the news, one would think, might inspire the marchers to channel their knee-jerk, anti-Israel wrath in a different direction. But, alas, the facts have never been a match for an ideologue's pre-determined, templated "truth."

By all accounts former Palestinian Authority president Yasser Arafat died a very wealthy man. Last year, *Forbes* magazine ranked him sixth on the list of "the richest kings, queens and despots," with an estimated private coffer of at least $300 million (US). Swiss investment adviser Jean-Claude Robard recently told Al-Jazeera satellite television that Arafat had bank accounts in Switzerland, Austria, Luxembourg and the Cayman Islands. A team of American accountants commissioned by the Palestinian Authority itself earlier in the year concluded that part of Arafat's personal wealth was in a secret portfolio worth close to $1 billion.

The disclosures of Arafat's wealth, however, have not even slightly dented the Teflon bumper of his be-knighted and be-sainted band wagon.

Yet, there is a more compelling truth about him that must be told and understood: he made his people's lives penurious and miserable by launching a war of terror against Israel. And what monies there were available to Palestinian Authority to abate their misery, he brazenly stole.

The U.S. Senate's Permanent Subcommittee on Investigations reported last week that the monies stolen by the former Iraqi dictator Saddam Hussein from the UN-administered Oil for Food program was far higher than previously thought. According to a report in the *Wall Street Journal*, Hussein probably pocketed "an estimated $21.3 billion in illegal revenue during the 12-year life of the UN economic sanctions" against his regime. The amount may go higher still for according to the head of the investigation, Senator Norm Coleman of Minnesota, the $21.3 was "an evolving figure."

While Iraqis were suffering shortages of the basic necessities of life, including precious medical and food supplies, their leader, much as the leader of the Palestinians did to his people, stole from them for his own sinister and abusive purposes.

And yet, the behaviours of Arafat and Saddam, it has been well chronicled, are not the exceptions in the Arab world. They are, rather, the norm, though, the extent of their personal corruption and false affection for their own people may outreach the other Arab regimes.

The chroniclers of the dysfunction in the Arab world have been many. One of the most authoritative such accounts, readers will recall, was compiled by a group of Arab intellectuals two years ago as the "Arab Human Development Report 2002," and published by the United Nations Development Programme.

Based on the report, *The Economist* wrote the following synopsis about the countries of the Arab world.

"With barely an exception, its autocratic rulers, whether presidents or kings, give up their authority only when they die; its elections are a sick joke; half its people are treated as lesser legal and economic beings, and more than half its young, burdened by joblessness and stifled by conservative religious tradition, are said to want to get out of the place as soon as they can.

"One in five Arabs still live on less than $2 a day. And over the past 20 years, growth in income per head, at an annual rate of 0.5 per cent, was lower than anywhere else in the world, except sub-Saharan Africa. At this rate, says the report, it will take the average Arab 140 years to double his income, a target that some regions are set to reach in less than 10 years. Stagnant growth, together with a fast-rising population, means vanishing jobs. Around 12 million people, or 15 per cent of the labour force, are unemployed, and on present trends the number could rise to 25 million by 2010.

"In the 1,000 years since the reign of the Caliph Mamoun [a Persian king in the ninth century], say the authors, the Arabs have translated as many books as Spain translates in one year."

The report identified three major reasons for the profound stagnation of the Arab world: a lack of political freedoms; the inferior quality of education (65 million adults are illiterate); and the oppression of women. (One in every two Arab women still can neither read nor write. Their participation in their countries' political and economic life is the lowest in the world.)

It gladdens no heart to report upon the sorry economic, social and intellectual state of the Arab world. But it is the nearly universal downtrodden human condition in the Arab world that is the true root cause of the Islamic world's anger at the West. Money is not lacking there. The region is awash in it. But like Arafat and Saddam, Arab potentates have no compunction in stealing from their own people, for they have only one purpose for their governments: the preservation of self and power. Rather than investing in the infrastructure of their own countries and in the betterment of their own respective societies, they prefer to invest in the hatred of the Jewish state.

—MBD

SeeJN

CHRISTIANS URGED TO VISIT ISRAEL:

Israeli Tourism Minister Gideon Ezra, back row 4th from left, met last week with Christian clergy from various denominations to sign a historic proclamation "to encourage pilgrimage to the Holy Land." The document, which is being sent to Christian leaders worldwide, says tourists are as safe in Israel as anywhere else and that now is the time for Christians to build bridges of friendship with the Jewish state. In coming weeks, Ezra plans to meet both the Palestinian and Egyptian ministers of tourism to encourage visitors to return to the region.

[Israenet photo]

CanWest acquires 50 per cent of *Jerusalem Post*

CanWest Global Communications Corp. is poised to acquire a 50 per cent interest in Israel's venerable *Jerusalem Post* newspaper and other publications in the Palestine Post group of companies.

CanWest announced last week it is entering into a partnership agreement with Mirkaei Tikshoret Group Ltd. (MTL), an Israeli firm with holdings in radio, newspapers and magazines, to become a joint owner and operator of the Post companies.

MTL will purchase the properties from Hollinger International Inc. for $13.2 million (US) and CanWest will subsequently partner with the Israeli-based company to run the Post group.

"The partnership agreement will afford CanWest a substantial role in the direction and management of the [Palestine] Post Group," a CanWest news release stated.

"It is well known that CanWest has harboured a long-standing interest in the *Jerusalem Post* because of its well-established brand," said Leonard Asper, president and CEO of CanWest.

"We are delighted with this opportunity to work with MTL to unleash the considerable untapped potential of the Jerusalem Post Group and to extend the reach and influence of the Group's flagship newspaper and other media properties around the world, but particularly in North America where CanWest's strong printing, sales and marketing expertise can be utilized."

The *Jerusalem Post* was founded in 1932 by American journalist Gershon Agron as the *Palestine Post*. It changed to its current name in 1953. In addition to the *Jerusalem Post* newspaper and the *Jerusalem Report* magazine, the Post properties include the *International Jerusalem Post*, a weekly publication, the *Weekend Jerusalem Post*, published in New York, the *Edition Francais Jerusalem Post*, jpost.com, an online news website with 14 million pages viewed per month, and Internet radio station jpradio.com.

In the past few years, the *Post* has undergone many changes. After it was acquired by Hollinger International in 1989-90, it shifted its editorial focus to the right. However, the newspaper's publisher, Tom Rose, resigned in May in the wake of a difficult relationship with the newspaper's editorial staff, and Bret Stephens recently resigned as editor-in-chief. He was replaced by David Horovitz of the *Jerusalem Report*.

Conrad Black, who controls Hollinger International through Toronto-based holding company Hollinger Inc., has come under investigation for allegedly wrongfully taking millions of dollars in improperly authorized payments.

Hollinger International has been unloading properties in the midst of an acrimonious shareholder dispute over Black's alleged wrongdoing. In July, Hollinger International sold the *Daily Telegraph* of London to the Barclay brothers for $1.2 billion (US). It still owns the *Chicago Sun-Times* and several smaller papers.

With files from JTA and Ha'aretz.

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Greater Toronto Area

School board tells staff to review its guidelines

By ANNA MORGAN
Staff Reporter

The Toronto District School Board has advised staff to review the board's guidelines for dealing with contentious topics after a Jewish student complained about a school presentation that ended with a poem about Palestinian oppression by Israelis.

"The poem only presented one side of the conflict," said Seth Buchman, a Grade 11 student at Earl Haig Secondary School.

An investigation was launched after the student complained about the prejudicial nature of the presentation to Canadian Jewish Congress (CJC).

Student complaint prompts action

"Controversial material must be treated in a fair manner that is thorough, balanced and free of unfair biases," said a Toronto District School Board (TDSB) equity department memo sent to all staff.

It recommended that staff review guidelines and strategies in the *TDSB Controversial and Sensitive Issues* document, which describes how to deal with controversial topics that have come up in the past.

"We want to educate staff to make sure they're inclusive," said Yaw Obeng, TDSB supervising principal for equity, inner city.

The memo also warned that "sometimes trips, performances and events that have been past practice for years may be insensitive because of programming changes, etc."

It cited as an example the presentation at Earl Haig Secondary School by ARCfest, a group that organizes a five-day human rights arts festival, which, the board said, failed to meet the standards held by TDSB policies.

Before it was seen in the schools, ARCfest was endorsed by legitimate organizations and individuals, including the Ontario Human Rights Commission and Toronto City Councillor Olivia Chow.

CJC spokesperson Simon Rosenblum said that while he is very satisfied with the memo, he hopes an educational process will be undertaken at those schools where ARCfest appeared.

In its investigation with the school staff involved, the TDSB discovered that, in addition to the anti-Israel bias, there were other problems with the performance, Obeng said.

According to the TDSB memo, "the scripts were changed, and unbalanced perspectives [were] presented dealing with social issues, without the knowledge of the school.

"Without the proper preparation, students, staff and community members can find themselves ill-equipped to deal with the fallout of a poor and inappropriate performance."

The memo recommended that "staff members request transcripts of actual performances when possible" and "do pre-work with students to promote critical thinking and ability to respectfully analyze different viewpoints."

Josh Bloch, one of the ARCfest co-ordinators, said he did not want to comment on the TDSB report. However, he said that "it is ARCfest's intention to provide a space for voices that have been marginalized and haven't been provided with the same opportunity to express their views.

"In this case, the programming included all sorts of issues facing young people, including issues facing women, people of colour, immigrants, and also a woman of Palestinian descent who spoke of her experience as a Palestinian."

The ARCfest festival is hosted by Face in the Crowd Collective, which features art exhibitions and performances focusing on human rights.

Ontario Human Rights Commission director François Larsen said that as far as he is concerned "the matter has been taken care of" and the Ontario Human Rights Commission "doesn't see any need to initiate any further investigation into the matter."

Toronto City Councillor Olivia Chow did not return *The CJN's* calls.

BOOK FAIR: Canadian Children's Book Week was celebrated at Leo Baeck Day School with visits by Canadian authors and illustrators. At a book fair sponsored by the Parents Association, students dressed up as characters from their favourite novels.

Professor denounced for York U charges

By CAROLYN BLACKMAN
Staff Reporter

The director of Israel affairs for Hillel of Greater Toronto, Tilly Shames, praised both her organization and Canadian Jewish Congress for responding quickly last week after a York University professor distributed what she described as offensive literature on campus.

After a film presentation sponsored by Solidarity for Palestinian Rights (SPHR), a student group, David Noble, a history professor, handed out literature that alleged the York University Foundation, the school's fundraising arm, is "biased by the presence and influence of staunch pro-Israel lobbyists, activities and fundraising agencies."

The material, labelled "The York University Foundation: the Tail that Wags the Dog," contained a list of some foundation board members and their links to Jewish community groups.

Shames said she was distressed to see individuals of a similar ethnic and philanthropic background being targeted.

"It seems they are being targeted not only for being Jewish, but for being charitable as well," she said.

Noble's actions were denounced in a joint statement by York University, the York University Foundation, SPHR and Hillel at York.

"York strongly condemns this highly offensive material, which singles out certain members of the York community on the basis of their ethnicity and alleged political views, including philanthropic volunteers who serve on the board of the York University Foundation," said York president Lorna Marsden.

"These views must not be permitted to diminish a culture of mutual respect on our campus which unites us as a community," she said.

SPHR president Furat Al Yassin said, "We stand behind our commitment to combat all forms of racism, discrimination and misinformation. SPHR was unaware of the material, which was distributed without warning and in no way endorses the views expressed. Our goal is to promote and protect Palestinian human rights both locally and internationally and we categorically reject any effort to distort our aims."

Dori Borshiov, president of Hillel at York, said Hillel joins "with others within the York University community in expressing our shock to see such inflammatory material on our campus."

Ed Morgan, president, Canadian Jewish Congress, said he was also pleased that the university acted quickly to denounce Noble's action, adding that "in our society we praise philanthropists. One of the most beneficial things a person can do is fund a university program.

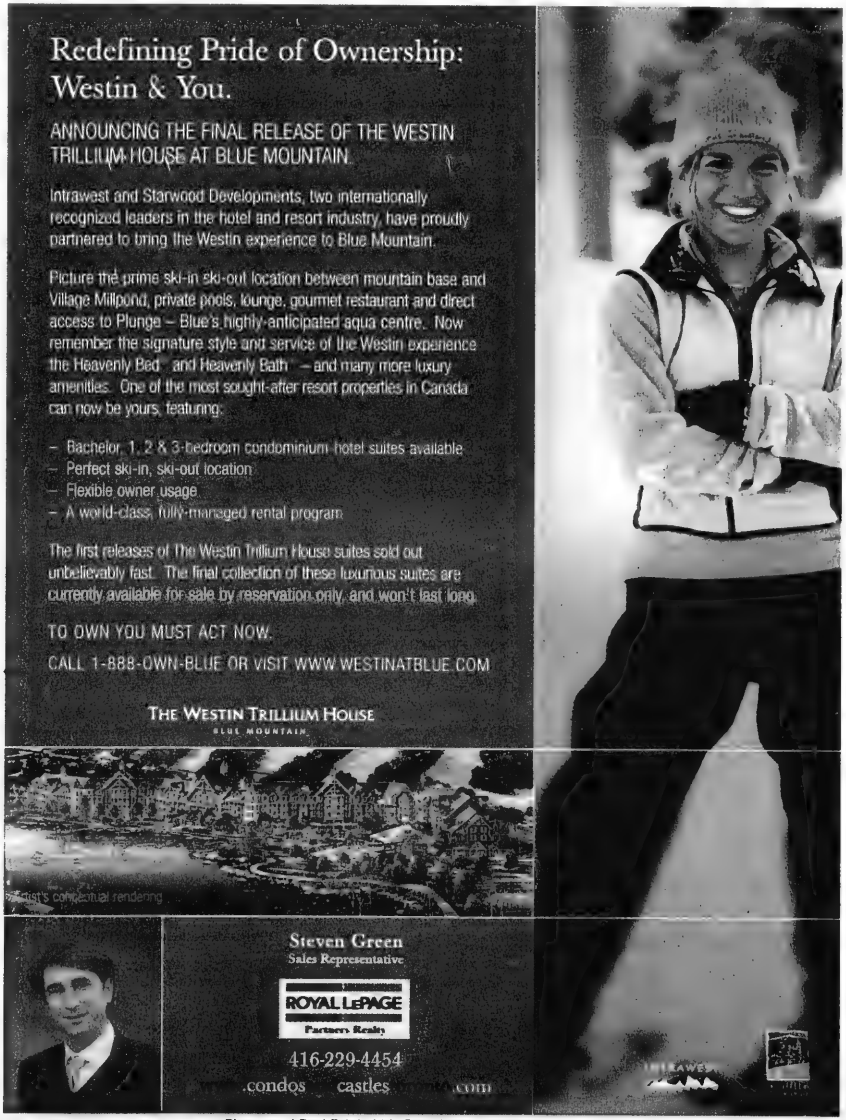
"People who do this are to be praised. We consider it quite offensive that anyone should try to chill the praiseworthy actions of philanthropists in our community."

Noble is also attempting to stop the university from cancelling classes on religious holidays such as Rosh Hashanah, Yom Kippur and Good Friday, alleging that it is against the York University Act of 1965, Article 15.

The act says that "no religious test shall be required of any professor, lecturer, teacher, officer, employee or student of the university, nor shall any religious observances according to the regulations of any particular denomination or sect be imposed upon them." On this matter, Morgan said that the university has the right to cancel classes and should accommodate religious needs whenever possible.

Noble told *The CJN* that his lawyers have advised him not to talk to the press because he is in the midst of filing suit against the university for infringing upon his academic freedom and for defamation.

INVITATION TO TORONTO: Debbie Kimel, host community co-chair for the 2005 General Assembly of United Jewish Communities, encourages Canadian delegates at the GA in Cleveland to attend next year's event in Toronto. [Frances Kraft photo]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IRAN HAS PLEDGED TO STOP IT'S SECRET NUKE PROGRAM...
BUT ISRAEL SAYS THAT IRAN HAS A SECRET SECRET PROGRAM!!
AND ISRAEL'S PLANNED RESPONSE TO IRAN'S SECRET SECRET PROGRAM...
IS SECRET?
BINGO!

Beyond the boundary

We justifiably take great pride in our democratic way of life and in the civil society that is the uniquely Canadian democracy: tolerant of differences, multicultural and compromise-oriented. As the celebrated journalist and social commentator Rex Murphy recently observed about our country: "There is a sense of grounded harmony [here] and there's some sense of outrage too if people walk beyond that." Two incidents came to light last week that, it is fair to say, stretched sensibilities far beyond what Murphy so poignantly called the "grounded harmony" of Canadian society.

Guy Bertrand, a noted Quebec lawyer, in all earnestness, asserted that the Supreme Court of Canada had become the victim of a Jewish conspiracy orchestrated by Justice Minister Irwin Cotler. As a result, Bertrand claimed, the court was incapable of adjudicating the case before it concerning his client, Leon Mugesera. The government wishes to deport Mugesera and his family. It alleges that he is a war criminal who was involved in the genocide of the Tutsis in Rwanda.

Bertrand's logic is the following: Cotler is a former head of the Canadian Jewish Congress. Irving Abella is a former head of the Canadian Jewish Congress. The Canadian Jewish Congress is an intervenor in the Mugesera case. Cotler nominated Abella's wife, Rosalie, to the Supreme Court of Canada. The entire court is therefore tainted by her appointment. That Madame Justice Abella will not be part of the court panel that hears the government's case against Mugasera next month matters not to Bertrand.

"The failure to withdraw from the nomination process," Bertrand alleged in his brief, "and to reveal all the truth can only lead a well-informed observer to conclude that unfortunately when are you are powerful, rich and influential like the [Canadian Jewish] Congress for example, you can infiltrate the court through political and judicial lobbying." Bertrand contends, according to the *Globe and Mail*, that "the dice are now loaded" and that "the Supreme Court cannot be impartial in the present case."

Bertrand's line of argument, as a *Globe and Mail* editorial thankfully pointed out, was nothing but "a pile of ridiculous and offensive non-sequitors." More importantly, the paper properly characterized Bertrand's brief to the court as "a pernicious attempt to disenfranchise a Jewish justice minister and a Jewish judge."

We commend the paper for so aptly pointing out the offence and the danger in Bertrand's argument.

The news of Bertrand's Supreme Court brief came on the heels of the news that the Université du Québec à Montréal felt compelled to cancel the speaking engagement of American Ambassador Paul Cellucci out of security concerns. Once again, as in the case of former Israeli prime minister Ehud Barak and Concordia, the thugs who threaten violence have been given a veto over university protocol.

Neither of these two incidents threatens Murphy's "grounded harmony." But they seem part of a worrisome pattern of outrageous behaviours that step far beyond the boundaries that make our society civil.

Editorial Advisory Board: Irving Abella, Michael Brown, Sandra Brown, Donald Carr, Paul Cooper, Rabbi Elyse Goldstein, Zac Kaye, Igor Korenzvit, Lou Ronson, Jacques Sayegh, Mike Shriqui, Ron Somogyi, Pamela Medjuck Stein, Rabbi Reuven Tradburks

Mere casualty count inappropriate

The letter from Bernard Katz (*CJN*, Nov. 11) about the number of Israeli and Palestinian deaths since the outbreak of the second intifadah presents a most troubling fallacy. The issue is not the objective, sad measurement and comparison of casualties, including minors. One must consider, to borrow a term from economics, the opportunity cost. Casualties inflicted by the Israel Defence Forces occur in the fight to protect lives. The issue is not solely how many casualties have occurred but also, and more importantly, how many lives have been saved as a result of these actions?

The casualties inflicted by the IDF have been done with the intent to save lives and have saved lives. Can the same be said about the deaths caused by terrorists?

Rabbi Benjamin Hecht
Toronto

* * *

Comparison between sides invalid

I have some advice for Bernard Katz (Letters, *CJN*, Nov. 11), who, in his letters about casualties during the second Palestinian intifadah, wrote that "Israel has failed to minimize innocent loss of life, especially as related to the killing of minors."

I suggest that he write a letter directly to Hamas, Islamic Jihad and Fatah and tell them to stop using Palestinian civilians, especially children, as human shields by "working" in their crowded apartment buildings and streets.

Has it occurred to Katz that Israel greatly regrets all civilian casualties and tries extremely hard to avoid them, if for no other reason than to avoid world media condemnation?

The difference between the two sides is that one is trying to maximize the death and injury of innocent civilians, while the other is trying to prevent them. I hope he can figure out which is which.

Mike Freedland
Toronto

* * *

Arafat's funeral no honour

I am amazed at how many democratic nations sent representatives to Palestinian Authority president Yasser Arafat's funeral, to stand next to leaders of Hamas, Hezbollah, Fatah and others like them. These terrorist group have been outlawed in Canada, yet we sent a delegation to this funeral. Would we also have sent a delegation to pay respects at a funeral for Adolf Hitler?

As the creator of modern terrorism, his hands dripping with the blood of thousands of guiltless men, women and children, Arafat should be categorized with the likes of Hitler and Stalin.

Harry Grunstein,
Montreal

* * *

Disagrees with Kirshner

In his Nov. 18 column ("Yasser Arafat was an ambivalent figure"), Sheldon Kirshner concludes that Palestinian Authority president Yasser Arafat "died too soon, an eternity too soon, as far as numerous Palestinians were concerned." Why didn't he write that Arafat died too late for the more than 1,000 of his victims who were murdered due to the unprecedented incitement by Arafat's official PA media and by Arafat himself, who extolled jihad and becoming a *shahid* (martyr)?

Kirshner writes further that Arafat's dream of Palestinian statehood is bound to be realized sooner or later. I disagree. Why should there ever be a Palestinian state if its rulers never come to terms with the Jewish state? The Palestinians don't deserve a state until they show that they have entered the civilized world and given up terrorism. If Arafat's funeral and the Palestinians' transfer of power after his death are any indication, they still have a long way to go.

Kirshner writes that Arafat's lasting legacy is his attempt to achieve Palestinian independence through dignity. I beg to differ. There was no dignity in the bloody way Arafat tried to achieve statehood through the killing of innocent men, women and children. Arafat's true legacy is the inculcation of murderous values in an entire generation of Palestinians to continue the fight of jihad against Israel.

Mordechai Bulua
Montreal

* * *

Nothing ambivalent about Arafat

Once again, Sheldon Kirshner has me wondering just whose side he's on. Even the headline of his rambling apology for Palestinian Authority president Yasser Arafat is a surprise ("Yasser Arafat was an ambivalent figure," Nov. 18).

There was nothing ambivalent about the man. From the very beginning, and until his very end, Arafat's single-minded aim was the destruction of Israel. He may have shown the face of peace to the Western world, but he never wavered in his quest for "all the land, from the river to the sea."

I find it strange that immediately after mentioning Arafat's call for a million martyrs on the march to Jerusalem and his proclaiming of the virtues of jihad, Kirshner tells us that "[h]e tolerated anti-Israel and anti-Jewish incitement in the Palestinian media and Palestinian schools." Televised calls for martyrs and jihad are seen as tolerance of incitement in the media? Given Arafat's stranglehold on every aspect of Palestinian society, you can be darn sure he did more than tolerate incitement in schools. He made it his official policy.

Kirshner tells us that Arafat "turned a blind eye to terrorism" and "was either unwilling or unable to staunch the tide of terrorism." Um, Mr. Kirshner, remember the documents the Israel Defence Forces found in Arafat's headquarters? You know, the ones with his signature on them, authorizing payments to terrorists, for terrorism? That's doing somewhat more than turning a blind eye, isn't it? And as for Arafat "obliquely praising suicide bombers," can you explain how calling suicide bombers heroes and martyrs can possibly be described as "oblique" praise?

By refusing to detail – or even outline – Arafat's full culpability, Kirshner inevitably shifts the blame to Israel. I would think there's more than enough of that going on in other media.

Most of all, though, I am profoundly disturbed that this whitewashing of a cold-blooded murderer appeared in a Jewish publication. Shame on *The CJN*.

Stephen Tannenbaum
Thornhill, Ont.

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With confluence of events, Bush seems primed for a Mideast push

By RON KAMPEAS

Colin Powell: out. Condoleezza Rice: in. Ariel Sharon: hanging on. Yasser Arafat: out forever. But the most important entry on Middle East watchers' list is U.S. President George W. Bush: in for four more years.

The recent death of Arafat, the Palestinian Authority president, creates an opportunity for the United States to influence events in the Middle East, and every one of Bush's decisions in recent days suggests that he is ready to flex his muscles.

He underlined his hopes for Palestinian statehood in his statement last week nominating Rice to replace Powell as U.S. secretary of state.

"We're pursuing a positive new direction to resolve the Arab-Israeli conflict, an approach that honours the peaceful aspirations of the Palestinian people through a democratic state, and an approach that will ensure the security of our good friend, Israel," Bush said. "Meeting all of these objectives will require wise and skillful leadership at the Department of State, and Condi Rice is the right person for that challenge."

Bush also appointed Rice's deputy, Stephen Hadley, to replace her as national security adviser.

Both promotions suggest a tightening of an already close U.S.-Israel relationship. Powell had been the most powerful voice in the administration arguing for greater pressure on Sharon, the Israeli prime minister, to ease conditions for the Palestinians. It was often Rice who backpedalled on criticisms of Israel that were issued by Powell's State Department.

Hadley helped draft Bush's historic April 14 recognition of some Israeli claims to the West Bank and a rejection of the Palestinian demand that refugees be granted a "right of return" to their former homes in Israel.

Still, the significance of the appointments lies less in the pro-Israel credentials of Rice and Hadley than in the fact Bush wants to run an efficient foreign policy without the interagency tensions that marked his first administration.

"The degree of fighting between Defense and State made things impossible," William Kristol, editor of the conservative *Weekly Standard*, told last week's annual General Assembly of the United Jewish Communities, the umbrella organization of the North American Jewish federation system.

For Israel, a tighter ship in Washington means an even easier ride when the two nations are in agreement – and more pointed pressure when they are not.

Both Israel and its Arab neighbours would do well to heed advice from Rice, said Edward Walker, president of the Middle East Institute and a former assistant secretary of state for the Near East.

"Condi has great credibility in having the ear of the president," Walker said. "When she speaks, people will be listening as if the president is talking. She's not going to have the problems Powell had. She has the kind of identification and access Colin Powell never had."

President George W. Bush announces Rice will replace Colin Powell as Secretary of State.

Rice addressing the AIPAC convention last month in Washington.

[RNS/Reuters photos]

Bush's administration already has made clear its short-term policy goals in the Middle East: a clean ride for the Palestinians toward Jan. 9 presidential elections.

Bush may be more willing to take chances with a new Palestinian leadership than he was with Arafat, whom Bush rejected for his ties to terrorism, Walker said.

The administration has warned Israel that it wants to see co-operation ahead of the Palestinian election, urging the Israeli army to pull back from Palestinian towns and villages and Israeli officials to allow Palestinians in eastern Jerusalem to vote.

"It's something that needs to be discussed further as we approach the Palestinian elections," State Department spokesperson Richard Boucher said last week about Jerusalem voters.

Bush also is determined to see Israel withdraw from the Gaza Strip next year, as Sharon has promised. Bush sees the pullout not as an end in itself but as a return to the U.S.-led "road map" peace plan and direct Israeli-Palestinian talks.

The pressure has had an effect.

"If in time we see that there is a Palestinian leadership that is willing to fight terror, we can have security co-ordination," Sharon said last week in a meeting with officials from his Likud Party, according to a Reuters report.

It was the most explicit signal from Sharon to date that he could return to direct talks after the Palestinian elections.

Even if Sharon chafes at such pressure, Bush's determination may have a salutary effect on Sharon's political prospects. No potential candidate for prime minister in Israel wants to be seen to be in direct conflict with Washington, and the clearer Bush's message has been, the more Sharon's potential challengers have fallen into line.

Finance Minister Benjamin Netanyahu last week withdrew his threat to resign if Sharon did not put the Gaza withdrawal to a referendum. As well, Foreign Minister Silvan Shalom softened his opposition to allowing eastern Jerusalem Palestinians to vote, telling the UJC General Assembly last week that there would be "no booths" in eastern Jerusalem but not ruling out a repeat of a mail-in voting system like the one used in 1996.

Palestinian officials liked Powell, but say they aren't disheartened by his departure. Instead, they're looking for more signals from Bush.

"It's not a question of individuals but a larger one of policy by the administration as a whole," Diana Buttu, a legal adviser to the Palestinian negotiating team, told JTA from Ramallah.

Rice's reputation as adamantly pro-Israel may be overblown, said Buttu, who dealt with the national security adviser during Bush's efforts to launch the road map in summer 2003.

Rice "got it" when Buttu's team presented her with a map showing expanded Jewish settlement in the West Bank and a projected route of the security fence that would have sliced up the area, Buttu said.

Intense U.S. pressure led Israel to change the route of the fence, bringing it closer to the pre-1967 boundary with the West Bank.

The Palestinian leadership is split between two views, Buttu said. One has it that Bush, freed from re-election considerations, will pressure Israel so that his legacy will include a peaceful settlement in the Middle East. The other view is that Bush is irrevocably pro-Israel.

Go with the latter, advises Tom Neumann, executive director of the Jewish Institute for National Security Affairs.

"George Bush has a commitment to Israel based on his own view of what the world is about," Neumann said.

In that view, Neumann said, support for Israel conforms with Bush's commitment to spreading democracy throughout the world.

Bush had already read Natan Sharansky's new book *The Case For Democracy: The Power of Freedom to Overcome Tyranny and Terror* when he invited the Israeli cabinet minister to meet last week.

Significantly, Rice told Sharansky she was reading the book too – on Bush's recommendation.

Ron Kampeas is a reporter and analyst with the Jewish Telegraphic Agency.

A parliament of the Jewish people

Hopes that the Zionist Congress would become the parliament of the Jewish people have not materialized. Instead, the World Zionist Organization (WZO) and its representative national Zionist federations have become irrelevant.

Rabbi Dow Marmur in Toronto

Hopes of turning the Jewish Agency for Israel (JAFI) into a forum for authentic Jewish leadership have also come to naught. If the WZO is beset by petty party politics, JAFI is burdened by an obsolete structure. Jews have always survived and thrived on vision, passion and adherence to Judaism's fundamental tenets. There is little of these in either organization.

But JAFI seems to be aware of the problem. Hence the creation of its Institute for Jewish People Policy Planning. The institute's work points to the need for much closer, more intensive and symmetrical co-operation between Israel and the Diaspora.

The president of Israel and its minister for Diaspora affairs go further. They advocate the creation of a working parliament of the Jewish people. Though it cannot be democratically elected, it could be broadly representative. Its aim would be to articulate the challenges in the Jewish world today and act accordingly. I hope that its agenda will include:

- New initiatives in peace-making with the Palestinians with a direct bearing on Jewish life everywhere. Though the Knesset must, of course, remain sovereign, the new parliament could still have great influence in decision-making in Israel and on the diplomatic front abroad. Diaspora Jews are Israel's staunchest allies and her most trusted ambassadors.
- We must identify long-term needs, not just short-term measures. The parliament would formulate future plans, not only respond to present emergencies. Jews are hungry for direction and purpose. They are tired of clichés, old remedies and scare-mongering.
- Jewish education would be placed ahead of welfare in the service of imparting Jewish knowledge and promoting Jewish identity. We need to know who we are before we can act. Torah leads to action.
- The parliament would engage in intensive interfaith activities in the service of tikkun olam, helping to "mend the world." Exponents of the three Abrahamic faiths working together could perform near-miracles.
- The parliament would be respectful of all streams of Judaism, secular and religious. In its endeavour to stem intermarriage, it would promote conversion to Judaism of non-Jewish spouses and their children. Active outreach would replace grudging toleration.

The fact that these proposals are controversial is no reason to ignore them. The superficiality of our present semblance of communal unity is one of the reasons why many Jews choose to stay away. Pluralism that allows for differences but insists on mutual respect is a much healthier way to promote unity and identity. The new initiatives could help bring about both.

Infusing Shabbat with the spirit of Jerusalem

During my trip to Israel this past summer, I had the unique opportunity to spend 10 very special days living in the Jewish Quarter of the Old City of Jerusalem.

One of the things that impressed me was the chorus of different sounds that I heard within the city's wall. There, the sounds of three religions can be heard – Jewish children singing, playing and learning in Hebrew, church bells ringing, and the imam calling Muslims to prayer five times a day.

Jessica Apter in Vancouver

Eras, as well as faiths, meet in Jerusalem. The shouting of vendors to passing tourists, proclaiming the latest deals, and the back and forth bargaining that takes place in their small, crowded shops is interspersed with the persistent honking of cars and taxis as they try to manoeuvre through the narrow streets six days each week. Standing on the roof of the dormitory at which we were staying, I remember saying that I was looking out over the parking lot for the centre of the universe. And it really did feel that way.

It was on that seventh day in Jerusalem that I truly felt the gravity of the holy city. On Friday afternoon, I could feel the excitement of the approaching Shabbat all around me, and as I dressed up for dinner, I knew that it was not because I was trying to impress anyone else, but because the night itself was going to be special.

For the first time in my life, I felt a real desire to keep and fully experience Shabbat, so much so that despite the fact that it was my birthday, I followed the Shabbat custom of not discussing regular weekday matters. I even waited until Shabbat ended with *Havdalah*, overlooking the Western Wall, before discussing plans to go out into the city to celebrate my 21st. I was not the only one who felt that this day was different. Even my nicotine-addicted friends gave up smoking cigarettes for 25 hours and 26 minutes.

Now that I'm back at school, at Simon Fraser University in Burnaby, B.C., it is definitely harder to find the inspiration to keep the laws of Shabbat. However, there is a second part to Shabbat observance that requires us to remember the mitzvot in addition to keeping them.

While I'm not ready to resist the temptation to go out with my roommates on Friday nights or to give up precious essay-writing time on Saturday afternoons, and while kosher wine is hard to come by in Burnaby, there are some things that I can do to preserve Shabbat. Monthly Hillel Shabbat dinners at school are a treat, and in between, I can usually find a few Jewish – and sometimes some non-Jewish – friends and have Shabbat dinner with them on Friday evenings, at which we'll say the blessings on some wine and dinner rolls.

Jewish tradition says that God wants us to do the best that we can at fulfilling the mitzvot, and that we aren't expected to live up to standards of perfection, but instead to continually strive to be better Jews and to find meaning in the ways we do mitzvot.

For my Jewish friends at the university and for me, the distinction between Shabbat and the rest of the week may not occur in the most conventional of senses, but through our own Shabbat traditions, we celebrate the special night in a way that is meaningful for us.

It is through this that I can infuse my Friday nights in Vancouver with some of the spirit that I felt during my Shabbat in Jerusalem.

Derrida and the reality of philosophy

Last month, Jacques Derrida, the French Jewish philosopher heralded as the "Father of Deconstruction" passed away. The spectrum of eulogies after his death celebrated the achievements of his lifetime and condemned the supposed negative implications of his work, and the perilous position he took as a defender of his intellectual peer, Paul de Man, a Yale University professor who, in the 1980s, was exposed for having published vehemently anti-Semitic works as a young scholar in Paris before World War II.

Joanna Grossman in Halifax

Derrida's influence pervades a course I am taking titled "Contemporary Continental Philosophy." But Derrida's biography, including his controversial defence of de Man, is as interesting to me as his philosophic accomplishments.

This year, in addition to reading Derrida and de Man, I have engaged with the texts of Edmund Husserl, Martin Heidegger, Hannah Arendt, and Walter Benjamin. While each is a great thinker in his or her own right, the common thread linking them – the influence of the Holocaust on their personal and professional lives – cannot be divorced from their thinking.

Edmund Husserl, the father of phenomenology, was an assimilated Jew who was forced from his academic post as a result of the Nuremberg laws. Martin Heidegger, Husserl's most promising student and a pure Aryan, took Husserl's position. In the late 1930s, he also removed Husserl's name from the dedication of his most famous work *Being and Time*.

Hannah Arendt was a young German Jew who studied under Heidegger and is known for her affair with him in the late 1920s. She fled Germany in the 1930s and ultimately sought refuge in America. Despite her knowledge of Heidegger's anti-Semitism, she travelled to Germany years after the Holocaust to visit her mentor.

Before Arendt could immigrate to America, she lived in France, where she met Walter Benjamin, a Jewish thinker who died trying to flee Nazi-occupied Germany. Benjamin's thought infuses Jewish messianism with Marxist revolutionary thinking, and it was Arendt who was predominantly responsible for compiling Benjamin's work and bringing it to America.

Derrida, an Algerian Jew, is often accused of stripping philosophy of its meaning. In questioning how we read that which is written, in coming to terms with the fact that the author may know little more than the reader of his work, Derrida is seen by many as tearing down the pillars of reason and truth leaving only a path toward relativism.

For Derrida, though, as for Arendt, Husserl, and Benjamin, the framework of reason and truth were torn down by history. They lived in incomprehensible times, when the depths of philosophic learning and knowledge could not even begin to answer the situations and circumstances they found themselves faced with.

As I try to engage in the texts these great thinkers produced, I find myself stuck from the outset. It is impossible, for me at least, to isolate their works from their lives, their philosophies from their realities.

As I read the obituaries condemning Derrida's philosophy and politics, I can't help but wonder how anyone can have the audacity to make such an argument. Derrida's philosophy challenges us to accept that the words on the page not only direct us to consider what resides in their content, but also what the words are unable to convey. The moment we think we have the answer, we have excluded an infinite horizon of possible meanings.

Though to some, this may be nothing more than a pretentious means of avoiding responsibility and reality, I believe that Derrida is responding in the only way he can. Philosophers are notorious for escaping the reality of the world for the idealism of the page, but in the case of Derrida and his contemporaries, this accusation cannot be fairly made. These thinkers grappled with the most incomprehensible of modern events.

It is one thing to critique Derrida's philosophy, and another to look at where his philosophy is coming from. Having to confront the thought of these great minds each day in class, I have come to see that considering their works is not simply a task in analytical reading and theoretical analysis. To understand their work is to understand the reality in which it is grounded – and that reality is one that cannot be easily understood, let alone conveyed.

The Kirshner File

Christian evangelicals line up behind Israel

George W. Bush coasted to victory in the Nov. 2 U.S. presidential election, defeating the Democratic contender, John Kerry, and virtually erasing the queasy memory of a president who squeaked into office four years ago on the strength of hanging chads and the unprecedented intervention of the Supreme Court in electoral politics. In no small measure, Bush owed his success to a highly religious and vocal group of voters who call themselves Christian evangelicals. By all accounts, three-quarters cast their ballots for Bush.

Sheldon Kirshner in Toronto

These Christians, whose social and political conservatism generally mesh with Bush's agenda, supposedly form the largest and fastest growing bloc of pro-Israel sentiment in the United States. Ralph Reed, the former executive director of the Christian Coalition and the past chair of the Republican party in Georgia, claims that Israel is "probably the single most important foreign policy concern" to committed Christians like himself.

The bonds that bind them to Israel have deepened in the wake of the second Palestinian uprising, the Sept. 11 terrorist attacks and the ongoing U.S. war on terror.

Animated by messianic fervour, Christian fundamentalists believe that biblical teachings oblige them to endorse Zionism and work for the return of Jews – God's chosen people – to the historic Land of Israel, from which they were driven by a succession of invaders. "The first thing we have to realize is that evangelical Christians take the Bible very seriously," the influential televangelist Pat Robertson explained recently.

He and like-minded Americans claim that Israel's conquest of the West Bank and the Gaza Strip in the 1967 Six Day War was part of a messianic process designed to hasten the so-called "end of days." In the aftermath of the Six Day War, Rev. L. Nelson Bell, a prominent evangelical thinker, declared that Israel's capture of the territories renewed his faith in the accuracy and validity of the Bible and his belief in God's "Divine Plan."

Such Christians regard the Bible as the literal word of God rather than as an allegory. In the Book of Luke, Jesus' disciples ask, "Lord, is this the time when you will restore the Kingdom of Israel?" And in Jeremiah 31:5, a passage reads: "Again you will plant vineyards on the hills of Samaria." In this spirit, they accept at face value God's promise to Abraham to give the Jewish People the Holy Land.

According to this school of biblical interpretation, Jesus, the messiah, will reappear in the Second Coming once Jews have returned en masse to their ancient ancestral homeland. Jews will then embrace Jesus and convert to Christianity. Jews who resist or deny Jesus will be destroyed in a final battle at Armageddon.

Evangelicals were a marginal phenomenon in Christianity when Israel was established in 1948. But in the past few decades, they have become a major force. Recognizing that they could be useful in a hostile world, Menachem Begin, Israel's first Likud prime minister, encouraged them to visit Israel. In 1981, after Israel's destruction of Iraq's nuclear reactor, Begin presented one of their dominant figures, Jerry Falwell of the Moral Majority, with an award named in honour of Vladimir Jabotinsky, the Zionist Revisionist theoretician. Begin's still more hawkish successor, Yitzhak Shamir, also cultivated this Christian Zionist constituency. Benjamin Netanyahu, the prime minister from 1996 to 1999, strengthened that budding and important relationship.

Confident that evangelicals share his outlook on the Arab-Israeli conflict, the current premier, Ariel Sharon, has bolstered ties with them as well. Last winter, Benny Elon, then Israel's minister of tourism and a representative of the far-right Moledet party, presented Robertson with a special award. Noting that 400,000 U.S. and European evangelicals had visited Israel in 2003, the third year of the intifadah, Elon observed, "We wanted to show our appreciation to the evangelical communities that did not abandon the streets of Jerusalem during the very difficult geo-political situation."

Pat Robertson

Bush, a born-again Christian who has been favourably disposed toward Israel, has always treated evangelicals deferentially. On his one and only trip to Israel in 1998 when he was governor of Texas, Bush confessed that he was overwhelmed by visits to sites commonly associated with Jesus. Although Bush has not publicly taken a theological position on Israel, he has formulated Mideast policies that closely correspond with Christianity's evangelical wing.

But to some Christian fundamentalists, even Bush is not sufficiently pro-Israel.

During a recent tour of Israel, Robertson – who has referred to the Muslim prophet Mohammed as a "killer" – warned Bush that his followers would bolt the Republican party should he "touch" Jerusalem. He meant that if the president comes out in favour of Jerusalem as the capital of both Israel and a Palestinian state, he would lose the backing of evangelicals.

Last year, when the internationally sponsored "road map" peace plan was in vogue, 22 Christian fundamentalist leaders – ranging from Michael Little, the president of the Christian Broadcasting Network, to Paul Weyrich, the chair of the Free Congress Foundation – told Bush that it "could lead to disaster."

In a letter drafted by Gary Bauer, a former Republican presidential candidate and now head of the advocacy organization American Values, they argued: "It would be morally reprehensible for the United States to be 'even-handed' between democratic Israel, a reliable friend and ally that shares our values, and the terrorist-infested Palestinian infrastructure that refuses to accept the right of Israel to exist at all."

Shortly afterward, Robertson hammered home an identical message. The road map – which envisages a Palestinian state, with its capital in eastern Jerusalem – would spell "the beginning of the end of Israel." And in an audacious move, Robertson reportedly reprimanded Israeli Foreign Minister Silvan Shalom by saying, "Who do you think you are, handing over Jerusalem to Arafat?"

In accordance with his thinking, Robertson dismisses the legitimacy of the Palestinian claim to the West Bank and Gaza, describes the now-defunct Oslo peace process as "a tragic mistake" and criticizes the concessions that Ehud Barak, the former prime minister, offered at the Camp David summit in the summer of 2000. "Barak gave away the farm," he fumed.

Tom DeLay, the U.S. House majority leader and a Christian fundamentalist, holds similar views. He has expressed sharp disapproval of the road map, pressed the Bush administration to take a harder line with the Palestinians and requested an increase in Israel's aid package.

Much in the same vein, he has lambasted Egypt – a U.S. ally – for tolerating anti-Semitism in its media and failing to curb Palestinian arms smuggling into Gaza. When the Israeli army launched its controversial incursion into the Jenin refugee camp in April 2002, he staunchly defended Israel in a congressional resolution. DeLay explains that his passion for Israel stems from his admiration of its democratic values and his abiding Christian faith.

It would be fair to say that a substantial number of American Jews tacitly support Israel's dalliance with right-wing Christians like DeLay and Robertson. But it is also true that they are deeply suspicious of, and uncomfortable with, their ulterior motives, and disagree with their opposition to abortion, same-sex marriage and stem cell research.

George W. Bush

Writing in the *Jewish Chronicle* of London, Jonathan Freedland, a British Jewish journalist, commented, "We're making a grave mistake if we throw in our lot with the Christian right. On every count, these people are not our friends… We are expected either to convert to Christianity or to perish in the Apocalypse."

By way of elaboration, he added that the evangelical vision for Israel – the retention of the territories, come what may – spells disaster for Israel as a Jewish and democratic state. "No, these people are not our friends. They do not share U.S. Jewry's core values of tolerance and the separation of church and state, and they do not have Jews' long-term interests at heart."

Jews who support Israel's alliance with the Christian right say it is a tactical friendship and worth the risk. And citing a recent survey, they point out that only 35 per cent of evangelicals back Israel for strictly theological reasons. The rest, they say, have lined up behind Israel because it is a democracy and an ally of the United States.

Yet, the suspicion lingers on. As Leon Wieseltier, the literary editor of *The New Republic*, bluntly put it, "The evangelical Christians condescend to the Jews by offering their support before they convert or kill them."

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Symposium examines issue of affordable housing

By CAROLYN BLACKMAN
Staff Reporter

Although one-third of Toronto's Jewish population now live in York Region, the availability of rental housing and support services are not keeping up with the growth, participants in a recent affordable housing symposium were told.

The focus of the symposium, sponsored by UJA Federation of Greater Toronto's Kehilla Residential Program and hosted by the Reena Foundation, was on providing affordable housing for seniors and those with special needs in the Jewish community, with an emphasis on York Region.

Kehilla, established in 1982, is the official housing agency of UJA Federation. The program's mission is to identify and champion affordable housing initiatives responsive to the needs of the Jewish community.

Its mandate is fulfilled through education and advocacy, project sponsorship, development consultation, research and management.

Kehilla has developed such buildings as The Marc Building with 450 residential units; the Avenel, which has 111 residential units; the Elm Ridge Seniors Group Living Residence, a 14-room seniors' group home; Habayit Shelanu, a 59-unit seniors' supportive residence; and 2 Neptune, a 120-unit seniors' life-lease building.

Emerging projects include the Kehilla Community Residential Building, a 63-unit community-agency-initiated supported housing project for the new Vaughan Community Campus, and a pilot community affordable rent program in collaboration with UJA Federation and a private landlord.

Keynote speaker David Zimmer, MPP for Willowdale and parliamentary assistant to the Attorney General Michael Bryant, told symposium participants that with some 300,000 people across the province on the social-housing waiting list, his government is committed to affordable housing. It was a major component of its platform going into the last election, he said.

"The government recognizes the need to develop and manage affordable housing, but the reality is that affordable housing requires money.

"We are faced with a choice – to keep a promise based on faulty information or slash vital services."

He is optimistic about creating housing, however, particularly since the federal government appears willing to negotiate a made-in-Ontario solution.

The federal government is tending to decentralize by passing down authority to the provinces, he said, "and that can be helpful to us. That power can dovetail nicely with the initiatives about which we have spoken."

Andy Stein, senior policy adviser to David Caplan, minister of public infrastructure renewal, said that since Canada and Ontario signed the Affordable Housing Program Agreement in 2003, 2,389 units in 41 projects have been announced across the province. "The province wants to meet a commitment for 20,000 new units, and target people unable to enter the private market."

Delivering affordable housing is an extremely complex issue, said UJA Vaughan Campus development manager, David Sadowski. "There is no simple answer or a single target group.

"If we are serious about delivering affordable housing [we need] a shift in thinking."

His initial premise is to "forget about the private sector; it is in business for profit and is not a viable source for affordable housing."

The corollary, he said, would be to turn to the public sector. "The public sector has the obligation and the ability to deliver affordable housing, and it has the resources to do it."

The city owns more than 26 million square feet of buildings and thousands of acres of land, he said, and the Toronto District School Board (TDSB) owns more than $5 billion worth of property.

"Those are staggering numbers. If 10 per cent of those sites could accommodate affordable housing, suddenly we would have 200 sites."

Adjacent to the Downsview subway station is a 65-acre site, he said. "It has been sitting like that for years, and TDSB has owned Bathurst Heights Secondary School for years. To the school board's credit, it actually wants to do something with the site. "

There are so many sites undeveloped and available that "I can think of 10 more [examples] off the top of my head."

Sylvia Patterson, director of housing and residential services in York Region, said that things in York Region "are the same but different.

"We are living in a young community now, but it will not be young in 2026. We will be looking for changes in housing."

There are 6,000 people on the waiting list for housing in York Region, a jump of 5,000 households in five years, she said.

The region needs an ongoing program that will recognize the needs of the local community. "We are exhausted by one-hit wonders."

Sandy Keshen, Reena's executive director, called inclusion and full citizenship "the mantra for various supportive communities.

"People need to feel part of, not an add-on to community projects. Fifty years ago, people with developmental disabilities were invisible. There were few in the school and few in the neighbourhood.

"That has changed, but it has been slow. Another 4,000 people will be coming out of institutions in the next four years and we need to plan for them. They will need more than a bed and a roof."

Also speaking were Sheila Smyth, director, Terrace of Baycrest, Wagman Centre and Elm Ridge, who talked about seniors housing needs and aging in place, and Nancy Singer, Kehilla's executive director.

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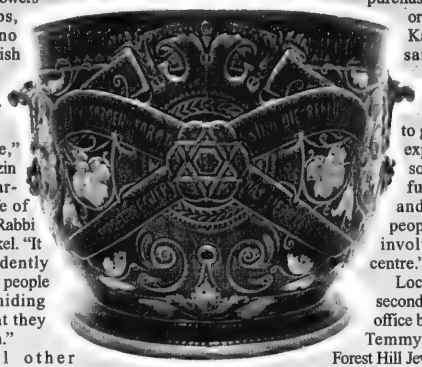
Greater Toronto Area

Rare Judaica to be auctioned for Temmy Latner Centre

By BILL GLADSTONE
Special to The CJN

A rare Judaica silver cup on a stand with various secret compartments, hiding a kiddush cup, menorah, havdalah set and engraving of Jerusalem, is one of many donated works of art slated for auction next week in aid of the Temmy Latner Forest Hill Jewish Centre.

The foot-tall piece, which resembles a silver trophy cup, is outwardly decorated with flowers and cherubs, but with no telltale Jewish symbols. "It's apparently of Marrano provenance," said Rebbetzin Rifky Karfunkel, wife of the centre's Rabbi Elie Karfunkel. "It was evidently designed for people who were hiding the fact that they were Jewish."



One of many items to be auctioned off.

Several other valuable pieces of Judaica are among the art works to be offered in the centre's Rare Treasure and Art Auction, slated for the Blue Dot Gallery in Toronto's Distillery Historic District on Dec. 2.

About three-quarters of the pieces in the auction were donated by Robert Kaplan, the former Liberal Member of Parliament and his wife, Estherelke, who have been supporters of the small but growing congregation for years. "They chose a cause that they feel strongly about," said their son, John, who is also involved with the centre, which is located on Spadina Road, near Lonsdale Road, in Forest Hill Village.

The Kaplans donated an assortment of items with a collective appraised value of about $75,000. Included are the silver cup, which has been appraised at almost $18,000, as well as a pair of early 19th-century Chinese blue and white porcelain baluster vases, a pair of Chinese Ming-dynasty ceramic figurines and a 19th-century German Jewish majolica wine vessel with a Star of David decoration.

The centre received several other donations of art, including oil paintings by local artist Estair Kaufman, who produces street scenes depicting the neighbourhood of Jerusalem's Holy Temple in the Second Temple period. Silver mezuzot, menorahs, crystal vases and donated works by other local artists are also among the items to be offered by live and silent auction.

Despite the apparent inclusion of many "high ticket" items costing thousands of dollars, the Karfunkels insist that some pieces will likely go for moderate sums "in the low hundreds."

"It will probably be a really enjoyable social evening that everyone can attend, whether they're planning to purchase anything or not," Rifky Karfunkel said. "It's really just a nice way for people to get out and experience some beautiful Judaica and meet people who are involved in the centre."

Located on the second floor of an office building, the Temmy Latner Forest Hill Jewish Centre began as a learning centre in the early 1990s. An initiative of Ohr Somayach/Tanenbaum College International, it received much of its funding from philanthropists Albert J. Latner, in memory of his late wife Temmy Latner, and Joseph Tanenbaum, the father of Estherelke Kaplan.

The Karfunkels arrived at the centre about five years ago and soon opened the synagogue. Its present membership is about 60 families and growing. The centre boasts an enthusiastic and close-knit congregation in which young and old happily mingle and learn from one another, the Karfunkels say. It also offers a weekly Hebrew school from grades 1 to 6.

The Rare Treasure and Art Auction is the first event of its type that the centre has hosted. Money raised "will be used to enhance the programs we're already running," Rabbi Karfunkel said. "We're also looking to build and expand our premises."

The Rare Treasure and Art Auction takes place Dec. 2 at the Blue Dot Gallery, 55 Mill St., Building 47, in the Distillery Historic District. The preview and reception begin at 7 p.m. and the live auction at 9 p.m. The couvert is $25. For more information, please call 416-483-0883.

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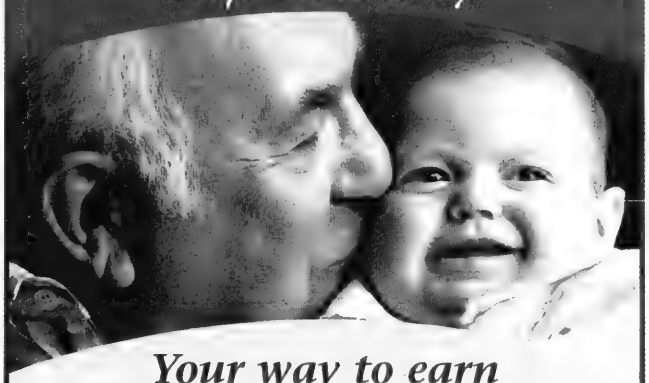

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Jewish Life

Jews of the Caribbean

By RABBI YEHIEL BEN AYON

It is not commonly known that Sephardim were the first Jews in the Americas. They were not only the first to arrive, they were also the first to build communities.

This year, the Nidhe Israel Synagogue of Bridgetown in Barbados celebrates 350 years of Jewish worship. In Curacao, in the Netherlands Antilles, is yet another congregation, Mikveh Israel, which was founded in the year 1651. Proving that shul politics exist even in paradise, both congregations stake their claim to being the oldest in the Western Hemisphere. They are indeed older than other historic synagogues, not just in the Americas but in Britain as well. On another Caribbean island, St. Thomas in the U.S. Virgin Islands, stands congregation Bracha V'shalom V'gemilut Chassidim. It was founded in 1796.

Through A Sephardi Window

The synagogues in these beautiful but unlikely places were founded by Jews who specifically sought the distance of the New World. It was their desire to leave the European continent and establish themselves in a far-off place where they could live their lives with religious freedom.

Their experience was very similar in many ways to that of the American Pilgrims. Theirs was both an escape and an adventure, fraught with the dangers of the sea and of the unknown, with hardships, disease and hunger. Like the Pilgrims, they persevered and succeeded.

These were Jews of Spanish and Portuguese decent who integrated themselves into the development of the Caribbean islands. The Judeo/Spanish names on the tombstones of their respective centuries-old cemeteries can still be found in local telephone directories.

Today, the synagogue buildings stand prominently in the centres of their towns. The one in Barbados is located on Synagogue Lane just off the main street. Similarly, St. Thomas' synagogue is on Synagogue Hill. Evidently, the synagogues existed before the streets did and the streets and neighbourhoods took on their names.

The presence of the synagogues is well-recognized by all the locals in a mater-of-fact way and is very much a part of the islands' legacies.

Although these communities always remained small, their relative importance was recognized beyond their proportions.

In 1831, after a tropical hurricane destroyed most of the Barbados synagogue, it was rebuilt and rededicated. The rededication of the present building was reported in the April 1, 1833 edition of the *Barbados Globe*.

"Friday last was a day that will ever stand eminently distinguished in the annals of the Hebrew community of this town. The Jews, from the earliest settlements of the island have been established among us and may truly be said to have always been a useful and valuable branch of our commercial, industry and enterprise... there is indeed no portion of our civil, political, or religious institutions in which they have not contributed to improve, or benefit... to them and their liberality there is no charitable association which is not deeply indebted... regarding them, as we do, to be the kind neighbours, warm friends and good citizens, we can not but respect them as such."

More links in the unbroken chain

By ZE'EV GLICENSTEIN

Dr. Neil Rosenstein, a 60-year-old New Jersey genealogist and surgeon, has produced a groundbreaking genealogical study of a highly notable Jewish family, the Luries, that was published as an attractive coffee-table book recently by the New Jersey-based genealogical publishing house, Avotaynu.

Roots & Remembrance

The *Lurie Legacy* focuses on the medieval lineage arising from Rabbi Jehiel Lurie, head of the 13th-century rabbinical court in Brest-Litovsk. Besides tracing select family branches to the present, the book traces a connection to Rashi, the 11th-century sage, and continues backward in time to such towering Jewish figures as Hillel and Hezekiah – and ultimately King David.

The work links the Luries to the legendary 16th-century Rabbi Meir Katzenellenbogen of Padua, whose descendants gave rise to the Ger, Bobov and other major chassidic dynasties of 18th-century Europe, an extensive family tree that was the subject of Rosenstein's monumental 1990 opus, *The Unbroken Chain*.

In a foreword, former Israeli Chief Rabbi Yisrael Meir Lau unequivocally endorses the validity of the biblical-era links. In its 1999 edition, the Guinness Book of Records also accepts the Luries as the oldest-known living family in the world today.

Regarded as the most prominent and ancient of all Ashkenazi families, the clan apparently originated in 13th-century France. An obscure tradition associates the name with the Hebrew phrase "le-or Yah" ("by God's light"), but Rosenstein suggests it derived from the name of the town of Loire on the Rhone River.

The tree boasts an astonishing array of historical figures from the prophet Isaiah to Sir Isaiah Berlin, Felix Mendelssohn to Karl Marx, Martin Buber to Moses Montefiore. Others include Sigmund Freud, Yehudi Menuhin, Helena Rubinstein, the Rothschilds, even Rosenstein himself. If it begins to sound like a "Who's Who" of the Ashkenazi world, that's because it is. Rosenstein asserts the tree may connect "most, if not all" Ashkenazi Jews alive today.

The book recounts many historical anecdotes, including the unverified tale of the legendary Elchanan, a cousin of Rashi's who supposedly converted and became the Roman Catholic Pope Andreas. A more central anecdote involves Yoneh Lurie of Moghilev, whose minchah prayer was interrupted one afternoon in 1812 by Napoleon, whose army had just been defeated.

Yoneh assisted the emperor and received his gold-embroidered great-coat as a token of appreciation. The jacket was later fashioned into a *parochet*, a curtain for the holy ark, that now belongs to the Haifa Museum.

The book presents numerous rare and previously unpublished documents, including a 19th-century family pedigree by Simcha Lurie of Minsk, nephew of the talmudist Rabbi David Lurie (the "Radal"). Through diligent presentation of original sources, Rosenstein says he hopes to reverse several longstanding mistakes and textual misreadings.

Illustrious personages bearing variants of the name include the Nobel Prize-winning Italian physician Salvador Luria (1912-1991) and internationally renowned political cartoonist Ranan Lurie, who penned the book's preface. However, 16th-century kabbalist Rabbi Isaac Lurie of Safed (the "Ari") is one of numerous prominent Luries who cannot yet be connected to the clan with historical accuracy.

Another is Rebecca Lipa Anikster, whose unique 19th-century Yiddish-Hebrew autobiography *Zecher Olam* is painstakingly reproduced and translated in the book. Rosenstein is still awaiting new evidence that will determine her branch of the family with precision.

Of course, it's the mark of a mature genealogist to recognize that not all mysteries can be solved. "Sometimes there will be things that will not have an answer," he said. "In such cases, we can only say 'Taku' just as we do sometimes when reading the Talmud. 'Taku' means we have to wait for Eliyahu the Prophet to come along to tell us what is the right answer."

Jewish Life

'What does being Jewish mean to me?'

***I Am Jewish: Personal Reflections Inspired By the Last Words of Daniel Pearl*, edited by Judea and Ruth Pearl, Jewish Lights Publishing.**

Brutally murdered in Pakistan, *Wall Street* journalist Daniel Pearl uttered words that stirred Jews everywhere: "My father is Jewish, my mother is Jewish, I am Jewish."

In this volume, about 150 Jewish personalities – scholars, politicians, rabbis and entertainers – offer their responses to the question: "What does being Jewish mean to me?"

Books
Bernard Baskin

The answers, which are never more than a page or two in length, cover a wide gamut of ideas, feelings and sentiments.

Irwin Cotler, Canadian justice minister: "In a word, if I can paraphrase my parents' teaching, the Jewish People are among the only people in the world today who still inhabit the same land, embrace the same religion, study the same Torah, speak the same aboriginal language – Hebrew – and bear the same name – Israel – as we did 3,500 years ago. I am a Jew. My mother is a Jew. My father is a Jew. We all met at Sinai."

Norman Lear, writer and television producer: "I identify with everything in life as a Jew. The Jewish contribution over the centuries to literature, art, science, theatre… fills me with pride… As to Judaism, the religion: I love the congregation and find myself less interested in the ritual. If that describes me to others as a 'cultural Jew,' I have failed myself. My description, as I feel it, would be 'total Jew.'"

Rabbi Sandy Sasso, the second woman to be ordained: "We hold in tension our two questions to God: "Will not the Judge of all the earth do justly?" and "I lift up my eyes to the mountains, from where will my help come?" With one hand we shake a fist, demanding a world that is kinder and more just… With the other hand, we reach out to find compassion in the knowledge of God's eternal embrace. We find refuge in the shelter of God, in the belief that we are not alone in the universe and that we can reshape tomorrow."

Robert Rabinovitch, president and CEO of CBC: "To accept being Jewish, to be proud of one's Jewish heritage, is the critical step in understanding oneself and in focusing a role in public life… My responsibility is to serve all Canadians. My Jewish roots give me the core values necessary to respect, and work for, all Canadians."

Eric Yoffe, rabbi, president of the Union for Reform Judaism: "The Jewish people are a contentious lot, and my fellow Jews infuriate me more often than not, but I am bound to them nonetheless. Just as I do not like all the members of my family, but I am obligated to love them, so too do I love the Jewish people…"

Alan Dershowitz, law professor, Harvard University: "I love the Jewish Bible, Talmud and other sacred texts, but I study them as metaphor… on the Jewish experience, written by fallible human beings… It has been these books that have encouraged me to challenge everything… They have also encouraged me to challenge all secular truths and accepted wisdom. Judaism is a tradition of challenge – of questioning, of doubting, of debating, and of living with uncertainty. Being a Jew means always living with uncertainty – never letting one's guard completely down."

Ruth Bader Ginsburg, U.S. Supreme Court judge: "A question stated in various ways is indicative of what I would like to convey. What is the difference between a New York City garment district bookkeeper and a Supreme Court justice? [In] one generation my life bears witness [of] the difference between the opportunities open to my mother, a bookkeeper, and those open to me. I am a judge, born, raised, and proud of being a Jew. The demand for justice runs through the entirety of Jewish history and Jewish tradition. I hope, in all the years I have the good fortune to serve on the bench of the Supreme Court of the United States, I will have the strength and courage to remain steadfast in the service of that demand."

Music sites for Chanukah

By MARK MIETKIEWICZ

Chanukah is on the way and that means so are a whole slew of traditional holiday songs. For those of you who'd like to brush up on the classics, while learning a few that will have bubbie doing a double-take, I present "Eight Music Sites for Eight Chanukah Nights."

Night No. 1: The Jewish National & University Library in Jerusalem has put together a marvellous website that preserves the sounds and songs of Jewish communities from around the world. Make this your first stop if you want to practise your menorah blessings or find a new melody to an old song. There are five versions for the menorah candle-lighting ceremony (Ashkenazi, Carlebach-style, Hungarian, Algerian and Sephardi) with other Chanukah songs from Algeria, France, Turkey, Italy and the lovely *Ir Kleyne Likhtelekh* (*Oh, You Little Candles*) in Yiddish. **[http://jnul.huji.ac.il/dl/music/hanukkah/]**

Night No. 2: Stop off at the Aish HaTorah site for the lyrics to popular tunes like *Chanukah Oh Chanukah*, *Sevivon Sov Sov Sov* and *I Have a Little Dreidel*. You can then check out some of the new songs on the same page. **[http://tinyurl.com/5jfmt]** Here's a bonus link to more songs: **[http://tinyurl.com/6wys3]**

Night No. 3: Tonight it's time for something different. Reggae Chanukah mixes Caribbean rhythms, traditional Ghanaian dance drumming, Middle Eastern instruments and "batteries of Brazilian and Latin percussion as samba meets mambo for some salsa on their latkes." Although many of the songs are new, you'll recognize familiar melodies peeking through the reggae *Maoz Tzur* and the West African dance-drumming Gota medley (*Hanerot Halalu*; *S'veevon*; *Chanukah, Oh Chanukah*). The entire album can be previewed online. **[www.reggaechanukah.com/RCmusic.htm]**

Night No. 4: Tired of performing your Chanukah songs a cappella? Then download sheet music to *Maoz Tzur*, *Mi Yemalel* (*Who Can Retell*) and more. **[http://tinyurl.com/5fbv8]**

Night No. 5: One of the most famous songs associated with the holiday is Handel's *Judas Maccabeus*. The oratorio celebrates the victories of the ancient Jewish loyalists against their pagan foes. Eliezer Segal examines how one of Handel's themes, *See the Conquering Hero Comes*, has been adopted by Jews as a Chanukah melody. According to Segal, the irony is that when Handel composed *Judas Maccabeus*, he was more concerned that it become a "pageant of English patriotism rather than a source of Jewish national pride." The tune will play as you enter the website. **[http://tinyurl.com/4su62]**

Night No. 6: Every year when Chanukah rolls around, Jewish folk songs begin to fill Lesley's head. As she recounts in her House of Plum blog, some of the songs are holiday-related, such as the Klezmer Conservatory Band's *Oy Chanukah, Oy Chanukah*, but more are such classics as Theodore Bikel's *Tumbalalayka* and the Barry Sisters' *Chiribim Chiribom*. You can listen to these delightful songs by clicking on the eight menorahs while reading Lesley's Chanukah 2003 commentary. **[http://tinyurl.com/4qrdk]**

Night No. 7: They're classics in Israel and they can be in your home, too. If you can read Hebrew, I think you'll appreciate the Chagim website. You'll find the lyrics to more than 20 Hebrew Chanukah songs including *Ner Li* (*I Have a flame*), *Levivot* (*Latkes*) and *Nes Chanukah* (*Miracle of Chanukah*). **[www.chagim.org.il/chsongs.html]**

Night No. 8: Everybody's favourite little dreidel is, of course, made of clay. But if you want a new dreidel to sing about, look no further than the Hava Nashira Jewish Songleader's Resource. There are dozens of modern variations of the classic, including:

- I have a little dreidel, I made it from cement/ And now our lovely hardwood floor has a nasty dent.
- I have a little dreidel, I made it out of glue/ The baby tried to spin it, and now she's spinning, too.
- I have a little dreidel, made from a CD-ROM/ It helped me launch a startup Called DreidelSpin-dot-com! **[http://uahc.org/hanashir/dreidl.htm]**

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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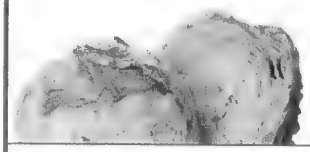

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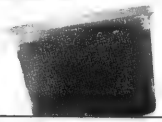

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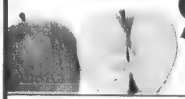

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Republicans make inroads among Jewish voters

By PAUL LUNGEN
Staff Reporter

Jews inclined to religious observance joined practicing Roman Catholics, Southern Baptists and Episcopalians in throwing their support behind President George W. Bush during the Nov. 2 U.S. election, according to the editor of an influential American political magazine.

Peter Beinart, editor of the Washington-based *The New Republic*, said post-election research showed that an estimated 69 per cent of Orthodox Jews cast their ballots for Bush, and altogether, about 25 per cent of Jewish voters supported the Republican president.

Beinart said voting preferences were correlated with the level of religious observance and not with religious affiliation. The more religious the voter, the more likely to vote for the president. That breaks with a trend set in the 1970s when Catholics and Southern Baptists tended to vote Republican. Today those who identify with those faith groups but are not church-goers tended to support the Democratic nominee, Sen. John Kerry, he said.

Beinart was in Toronto recently as a guest of the Canada-Israel Committee, the Jewish community's primary lobbying arm on issues related to Israel.

In an interview with *The CJN*, he suggested Orthodox Jews, though comprising only 10 per cent of the country's Jewish population, played an important role in the election. Despite their small numbers, Jewish voters could be found in strategically important locations, such as south Florida, the suburbs of Cleveland, in Pennsylvania and New Jersey.

Motivated by Bush's pro-Israel policies, their support for school vouchers and their opposition to same sex marriage, Orthodox Jews turned out in large numbers. The Bush campaign skillfully exploited the cleavages within the Jewish community on these issues, he said.

Peter Beinart

Other elements in the Jewish community also moved to the Republicans, among them Russian Jews and younger Jews. This generation has less of an emotional attachment to the Democratic party than their parents, are less likely to be employed by the state, have fewer ties to unions and are more likely to be self-employed in business. That naturally brings them into the Republican orbit, he said.

Younger male Jews are also more likely than women to be hawks on foreign policy and more resentful of high taxes. On the other hand, Jewish women, like other college-educated women, are strongly pro-choice and therefore more likely to vote for the Democrats, he said.

Beinart speculated that young Jews will continue to provide "another area of opportunity for the Republicans, along with the Orthodox," and emulate Hispanic voters, who have moved from the Democrats to the Republicans in large numbers. Beinart estimated that as many as one-third of Jewish voters could throw their support to the Republicans, reminiscent of the level of support Republican President Ronald Reagan received in the 1980s.

Responding to speculation that the Republicans might tap Democratic Senator Joseph Lieberman for a cabinet position, Beinart suggested the move could help the administration sell its Iraq policy more broadly. Working against that possibility is the administration's strong emphasis on loyalty and their concern they could not control the one-time vice-presidential nominee.

Turning to the Middle East, Beinart said the United States has no interest in seeing chaos develop in the Palestinian territories in the run-up to their election. The administration would like to see people committed to the peace process win, among them former Prime Minister Mahmoud Abbas, Mohammed Dahlan, former security chief in Gaza and Salam Fayad, the Palestinian Authority's finance minister.

Don't discount the desire of the Bush administration to improve on the progress made under former president Bill Clinton. "You can't underestimate the desire of the Bush administration to show up Clinton," he said.

The United States possesses several tools that could help the Palestinians conduct their election. It can provide the Palestinians financial support; it can prevail upon Israeli Prime Minister Ariel Sharon to withdraw troops from checkpoints to allow easier movements for Palestinians; and it can urge Israel to permit residents of East Jerusalem to vote.

Beinart suggested the United States would like to see Abbas prevail and create a unified leadership that would broaden the political process by including Hamas and other militias.

NCSY concert draws multi-generational audience

By ADAM SEGAL
Special to The CJN

Showcasing a diverse mix of contemporary Jewish music, the performers at the 24th annual National Conference of Synagogue Youth (NCSY) concert played to a sold-out audience recently at the Toronto Centre for Performing Arts.

The concert honoured Ronnie and Chana Rutman, recipients of the 2004 OU/NCSY national business leadership award.

Burgeoning star soprano Jakie Young, famed guitarist Yossi Piamenta, the Shalsheles band and singer Shloime Dachs were the main acts, along with the Nafshenu Orchestra.

Young singers Ariel Shields and Shmuel Weiss also took to the stage.

"That kid [Young] is better than me," is how Piamenta introduced himself to fans, who were energized not only by his humour, but by the musician's behind-the-back guitar playing and catchy tunes.

Piamenta's rendition of *Asher Bora*, resembling the popular song *Down Under* by Men at Work, captivated the crowd.

"He adds a rock essence to Jewish music," said Reena Gelberger, 21.

"He's an amazing guitar player."

Billed as "the largest entertainment event in the Toronto Jewish community," the concert attracted a multi-generational audience, from young children to seniors.

"This is a Toronto tradition," said Robert Balis, a 15-year-old student at Ohr Chaim Bnei Akiva, who added that the majority of students from his high school were in attendance.

Between performances, video clips of current and NCSY alumni members were shown.

NCSY regional director Rabbi Glenn Black spoke about the organization's successful efforts in reversing the trends toward intermarriage and an absence of Jewish affiliation, particularly among young people.

NCSY is "re-igniting the fading flame [young people] never knew they had," he told the audience.

Rabbi Black cited a North American study of NCSY alumni that shows 58 per cent are more observant today compared to how they were raised and 98 per cent have Jewish spouses.

He emphasized that NCSY attracts Jewish youth from both public and parochial schools.

He noted 275 public high school students in the Greater Toronto Area attend the organization's Torah High School and 350 kids participate weekly in Jewish Culture Clubs in public schools.

Before the concert, a gala dinner was held to honour the Rutmans, who are active members of the Jewish community.

Ronnie, a chartered accountant and partner at Zeifman & Company, serves on the boards of Zareinu and Canadian Friends of Yad Sara and Chana is involved with Zareinu, Bikur Cholim and Sunnybrook Hospital.

The award recognizes the Rutmans for "exemplary conduct and successful accomplishments in the business world, as well as a commitment to Jewish life and the well-being of the Jewish community, both in Canada and in Israel."

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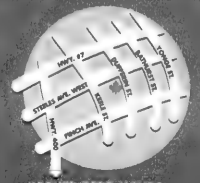

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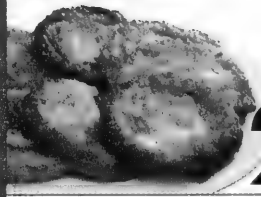

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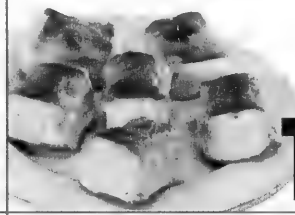

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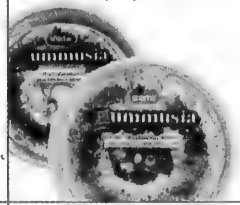

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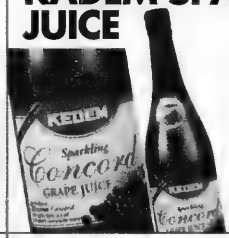

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Feintuchs have built their lives around BAYT

By LEILA SPEISMAN
Staff Reporter

When Thornhill residents Jack and Harriet Feintuch were being interviewed for Canadian citizenship, the judge closed their file, looked at them seriously, and said, "I've spoken to people from Pakistan, India, Africa – all over the world. But I've never dealt with people from the Bronx."

The Feintuchs were not surprised at the implication that the Bronx is a less than desirable place to come from. They were both born in the Bronx, "at the same hospital, two months apart," Jack noted, and grew up there "when it was still a nice place to live."

The couple have made their lives in the new Thornhill community, a life that especially revolves around Beth Avraham Yoseph Congregation. They were among the first dozen families in the synagogue, and have remained active there. Now, the synagogue has honoured them with a gala dinner, a sold-out affair held this week.

They have fond memories of the pioneering days of BAYT, as it is affectionately called. They were at the first *Slichot* service, which was held in the rabbi's basement, and where the first tentative social circles were formed. Jack remembers on the morning before Rosh Hashanah looking at the workmen painting, plastering, carpeting and doing other basic building tasks, and worrying that the place wouldn't be ready for services. It was.

Through the years, the Feintuchs were an integral part of the functioning of the shul. Jack helped out when the library was flooded (several times). He joined the minyanim every day (BAYT is one of the few synagogues to have had a daily minyan since its inception), attended shiurim and served on a rotating panel of gabbais. He often leads the services.

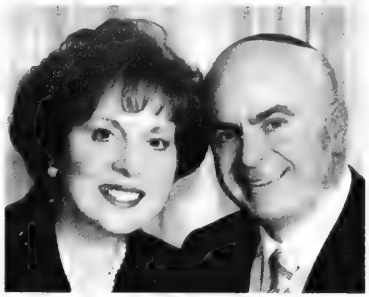
Harriet, although busy with two young children, helped found the sisterhood. Together with other women of the congregation, she rotated babysitting assignments and served kiddushes. She organized the first shul picnic and ran a highly successful fundraising lottery.

They served on many committees, both in the original building on Bevshire Circle, and the permanent one on Clark Avenue, Jack served as chairman of the board (until his death, shul benefactor Joseph Tanenbaum was president) during the first two years of the new facility, was a vice-president and board member for a number of years, and was on a task force on getting young people involved in the synagogue.

"We did whatever was needed, and whatever they asked us to do," they agreed.

Both Harriet and Jack credit the example of their parents for their continuing and dedicated service.

Jack is the son of Holocaust survivors. "They have the Holocaust mentality, that you have to help each other," he said. Harriet grew up in a single-parent home, where "we had to help each other. I learned that you don't just sit by."



Harriet and Jack Feintuch

Rabbi Baruch Taub, the founding spiritual leader of BAYT, said that "their lives are guided by the principles of a shul in the classic model of the European Jewish community. It is their second home, and they build their lives around the shul."

Jack is executive vice-president of Runnymede Development. Harriet now spends a lot of time with their grandchildren.

They still have dreams for the shul. Jack wants to ensure the "financial integrity. We shouldn't be desperate when we have to fix something, or want to enhance what is going on there." An endowment fund might be the answer, he suggested.

Harriet is more concerned about outreach, especially to young people. "We should do something about drugs, and try to help kids who have fallen between the cracks."

One of the outcomes of the dinner for them will be the dedication of the *omed*, the prayer stand, in the synagogue, to the memory of Jack's father, a frequent visitor to the synagogue, and one who loved to lead the services, and took the responsibility very seriously.

The Feintuchs are a little embarrassed by all the attention, insisting that they have gotten so much from BAYT. Jack said that "the friends [we have made in the synagogue] have become our extended family. We know that we can count on each other."

The shul is precious to them. Jack said that "we feel that we are involved in something significant, something that will last a long time. It reinforces everything we believe in and fight for."

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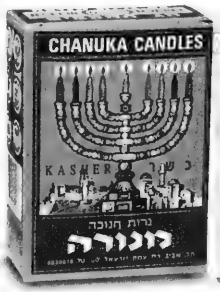

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Halachah said to change over time

By LEILA SPEISMAN
Staff Reporter

Halachah, Jewish law, has always been able to confront new situations, face challenges and find solutions within normative parameters, says Rabbi Daniel Sperber, president of the Institute of Advanced Torah Learning at Bar-Ilan University and winner of the prestigious Israel Prize.

"Even radical innovations have been totally accepted by the rabbinical world," he said at Beth Jacob V'Anshei Drildz Congregation, in a lecture for Torah In Motion, an organization that stresses the relationship between Torah and the modern world.

While there are certainly many immutable rules, including laws with abiding significance such as the laws of kashrut, the halachic world has also recognized the constantly changing face of society, Rabbi Sperber said.

The *prosbul*, which allowed debts to be carried over during a jubilee year, and the *heter iska*, allowing interest, are examples of changes to the law that "not only are we surprised that [nearly] everyone accepted at the time, but now are taken for granted," he said.

The rabbi cited several examples of a total change in what is allowable in the Orthodox world in regards to what women can and can't (or shouldn't) do.

Traditionally, he said, there was little place for women scholars. Ironically, it was the haredi world that started the push towards women's education, when Sarah Schneirer founded the Bais Yaakov school system in which women studied Torah.

"With women more active in society and a downward spiral in religiosity" in the general Jewish community, Rabbi Sperber said, it was seen as imperative that women have the education themselves to be able to teach their children.

Thirty years ago, he said, there was no framework for women to study Gemarah. Then, "a few brave souls" took the initiative, and now there are 60 institutions in Israel alone where thousands of women study all aspects of Jewish learning.

What is even more surprising, Rabbi Sperber said, is that "no one seems upset by it."

There are even women advocates, whom the rabbis allow to plead before a beit din, and even make halachic rulings on certain aspects of law that relate to women.

In the 1880s, Rabbi Sperber said, a prominent European rabbi visiting the United States was asked whether it was allowed, according to Jewish law, to have a celebration for a girl turning 12. His answer was that not only was it contrary to biblical law, but it was "hateful and disgusting."

Yet, recently, Rabbi Ovadia Yoseph, former chief rabbi of Israel, ruled that "just as one says a *brachah* [blessing] at a son's bar mitzvah in the synagogue, so one should say it for a daughter." In other words, the event is a mitzvah. A complete change from "hateful" to a "mitzvah."

The real issue, Rabbi Sperber said, is the true intention of those who want such innovations. "Is it *l'shem shomayim*, for the sake of heaven [a spiritual need], or is it for political reasons, or to copy what others are doing?"

This quandary is central to the question of whether women can say *Kaddish* in the synagogue. Rabbi Aaron Soloveitchik "realized that there was no halachic reason to forbid it," Rabbi Sperber said.

Rabbi Ovadia Yoseph said that those who have a genuine personal need to say *Kaddish* should do so, as to forbid it would cause the mourner pain.

Preventing mental anguish and maintaining a person's dignity is a basic concept in Jewish law, Rabbi Sperber said. If a woman has a genuine spiritual need to say *Kaddish*, forbidding her to do it would cause her mental anguish.

> ***'Even radical innovations have been totally accepted by the rabbinical world'***

The decisions, he insisted, must be arrived at after careful, intelligent discussion and consideration, he said.

"If rabbis are outspoken, creative and intelligent, they will come up with halachically acceptable and humanly acceptable solutions."

The question of a mechitzah, a physical separation of men and women in synagogue, is "a complicated one," Rabbi Sperber said. He explained that there was no clear separation in the Temple, except for Sukkot, "because [during that festive holiday] the men went nuts."

In medieval times, the women prayed in a completely separate room, such as in the Old-New Shul in Prague. "The issue isn't even mentioned in the *Shulchan Aruch* because it wasn't an issue – the women were in a separate room."

The problem started in Renaissance Italy, where women were brought into the synagogue, and the first balconies appeared.

For the last 150 years, the rabbi said, separate seating has been mandatory in Orthodox synagogues (all the more since mixed seating is allowed in Conservative and Reform synagogues, he added dryly).

He summed up his own dilemma: "As a historian and an academic, I realize that mixed seating is allowed [halachically]. As an Orthodox rabbi, I would have considerable difficulty with it."

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Canada's funding of UNRWA still a problem

Continued from page 3

Agency for Palestinian Refugee in the Near East (UNRWA), estimated at $10 million a year, despite last month's explosive admission by the agency's head that members of Hamas are on its payroll.

A report last week by the U.S.-based Center for Near East Policy Research concluded that UNRWA "fosters terrorism, is antagonistic to the establishment of peace in the Middle East and works as a detriment to the well-being of the refugees themselves."

The 29-page report says it would be "entirely appropriate" for donor nations to withhold funding until UNRWA acknowledges the extent of the problem and fixes it.

In the House of Commons last week, Stockwell Day, the Conservative Party's foreign affairs critic, criticized the government for continuing to fund UNRWA, "despite the fact that there is clear evidence that [it] has on its payroll agents of the terrorist group Hamas."

Day asked why the Liberal government is "taking such a casual attitude toward the security of Palestinians while it has terrorists in its midst?"

Dan McTeague, parliamentary secretary to foreign affairs minister Pierre Pettigrew, said Ottawa "will take a position that is important for the security of all, particularly given the situation that exists today in the Middle East, and that provides us an opportunity to strive toward a better peaceful outcome."

McTeague said the government "will continue to work very hard to ensure that there is a peaceful resolution in the Middle East, and one that ensures a just and peaceful solution for all."

Day replied that "the very least we could be doing is ensure that Canadian taxpayer dollars are going to Palestinians in need, not to terrorists who are determined to wreck the process."

Post-Arafat era seen as uncertain

By SHELDON KIRSHNER
Staff Reporter

Israel is teetering between hope and fear in the wake of Yasser Arafat's recent death, according to an Israeli journalist.

With his passing, Israelis are equally hopeful and fearful about the future, Lili Galili, a senior staff writer with the left-of-centre Israeli daily *Ha'aretz*, said last week.

But what comes after the Arafat era no one knows, Galili observed in a talk at the Barbara Frum Library sponsored by the New Israel Fund of Canada.

All that is certain is that Israelis and Palestinians alike yearn to live normal lives, she said.

Galili, who covers social and political issues and has written for *Ha'aretz* since 1980, said Israelis and Palestinians are locked in a totally symbiotic relationship."Whatever is good for us is good for them."

Arafat was a flawed politician, but he was demonized by Israel for its own ends, she said.

With Arafat gone and a new Palestinian leadership emerging, there is now a chance that Israel and the Palestinian Authority can work in tandem to implement Prime Minister Ariel Sharon's plan for a withdrawal from the Gaza Strip and four isolated settlements in the West Bank, Galili said.

"I don't advocate a unilateral disengagement."

She said she feels sorry for settlers who will be affected by the planned pullout, because they are victims of Israeli governments that encouraged them to settle in the areas to be vacated.

Israel can't afford to hold a referendum on the withdrawal, as some right-wing politicians demand, because Israeli democracy is too fragile, Galili noted.

In her view, poverty remains a pressing problem in Israel. Of late, 1,500 families have been thrown out of their homes after failing to meet their mortgage payments. And an additional 11,000 families face a similar situation.

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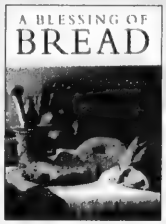
Chanukah Food Ideas

Cookbooks for everyone – from kids to professionals

By DAPHNA RABINOVITCH
Special to The CJN

Chanukah is around the corner and the spectre of buying gifts for family and friends looms large. What to buy? Where to buy?

Well, if anybody on your list is a "foodie" (a library of oil-and-butter-spattered cookbooks and a yen to try anything new in the culinary world is a dead giveaway), likes to cook or enjoys snuggling up with a hefty recipe-driven tome, then your gift-buying dilemma is over. A new cookbook is the ideal choice. Unlike a set of ultra-expensive pots and pans or copper-lined serving dishes, the gift of a cookbook won't break the bank (and you may just get the chance to reap the edible rewards yourself).



Cookbooks have never been so popular and this year, as in previous years, there is a dizzying array, offering something for everybody, from the novice baker to the experienced home cook, the cookbook groupie and the reference-buying professional (ahem, that would be me). To help sort out this delicious bounty, I've rounded up some of the most stellar publications to make some gift-giving recommendations.

Although not strictly a Jewish cookbook, *Elegant Dairy Free Entertaining* by Patricia Morales Fine, MD (Fontana Lithograph) is a great book to have on hand. Prompted to change her eating habits because of milk allergies, she wrote a cookbook that is perfect for kosher homes on the perennial lookout for pareve desserts. While there are smaller sections on appetizers, soups, salads and entrees, almost the entire second half of the book is devoted to decadent desserts with appetite-growling names such as Chocolate Cognac Espresso-cake, Pumpkin Cheesecake with Pecan Gingersnap Crust and Raspberry Chocolate Teasecake.

Another great baking book, a shoo-in for the bread bakers among us, is Maggie Glezer's *A Blessing of Bread: Jewish Bread Baking Around the World* (Artisan, a division of Workman Publishing, Inc.). This is a wonderfully researched book, with reams of historical data and a collection of folk tales, as well as a superb cross section of Ashkenazi and Sephardi specialties. With more than a baker's dozen recipes for challah alone, Glezer provides helpful diagrams for braiding two-, three-, four- or five-strand challahs. Each recipe is written with meticulous detail and coded for neophyte or expert bakers. And while many of the recipes should only be attempted by the experienced baker, it's worth reading the detailed primer at the beginning to gain an in-depth understanding of flours, yeast and why bread performs the way it does.

There are also a number of new must-haves without which no foodie's cookbook shelf would be complete. And topping that list are a number of Canadian cookbooks. First is the award-winning Bonnie Stern's *Essentials of Home Cooking* (Random House Canada). Though not a 2004 publication, this sumptuously photographed book ensures that Stern will continue to be one of the icons on the Canadian culinary landscape. She has an unbridled love of and passion for good food, as well as a deep appreciation of what people like to eat. The book is replete with personal anecdotes and helpful tips in Stern's distinctively friendly voice, and recipes that will undoubtedly become personal favourites. Her mouth-watering Braised Lamb Shanks recipe is worth the price of the book alone.

Continued on page 27

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Continued from page 26

A Matter of Taste: Inspired Seasonal Menus With Wines and Spirits To Match by Lucy Waverman and James Chatto (Harper Collins) is another winner and must-have. These two authors are virtually synonymous with great food and the ability to write enchantingly about it. If you've ever had the privilege of reading Chatto, you're already familiar with his captivating prose. And of course, Waverman has been deliciously choreographing plates for more than three decades. This cookbook, seasonally organized with wonderfully flavourful dishes, comes with much careful wine-matching expertise and information on the history, making and enjoyment of wine and spirits.

The amazing culinary duo Naomi Duguid and Jeffrey Alford already had two other award-winning books to their credit (*Flatbread and Flavours* and *Hot Sour Salty Sweet*) before winning a third cookbook prize in September for *Home Baking: The Artful Mix of Flour and Tradition Around the World* (Random House Canada). An incredible weighty tome of both rudimentary and sophisticated dishes from around the world, this book delivers as much information about the global tradition of baking as it does versatile recipes. Reading this book is like a slow luxurious cruise around the kitchens of the world, and a tour of the ovens of French, Italian, German, British and South American families. If you wake up in the morning just dying to bake, then this is the book for you.

Be sure to check out the award-winning *Hungry For Comfort: The Pleasures of Home Cooking* (Penguin Books) by one of the *grandes dames* of Canadian cuisine, Rose Murray, and *Weekday Wonders: Healthy Light Meals For Every Day* (Penguin Canada) by Rose Reisman, who has given new meaning to the term everyday gourmet.

If you have kids and love to cook with them or want to bake with them, then look no further than Jennifer Low's new cookbook *Kitchen For Kids* (Whitecap) Written for kids and not for parents cooking for their kids, the 100 recipes in this one-of-a-kind book do not require a knife, stovetop cooking or the use of a small appliance. Low, who is the food editor of *Canadian House and Home,* has a clear, concise recipe-writing style that is easy for children and adults alike to understand and follow. Each recipe is accompanied by a stunning photograph, making it especially easy for kids to envision what they set out to make. My six-year-old son, Jacob, is captivated by this book. So successful was he in baking the cupcakes and Banana Fudge Bread, that he has taken the book to bed with him to mull over what else he can make.

And lest we forget that not all cookbooks are written by Canadians, *Gourmet* magazine has entered the cookbook scene with a hefty offering, *The Gourmet Cookbook* edited by Ruth Reichl (Houghton Mifflin). I have to admit that I love this 1040-page book and will be placing it alongside my *Joy of Cooking* and *The Fannie Farmer Cookbook.*

Filled with Reichl's engaging prose, *The Gourmet Cookbook* offers recipes for the classics as well as a splendid array of more innovative dishes. The recipes are precise, and because they are culled from *Gourmet*, they are guaranteed to work. Although there are no photographs in the book, many of its pages are devoted to comprehensive reference material. Reichl is quoted at the back of the book, saying, "Our goal was to give you a book with every recipe you would ever want." With more than 1,000 recipes, all indications are that they succeeded.

Other titles worth checking out are Marcella Hazan's new offering *Marcella Says: Italian Cooking Wisdom From the Legendary Teacher's Master Classes* (Harper Collins) and *Jacques Pepin: Fast Food My Way* (Houghton Mifflin). Hazan's book is a sheer delight to read. She explains why buying the best local ingredients in season is not enough. Instead, she persuades the reader that they have to understand how to coax flavour out of each ingredient by following several basic cooking techniques.

Fast food in Pepin's terms is about as far away as one can get from a North American understanding of that term. Treasures such as Chicken Breasts with Balsamic and Shallot Sauce, Smoked Salmon Timbales and Chocolate Hazelnut Brownie Cake hastily dispel any notions of ready-in-less-than-five minutes burgers and quickly convert the reader to the master chef's way of thinking. I decided to challenge some of his time frames – which accompany each recipe – and happily found that each delicious and satisfying recipe could be done in the allotted time.

The luscious and exquisitely appointed *Barefoot in Paris: French Food You CAN Make at Home* by Ina Garten (Potter) is the latest in the Barefoot Contessa series (there are three previous books). This book is filled with recipes for classic French fare such as cheese straws, *pissaladiere*, goat cheese tart and boeuf bourgignon, and for all of the classic French desserts. Beautifully laid out, *Barefoot in Paris* includes well-written recipes as well as elegant sections on how to dress up a table, how to choose French cheeses and a tremendously helpful shopping guide for your next trip to Paris. It's no wonder this book is virtually flying off shelves at cookbook stores.

The Great Book of Chocolate by former Chez Panisse pastry chef David Liebovitz (Ten Speed Press) is a chocoholic's dream. The first two-thirds of the book is devoted to a history of chocolate, an explanation of how chocolate is harvested and processed, a primer on how to taste and buy chocolate and one of the most comprehensive resource listings of websites for buying chocolate. Even as Leibovitz himself eats a morsel of chocolate each day, once you've made any of his recipes, you'll become a daily nibbler yourself.

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1 1/2	tbsp. peanut butter	4	(6-inch/15 cm) flour tortillas

Whisk together mayonnaise, vinegar, peanut butter, ginger, salt and pepper until smooth. Stir in tuna and slaw.

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Dairy free and delicious

This year for your Chanukah celebration, why not prepare this delicious recipe for Tomatoes Greco

By NORENE GILLETZ

The chanukiyah is lit each of the eight nights of Chanukah, in honour of the miracle of a tiny jar of oil, sufficient to light the menorah for one day, burning for a full eight days. It is traditional to eat foods prepared with oil, such as potato latkes and sufganiyot (Israeli-style donuts filled with jelly).

Dairy dishes such as cheese latkes are also customary. The Jewish heroine Judith helped secure a victory for the Jewish forces by slaying Holofernes, the vicious general of the Greek army. She gave him salty cheese to eat, followed by strong wine to quench his thirst. The wine caused him to fall into a deep sleep. Judith seized the sword of Holofernes and slew him with it. His soldiers fled, resulting in the victory of the Macabees.

This year for your Chanukah celebration, why not prepare this delicious recipe for Tomatoes Greco. These stuffed tomatoes make a wonderful addition to a brunch menu or are ideal as a side dish for a dairy meal. You'll love the tangy combination of feta cheese, red onions, oregano and long grain white rice baked inside plump red tomatoes, adding a Mediterranean accompaniment to any fish dish.

After tasting this tasty vegetable dish, I'm sure you will agree that "variety is the rice of life!" This recipe is courtesy of USA Rice Federation. Visit their website at www.riceinfo.com. Enjoy.

TOMATOES GRECO

8 large tomatoes
3 cups cooked rice, hot
½ cup chopped red onion
¾ cup crumbled feta cheese
1½ tsp. dried oregano
1 tsp. salt
⅓ cup vegetable oil
garnish: chopped fresh parsley

Remove tops of tomatoes and scoop out insides; drain upside-down on paper towels.

In a large bowl, combine rice, onion, cheese, oregano and salt. Spoon rice mixture into tomatoes, drizzle with oil and place in a 9 x 13-inch (3-litre) baking dish. Bake in the oven at 425 until hot, about 20 minutes. Sprinkle with parsley and serve. Makes 8 servings.

***

For the dairy-sensitive individual, the list of foods to avoid seems endless. No cheeses, no creamy soups or sauces, no milk chocolate, cheesecake, ice cream, butter, cheese, lasagna, no Caesar salad. Many pre-packaged foods contain dairy as well.

Dr. Patricia Morales Fine was shocked when she discovered that she was allergic to milk. Then she learned she also was lactose-intolerant. When she eliminated dairy foods from her diet, her symptoms disappeared. However, Fine missed eating creamy soups, buttery sauces and rich desserts.

She experimented tirelessly and eventually created *Easy Elegant Dairy-Free Entertaining*. In the comprehensive cookbook, Fine dispels the myth that rich and creamy recipes have to include dairy foods. She offers excellent alternatives to traditional dairy-laden recipes and includes many new recipes that will become family favourites. Although this is not a kosher cookbook, the kosher cook will find many helpful tips on how to cook pareve dairy-free recipes.

You'll find recipes for Shamelessly Stuffed French Toast, Killer Smoked Salmon Dip, Chocolate Bread Pudding Surprise and Regret-Me-Not Brownies. There are beautiful photos, plus many tips on how to cook dairy-free, including dairy-free substitutions. The inside cover includes helpful charts, including a Prohibited Ingredient Shopping List, Safety Rules for Dining Out, Safe Non-Dairy Substitutes and Watch Out for Hidden Dairy.

For Chanukah, be sure to try these light, airy pancakes with a hint of citrus. Perfect for breakfast or brunch, they are ideal for those on a dairy-free diet – or anyone else! Visit Fine's website at www.dairyfree gourmet.com for more helpful information, resources and ordering information.

Continued on page 30

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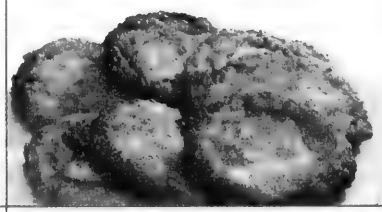

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Continued from page 28

FLUFFY FLAPJACKS

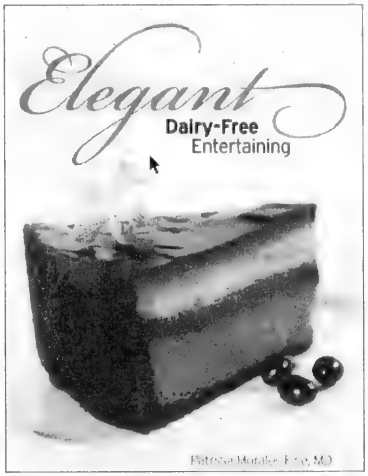
3 large egg whites
2 large egg yolks
1/2 cup Rice Dream (original)
1/2 tsp. pure lemon extract
1/2 tsp. orange oil or extract
1/2 cup all-purpose flour
1 tsp. granulated sugar
1/2 tsp. salt
1 tbsp. canola oil
1 medium banana, sliced (optional)
1 recipe Seasoned Maple Syrup (below)

In a large bowl, whip egg whites until soft peaks form, then set aside. In a separate large bowl, beat yolks with Rice Dream and extracts. Slowly stir in flour, sugar and salt; then fold in whipped whites in three additions.

Heat canola oil on large griddle over medium heat. Then ladle pancake batter onto hot griddle for desired pancake size (about 1/4 cup per pancake). Flip the pancakes once edges are brown. Add canola oil as needed to keep pancakes from sticking. Serve with warm Seasoned Maple Syrup. Makes 4 servings. Garnish with roasted nuts, fresh fruit and syrup.

Variations: Press a few thin banana slices into each pancake just after pouring batter onto griddle.

Tips: Stir batter just before pouring each batch. The very last batch may lose some air and result in thinner flapjacks.



SEASONED MAPLE SYRUP

1 cup pure maple syrup
2 cinnamon sticks
1/2 tsp. nutmeg, freshly grated
1/2 cup chopped walnuts
1 medium pear, peeled and coarsely chopped (core removed)
1/4 tsp. pure vanilla extract

In a medium saucepan, mix all ingredients together. Simmer over low-medium heat for 5 to 10 minutes, or until needed. Makes 4 servings.

Variations: Use chopped apples, bananas and/or raisins instead of (or in addition to) the pear.

Tips: Avoid overly ripe fruit because it may disintegrate or turn mushy when heated.

Norene Gilletz is a cookbook author, cooking teacher and food consultant. For information about her classes and other services, call 416-226-2466 or visit her website at http://www.gourmania.com.

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Chanukah Food Ideas

Finding the energy for Chanukah – and making applesauce

By LISA J. SOLOMON
Special to The CJN

By the time Chanukah rolls around, I have spent the last three to four weeks cleaning and cooking up a storm for a Thanksgiving feast; planning, decorating and baking for my daughter's birthday party; volunteering and baking some more for several school holiday celebrations; shopping, preparing and delivering gifts for family and friends; and, of course, working full-time to meet all of my writing deadlines. Usually, as I take the menorah out of the cabinet, I am fighting off a cold and longing for the celebrating to end, so I can sleep.

But as a single mom, I have no choice but to dig deep and find one more layer of energy, and holiday joy, to share with my daughter as she excitedly waits to open gifts, play dreidel, light candles and eat latkes.

I have this wonderful old book, *A Treasury of Jewish Holidays: History, Legends, Traditions* by Hyman E. Goldfin. My father must have bought it at one of his cherished used-book sale haunts, because on the title page, next to where my mom wrote her name, is the price, written in pencil, 35 cents.

Inside it starts with a 20-year calendar of Jewish festivals and fasts from 1951-52 to 1970-71. Each holiday section begins with a vintage pen and ink drawing – observant men in prayer; women preparing food; families at a festival meal; men and boys seated and dressed in slacks, shirts and ties; and smiling women and girls standing, wearing perfectly pressed dresses, and holding platters of food.

I don't use this book as a factual resource so much as for a cultural one, because even the choice of words as well as their meaning reflect the standards of another generation. Under the Chanukah chapter, I found sentences such as, "Returning from the synagogue after Ma'ariv service, the master of the house finds the Chanukah lamp all prepared for the occasion. A holiday spirit pervades the house and all is cheerful and gay." Or, "During Chanukah, after the evening meal, people usually indulge in playing such games as checkers, chess, dominoes, card and one special game known as kautowes… arithmetic riddles and puzzles."

I am intrigued by the quaint orderliness of the book's words and pictures. However, one Chanukah, with my throat burning and my body's centre of gravity pushing me down, I found particular relevance in the first sentence of the Chanukah chapter. It asks, "What is Chanukah?" and answers, "In Hebrew, Chanukah means dedication."

Although the term refers to the re-dedication of the Temple by the Jews after they defeated the Greeks, I think it is a perfectly modern description for many of us who celebrate the holiday today. Since Chanukah falls during such a busy time of year, celebrating requires a special dedication. Like the Maccabees, who were outnumbered, out-supplied, and certainly low on energy, we must also work with what we have left to keep this holiday alive.

On the day preceding the first night of Chanukah, I was too tired to make yet another trip to the grocery store for latke fixings, so we had warm bowls of soup, lit the Chanukah candles, and without much fanfare, my daughter opened her first present. But on the second day, I re-entered my kitchen and found one box of instant latke mix and a refrigerator drawer full of apples.

I set a dozen apples on the kitchen table so we could sit while my daughter peeled and I sliced and cored. We added into the mix a couple of ripe pears and some delicious dried Turkish apricots. Soon three pots holding three different version of applesauce simmered on the stove. My daughter loved the cinnamon smell, and I couldn't wait to feel the warm applesauce on my raw throat.

When we sat down to our first latke dinner, late on the second night, three colourful candles were lit on the menorah, the gifts were lined up on an old bookshelf and a bowl of shiny chocolate gelt was on the table, I was wearing wrinkled corduroy overalls and my daughter was in her sparkly embroidered blue jeans. We ate together, her thrilled with the latkes and excited for the coming game of dreidel, me soothed by the warm applesauce and our modern picture of Chanukah dedication.

CHUNKY APPLE-APPLE SAUCE

Since Granny Smith apples are firmer than other apples, they add the chunks to this mixed applesauce as well as a nice tart contrast to the sweeter sauce.

3 Granny Smith apples
2 Jonagold apples
¼ tsp. cinnamon
1 tsp. lemon juice, fresh

Peel, core and cut apples in ¾-inch chunks. In a medium saucepan over medium-high heat, bring apples, cinnamon, lemon juice and ¼ cup of water to a boil. Reduce heat and simmer, covered, mashing and stirring every few minutes. Uncover the last few minutes so excess water cooks off. Cook approximately 15 minutes or until some apples have softened into sauce and some are chunky. Serves 6.

Serving suggestions: Serve warm or chilled with latkes.

Continued on page 32

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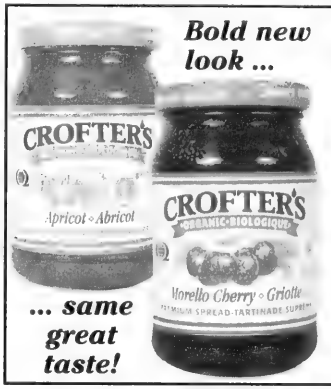

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Spice up your latkes

Continued from page 31

APPLE PEAR SAUCE

My daughter loves pears, so I thought this might be a good combination. It is sweeter, softer and darker in colour and extra soothing warmed.

2 Jonagold apples
1 Granny Smith apple
2 Bartlett pears, ripe
1 tsp. cinnamon
pinch ground clove
1/4 tsp. lemon juice, fresh

Peel, core and cut apples into chunks and pears into slices. In a medium saucepan over medium-high heat, bring apples, pears, cinnamon, clove, lemon juice and two tablespoons of water to a boil. Reduce heat and simmer covered, mashing and stirring every few minutes. Uncover the last few minutes so excess water cooks off. Cook approximately 15 minutes or until apples and pears are soft and saucy. Serves 6.

Serving suggestions: Serve warm or chilled with latkes.

APPLE APRICOT SAUCE

I was surprised by the beautiful colour of this sauce, golden yellow with bright orange chunks. And the taste is bright as well with the added texture of chewy, soft apricot.

2 Jonagold apples
1 Granny Smith apple
1/4 cup dried apricots, chopped small
pinch nutmeg
1/4 tsp. lemon juice

Peel, core and cut apples into chunks. In a medium saucepan over medium-high heat, bring apples, apricots, nutmeg, lemon juice, and 1/4 cup of water to a boil. Reduce heat and simmer covered, mashing and stirring every few minutes. Uncover the last few minutes so excess water cooks off. Cook approximately 15 minutes or until apples and apricots are soft and saucy. Serves 4.

Serving suggestions: Serve warm or chilled with latkes.

Note: You can add sugar (one to three tbsp.) to any of these recipes to taste. I prefer applesauce without sugar, highlighting just the taste of the fruit.

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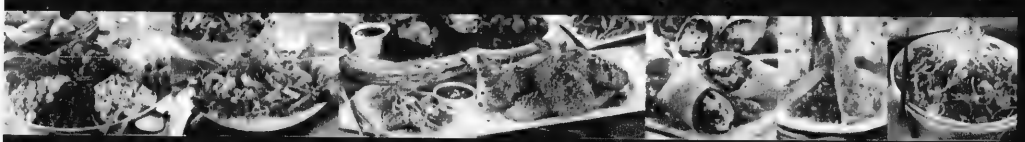

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Coast to Coast

Justice minister uses Jewish values to guide his work

Continued from page 1

The notion of Jewish values, human rights and public policy can be summed up in Hillel's statement that begins, "If I am not for myself, who will be for me?" said Cotler.

Referring to the second part of the statement, "If I am only for myself, what am I?" Cotler said, "If we do not get involved in the larger struggle for human rights and human dignity in our time, then we not only diminish those struggles; by our absence, we diminish ourselves as Jews."

And referring to the last part, "If not now, when?" he said involvement with human rights must have a sense of urgency.

Cotler cited a number of Jewish values that he said underpin an approach to basic human rights, including remembrance, guarding one's tongue, not being a bystander to evil, liberating captives, supporting women's rights and protecting the most vulnerable.

Earlier this year, the House of Commons unanimously condemned anti-Semitism for the first time, he noted. After a rash of anti-Semitic hate crimes in March, Cotler condemned them as "an assault on the inherent dignity and worth of every human being," and called on fellow parliamentarians to join him in condemning anti-Semitism. They did so in a unanimous vote. "If one person of any party had objected, [the motion] would not have passed."

Cotler lauds new Jewish learning event

When a mosque was torched in Pickering, Cotler noted that he met with Jewish, Muslim and other faith leaders at Temple Har Zion, which shares a driveway with the adjacent Ja'ffari Islamic Centre.

"I said, 'We have to create a culture where Jews speak out on behalf of Muslims when Muslims are attacked, and where Muslims speak out on behalf of Jews when Jews are attacked, and that they both speak out when any vulnerable groups are attacked. [We have to] send the message that this must be a country where there will be no refuge for hate or bigotry. That's what it means to create a country with a true multi-cultural mosaic.'

"That has to be our objective as... Jews who take Jewish values and human rights seriously in this country in our shared citizenship with other Canadians."

Cotler stressed that the notion of pursuing justice is as applicable to individuals as it is to a community. "Each of us can be a kind of private attorney general or minister of justice. Everyone here has the capacity, every day, to do something, somewhere, on behalf of some victim of discrimination and disadvantage. It doesn't have to be the big macro thing. It just means a touch of human kindness every day in a word that's spoken or in a word that's not spoken."

Visiting the sick and refraining from "lashon hara [slander] when we may not know about the kind of ill will that will befall the people about whom we are [talking]" were two examples he cited.

"These Jewish values can help us every day to make a difference. We need not just dream of building a just society. We can, in our human relations and our everyday lives, help create it," he said to a standing ovation.

A second-time Limmud speaker who was on the program in England two years ago, Cotler said he hoped the Canadian spinoff would resonate in Toronto and beyond. If it can be replicated in every community in the country, he said, "the notion of *talmud Torah k'neged kulam* [learning above all] will begin to permeate our community, and that's the kind of inspiration this community needs."

The first-time event was sold out, with more than 400 people. Topics ranged from "Jewish Cooking" to "Comic Book Golems," from "Table Manners and Morality in Rabbinic Literature" to "Anti-Semitism," "Coverage of Israel in the Press" and "Hillel and Shammai." An Israel program for children, and a *chevrutah* study session on the theme of "The Body" were also included in the day's offerings.

Chair Peter Sevitt, the driving force behind bringing Limmud here, expressed the hope that it would become a weekend event and a residential event, as it is in the United Kingdom.

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Coast to Coast

Group says Hamas fundraising in Canada

Continued from page 1

Naresh Raghubeer, CCD's executive director, said only "gross incompetence" could explain how federal authorities permitted the Jerusalem Fund to re-emerge and do business in Canada under the IRFAN brand. He said IRFAN-Canada uses the same address and fax number as the Jerusalem Fund.

A search of the Internet by *The CJN* quickly uncovered the link. A website catering to Muslim students and another geared to Muslim entrepreneurs provided contact information for the Jerusalem Fund. The fund's mailing address in Mississauga and its fax number were identical to the ones advertised on IRFAN's website.

Stockwell Day

Other IRFAN offices are located in Ottawa and Montreal. IRFAN claims to support charitable work and its Ramadan pledge card says funds it raised would help the hungry, injured, homeless, destitute, poor and needy.

The Jerusalem Fund also operated as a charitable organization. However, *National Post* reporter Stewart Bell noted in an article earlier this year that the Jerusalem Fund was one of four front groups named in a secret Privy Council Office memo that was sent to then prime minister Jean Chrétien on May 23, 2000. The memo discussed groups that were linked with terrorism.

Raghubeer said CCD relied on research conducted in Israel by the Centre for the Study of Intelligence and Terror (CSIT) to draw the links between IRFAN and Hamas.

A summary of a CSIT document circulated by CCD stated, "IRFAN (formerly the Jerusalem Fund) is the goal-oriented fund of the Hamas movement in Canada that raises and send funds to support the social infrastructure of the movement in the 'territories.' This infrastructure, which is funded by money from Canada and other places in the world, assists Hamas to build itself as a replacement for the Palestinian Authority and to bring into existence a structure that supports terror.

"Although during this period of an international fight against the financing of terror and despite the fact that the Canadian authorities identified the Jerusalem Fund as supporting Hamas, the Jerusalem Fund continues its activities under the new form of IRFAN."

The report notes that the Jerusalem Fund was created sometime around 1991 and "transferred to Hamas institutions in the territories yearly aid estimated at many hundreds of thousands of dollars."

The leaders of the Jerusalem Fund decided around late 2001 - early 2002 to change the name of the organization to IRFAN. The report suggests these unnamed "people of the Jerusalem Fund felt that the noose was tightening around them" due to the increased anti-terrorism focus of the Canadian government. The change "was meant to mask its connection with Hamas and to impede Canadian law enforcement to bring charges against them."

The report also claims IRFAN's main office is in east Jerusalem and it is headed by a known Hamas operative.

Israeli researcher and journalist David Bedein, who was scheduled to join CCD at its news conference this week, along with Conservative Party foreign affairs critic Stockwell Day, said CSIT is a highly regarded Israeli intelligence think-tank.

He said his own research highlighted links between the Jerusalem Fund and the International Solidarity Movement, a Palestinian-led organization of foreign volunteers who act as "spotters," reconnaissance agents and couriers for Palestinian terrorists.

In addition, he has researched the connection between the United Nations Relief and Works Agency (UNRWA), which receives Canadian government funding, and Hamas. The terrorist group has taken over labour unions, teachers' associations and other elements of civil society that operate in UNRWA camps, and even uses the camps as bases from which to attack Israel, Bedein said.

Canadians are supporting Hamas both through government allocations and through voluntary donations which are tax-receipted, he added.

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Coast to Coast

Lawyer's Cotler-CJC plot allegation dismissed

By JANICE ARNOLD
Staff Reporter

MONTREAL – Quebec City lawyer Guy Bertrand has charged that Justice Minister Irwin Cotler plotted with Canadian Jewish Congress to have Rosalie Abella appointed to the Supreme Court in order to influence the case against his client – a Rwandan alleged to have committed hate crimes – who is facing deportation.

Bertrand has asked the Supreme Court to reject the appeal by the federal government of the Federal Court of Appeal's decision in 2003 to let Léon Mugesera and his family stay in Canada because, he says, it cannot be impartial in the case. The appeal is set to be heard Dec. 8.

Bertrand argues that Cotler did not disclose to the parliamentary committee that reviewed Abella's proposed appointment his close ties with her and her husband Irving Abella, a former CJC president, and with CJC, of which Cotler is also a past president, and he should have withdrawn from the process.

He is trying to prove that Cotler and the Abellas have a common interest in seeing that Mugesera is deported. CJC has intervener status in the case, as does B'nai Brith Canada and Human Rights Watch, which Bertrand alleges Cotler also has connections with.

Both Cotler and Rosalie Abella have in the past, before holding their current posts, participated in public events where Mugesera's alleged crimes were denounced.

Mugesera, a Hutu political activist who has been living in Quebec for 10 years, is alleged to have incited genocide and racial hatred in Rwanda against the Tutsi minority in a 1992 speech. The Federal Court dismissed those allegations.

"The failure to withdraw from the nomination process and to reveal all the truth can only lead a well-informed observer to conclude that unfortunately when you are powerful, rich and influential like the [Canadian Jewish] Congress, for example, you can infiltrate the court through political and judicial lobbying," Bertrand stated in a brief to the Supreme Court.

The portrayal of CJC as powerful and of conspiring with Cotler is repeated in Mugesera's own affidavit to the Supreme Court: "I live in anguish, not knowing everything that awaits me and my family as a result of pressures by interveners such as the powerful Canadian Jewish Congress in collaboration with the Justice Minister and Attorney General."

CJC president Ed Morgan said: "I'm surprised that someone would make this kind of conspiracy allegation. It seems so far-fetched, and it is hard for me to believe that anyone would find this argument credible, this kind of untoward link between the Minister of Justice, a current judge of the Supreme Court and one of Canada's leading historians and legal scholars."

The Justice Department rejected Bertrand's conspiracy theory as unreasonable and without substantiation.

In its brief, it dismissed his allegations as "frivolous," and "absurd, even shocking." It has asked the Supreme Court to reject his motion and proceed with the case against Mugesera.

The department brief does not comment on the facts as presented by Bertrand, but it does note that Cotler was not justice minister when the appeal was launched. Abella has also withdrawn for the Mugesera case. Bertrand must make a final response by this week to the Justice Department's brief. The Supreme Court is to decide by early next month whether to hear Bertrand's challenge or reject it and go ahead with the appeal.

Cotler is refusing to comment publicly on the case.

AD CORRECTION NOTICE

Re: Pine Villa Breakfast and Learn - November 25/04. Please accept our apologies, as there was a misprint regarding an ad that was published on November 18th, 2004. Dr. Warren Goldstein is Head of Neurology at York Central Hospital.

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ש'שאר י'נינו

גידי קורן וחברים

ישראל, נובמבר 2004

אברהם קן האלם

בתור אחד שמדלג כרגיל מארץ לארץ, מנמל תעופה לנמל תעופה, מאניברסיטה לבית חולים, שפיתה דרגה מסויימת של ציניות למה שהוא רואה ולמה שאומרים לו- יש לי מבחן קטן שאני עובר שלוש פעמים בשנה. אחרי שתים- עשרה שעות טיסה, שינה טרופה ופה חמוץ- מגיעה אותה שְׁנִיָּה קטנה שבה מתגלים אורות תל אביב. ואז בלי לחשוב הרבה אני נותן לעצמי דין וחשבון קטן על מה אני מרגיש. אפשר לכתוב על זה ספר שלם, אבל ממש ממש בקיצור- נכנסת לחזה מן תחושה כזאת מְרַגֶּשֶׁת, שִׂמְחָה (על שאני כאן), וְעָצֶב (על שאני כאן כל כך מעט), ולפעמים גם דמעה. בשתי מלים-להגיע חביתה. אין שום מקום בעולם שעושה לי את זה. חופים הם לפעמים נעגועים לבית.

אתנן ישראלי

זה התחיל לפני כחודשיים, כשחברים דיווחו לי מהארץ ששמעו את השיר שלי "כמו בלדה" ("אם זר קוצים כואב") בביצוע חדש מזרחי, ושהשיר מושמע נון סטופ ברדיו. התברר שהוזמר הוא שלומי שבת, ושהשיר הוא חלק מפרוייקט הקלטות של שירים ישראלים בביצוע חדש. עכשיו, בישראל, הקשבתי לאלבום המשולש החדש "מתוק ישראלי" והבנתי מה נעשה פה: כל החקלטות נעשו על ידי זמרים מזרח תיכוניים, או מה שקראו עד לפני עשר שנים "בסגנון עדות המזרח". הקשבתי לאלבום והתרגשתי- איזה זמרים, איזו איכות קולית! כשהם שרים פזמונים ישראלים קלאסיים נותן להשוות ביניהם לזמרים מהזמר הישראלי המרכזי- וההשוואה בהחלט מחמיאה להם!

זה התחיל עם נסים סרוסי ובני דורו שנחשבו על ידי הממסד האשכנזי ששלט בשנות השבעים בקול ישראל לזבל. וכדי לשמור אותם בָּגטו שלהם-המציאו עבורם את "פסטיבל הזמר המזרחי" שאפשר יהיה להביט בהם בלי סיכון, כמו בגן חיות. המילים הפשוטות, העברית התת תקנית, הרגשנות, הסלסולים-כל אלה היו לזרא לאזניים המערביות. מאז עבר דור, וכשאתה פותח היום את חרדיו בישראל-רוב המוסיקה המושמעת היא ים תיכונית, ולמאזינים מערביים רבים-זוהי עדיין חוויה קשה ורבים רואים בזה סיכון לא חיובי לכך שישראל השתלבה במזרח התיכון. יתרה מכך-לשירים המערביים קוראים בארץ בעלינות "שירי ארץ ישראל היפה". תשאלה היא כמובן-יפה למי?

תחשבו על החשפלה הזו: החל משנות הארבעים המאוחרות-מליוני יהודים ישראלים מארצות המזרח נאלצו לשמוע ברדיו יום ולילה "שירי ארץ ישראל היפה" ובא להם להקיא, כי היה לזה טעם של גפילטע פיש. כשהם רצו לשמוע את המוסיקה שלהם מהבית-הם נאלצו להקשיב לאוס כולתום בְּרדיו רמאללה או בקול קחיר, ולסחור ולחקליט קלטות של תחנה מרכזית. עכשיו הם יוצרים, מקליטים ומשדרים מוסיקה בסגנון שלהם בתחנות רדיו וטלביזיה ישראליות.

אבל במשך כל אותן שנים הם שמעו ברמלה, בנתיבות ובשכונת התקווה יום ולילה גם את "יצאנו אט", "מה אברך" ואת "הַרְעוּת", וגם השירים האלה הפכו לחלק מן החיים שלהם. באלבום החדש הם מציגים את הפירוש שלהם ל"שירי ישראל היפה". לשמוע את זוהבה בן שרה את "מה אברך"-זוהי חוויה מצמררת, כמו גם את שלומי שבת ב- "אתם זוכרים את השירים". האלבום המשולש נותן הרבה כבוד לשירי ארץ ישראל "היפה", והם אומרים: אלה הם גם השירים שלנו. אם לא שמתם לב-גם אנחנו היינו כאן בחמשים השנים האחרונות, והשירים נגעו גם בנו". שווה להקשיב ולהתרגש.

Coast to Coast

'Window of opportunity' seen existing for peace

By SHELDON KIRSHNER
Staff Reporter

Yasser Arafat's death has paved the way for Israel's resumption of bilateral peace talks with the Palestinians, the former deputy Speaker of the Knesset says.

"This window of opportunity will be very short and very brief," Naomi Chazan warned last week at the University of Toronto.

In a speech sponsored by Canadian Friends of Peace Now and Hillel Greater Toronto, she urged Israel to seize the day.

"If we don't know how to take advantage of this situation of change, we will probably lose the chance for a viable two-state solution."

Chazan, a Meretz party Knesset member from 1992 to 2003, declared that Palestinian sovereignty is definitely in Israel's interests.

As she put it, "A Palestinian state coexisting with Israel is imperative for Israel's survival as a Jewish state with a Jewish majority."

"The Zionist challenge" today calls on Israel to acquiesce to the creation of a viable Palestinian state within the framework of a permanent peace accord.

In this connection, Chazan said that Israel and the Palestinians should embark on the path of resolving complex final status issues from permanent borders to Palestinian refugees.

"We don't have time for an interim settlement," she said, referring to Israeli Prime Minister Ariel Sharon's plan for a unilateral withdrawal from the Gaza Strip. "We need to negotiate an end game."

With Arafat's passing, she added, Sharon can no longer use the excuse that Israel has no negotiating partner on the Palestinian side.

Chazan – a Hebrew University professor of political science and currently the Wilhelm Fellow at the Center for International Studies at MIT – expressed mixed feelings about Sharon's yet-to-be implemented disengagement scheme.

It is a coercive arrangement without Palestinian input, an exercise in conflict management rather than conflict resolution and annexationist in spirit because it is underpinned by Sharon's desire to annex parts of the West Bank.

But Israel's peace camp basically supports Sharon's plan because it represents a step away from occupation and sets an important precedent in the dismantlement of settlements in the territories, she explained.

Arafat's demise will set off a succession struggle, and perhaps cause further chaos and anarchy, in the Palestinian areas.

But his death will encourage Palestinian moderates to speak their minds and enable Palestinians to rebuild institutions wrecked by Israel since the outbreak of the second intifadah.

Chazan accused the newly re-elected Bush administration of being inconsistent in the pursuit of peace.

President George W. Bush espouses a two state solution within the context of a comprehensive agreement. But by the same token, he backs the Gaza disengagement plan, which diverges from the multilateral character of the "road map to peace."

"The Bush administration can't afford such inconsistencies."

In addition, she claimed in a jab at Washington's lack of even-handedness, the United States must restore its status as an honest broker between Israel and the Palestinians.

As payback for his support of the United States' invasion of Iraq last year, Bush's ally, Prime Minister Tony Blair of Britain, is pushing for an end to the Arab-Israeli conflict, Chazan said.

Looking ahead, she outlined three possible scenarios that could unfold.

- Israel's struggle with the Palestinians will escalate if the status quo prevails.
- Current tensions will be perpetuated if Sharon does not broaden his Gaza plan to include more than the evacuation of four settlements in the West Bank.
- Israel and the new Palestinian leadership will resume talks. Negotiations should be based on the formula of a two state solution as proposed by the 2003 Geneva Accord, Chazan suggested.

She made two last observations.

Marwan Barghouti, the Palestinian leader imprisoned by Israel, may yet run as a candidate for the presidency of the Palestinian Authority.

If Sharon calls an election on the issue of a withdrawal from Gaza, he would win a "whopping victory."

In a rare tribute to Sharon, a political opponent, Chazan remarked, "He's an extraordinarily skillful politician."

A NOVEL VISIT: Author Eva Wiseman, from Winnipeg, recently visited Danilack Middle School students at Associated Hebrew Schools to talk about her latest book, No One Must Know. Wiseman spoke about her life as a writer, the research behind the book, and answered students' questions. Seen here are Jonah Osher, Eva Wiseman, Hiba Yosopov, Stephanie Beldick and Aimee Genah.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Happy 65 anniversary

Jack Rose Potter

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Mazel tov to Yocheved & Marshall Deltoff on the birth of Periel. Excited brothers are Dovid and Yaakov. Proud aunts and uncles are Michele & Michael and Arnie & Brenda.

Tina & Marshal Partnoy announce the forthcoming marriage of their son Glen to Devon, daughter of Muffy & Stephen Collins. Proud grandparents are Ralph Edson and Roma & Stanley Block.

Happy 55th wedding anniversary Aubie & Lorraine Himmel from your loving children and grandchildren.

Mazel tov to Yitzy Stavsky on his fourth birthday.

SEND US YOUR PHOTOS!!

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What's New Deadlines: Monday, Nov. 29, is the deadline for the Dec. 9 issue and Monday, Dec. 6, is the deadline for the Dec. 16 issue. NOTE: *The CJN* is not publishing a Dec. 30 issue. The Dec. 23 issue will include events from Dec. 23 to Jan. 5. The deadline for the Jan. 6 issue is Dec. 15. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Nov. 25

GLOBAL TERRORISM

Dr. Bruce D. Tefft, counter-terrorism and intelligence adviser to the NYPD, and **David B. Harris**, formerly with CSIS, are among the participants of a town hall meeting on "Global Terrorism: Inside the Mind of the Jihadist." 7 p.m. at the Isabel Bader Theater, 93 Charles St. Free.

HUMAN RIGHTS & SECURITY

The final lecture on "Human Rights and Security" with **Rachael Turkienicz** and **Ed Morgan**, "The Rebellion of Absalom and The Issue of Targeted Killings." Beth David Congregation. 7:30 p.m. 416-633-5500.

ANTI-SEMITISM LECTURE

Dr. David Goldberg speaks on "Israel and the Palestinians: Where Do Nationalism and Anti-Semitism Meet?" at Kollel, 7:30-9:30 p.m. $20. Advance registration required. 416-485-7007, ext. 0.

SEC POTLUCK PARTY

Sephardi Education Centre Toronto programs for singles 20-35 holds a potluck party at 2 Renoak Dr. $5 at the door or bring a kosher store-bought item. 7:30-11 p.m. *The Apprentice* will be shown. www.sectoronto.com.

ISAAC BABEL READING

Shaarei Shomayim Cultural Committee present a dramatic reading of stories of **Isaac Babel** by **Ralph Wintrob**. 8 p.m. Non-members $2.

MORALITY & THE IDF

Rabbi Binyamin Tabory discusses "Morality and the Military: The Soldier, the Settler, and Submitting to Orders," 8 p.m. 147 Overbrook Pl. www.torahinmotion.org.

Friday, Nov. 26

TOT SHABBAT SERVICE

Temple Kol Ami holds its monthly tot Shabbat service and Oneg Shabbat for families with young children. 6:45 p.m. at Leo Baeck Day School, 36 Atkinson Ave. 905-709-2620.

COME, LET US SING

Temple Har Zion features **Cantor Anna Trubashnik**, of Temple Emanuel, at its Shabbat Service. She will be joined by Har Zion's cantorial soloist **Tara Abrams**, the Har Zion Choir, musical director **Eleanor Ackerman-Rice** and cellist **Beth Silverin** for an evening of cantorial duets and solos. 8:30 p.m. No charge. 905-889-2252.

Saturday, Nov. 27

THE CHOSEN

Teatron Theatre presents *The Chosen* by **Aaron Posner** and **Chaim Potok**, from tonight to Dec. 12 at Leah Posluns Studio Theatre. For tickets, call 416-781-5527 or e-mail teatron@sympatico.ca.

MELAVEH MALKAH

BAYT Sisterhood and Shmiras Halashon Organization present a melaveh malka program for women. **Vivian Sokal Miller**, author of *The Perfect Life*, tells the story of how bearing tales destroyed a community. The daughters of the late **Phyllis Weinberg** perform a musical presentation. 8 p.m. Free. 905-886-3810, ext. 127.

FILM AND SHMOOZE

Filmmaker **Pierre Lasry** will present his film *Shylock*, a documentary tackling the roots of anti-Semitism, narrated by **Sir Laurence Olivier, Orson Welles** and **Dustin Hoffman**. Anshei Minsk Synagogue, 10 St. Andrew St. 8 p.m. 416-595-5723 or reachus@theminsk.com.

Sunday, Nov. 28

GENERAL WINGATE MEETS

The General Wingate Branch of the Royal Canadian Legion meets at 9:15 a.m. at 788 Marlee Ave. 416-782-5024.

Continued on page 39

Continued from page 38

ARYEH BARAF MEETNG

The Aryeh Baraf Chesed Network for Jewish Singles meets at 10 a.m. at Adath Israel Synagogue. 416-221-3782.

DISCRIMINATION

Jack Kugelmass speaks on "Discrimination: Do We Face It As Jews Living in Mississauga?; How Do We Teach Our Children To Deal With It?" and "I Am New To Judaism, How Do I Fit In?" 2 p.m. at Solel Synagogue. 905-820-5915.

CONCERT

Mooredale Concerts presents pianist **Claude Frank** in his recreation of the 1947 Hollywood film about **Brahms** and the **Schumanns**, 3 p.m., at Walter Hall, 80 Queen's Park Cres. Tickets $25, seniors and students $20. 416-922-3714, ext. 103, or visit www.mooredale concerts.com.

CHARITY AUCTION

Open auction at Earl Bales Community Centre with proceeds to help women and children in Israel. Light supper 6:30 p.m. Auction at 7 p.m. Admission $12. Call **Anna**, 416-926-0034, or **Elva**, 416-665-4366.

LOVE AND DATING

Maon Noam Congregation offers a program for young Jewish singles, "Love and Dating: The Jewish Perspective," with **Rabbi Arye Pamensky**. 10 Torresdale Ave. 7 p.m. 416-398-7050.

OUR COMMUNITY

Frank Bialystok and **Hesh Troper** speak on "The Current State of Our Community," 7-9 p.m. at Congregation Darchei Noam, 15 Hove St. 416-638-4783.

FLANZRAICH AT CHAPTERS

Temple Kol Ami's Sunday Night Lecture Series presents **Rabbi Aaron Flanzraich**, of Beth Shalom Synagogue, on "When a Bathroom Is Not a Bathroom." 7:30 p.m. at Chapters, Steeles and Yonge.

FILM: CANADA'S FIRST JEW

Pierre Lasry launches his book "Esther, a Jewish Odyssey," the story of the first Jew who came to Canada, in 1738. 8 p.m. at the Sephardic Kehilla Centre. 905-669-7654, ext. 223.

Monday, Nov. 29

MEDITATION MONDAYS

The Caring Committee of Temple Har Zion presents Meditation Mondays with **Dr. John Fleming, Karen Kaufman** and **Rosalind Smith.** The program is designed to support the practice of meditation in the Jewish community at large and is intended for the curious, the novice and even those with a well-developed meditation practice. 7:30-9 p.m. Non-members $5. 905-889-2252.

Tuesday, Nov. 30

LUNCH AND LEARN

Solel Synagogue presents "Jews of Spain: The Plight of the Marranos" with **Prof. Irwin Feuerstein**. 11:30 a.m. Bring a bag lunch, refreshments provided. 905-820-5915

Beth Tikvah Synagogue presents **Ralph Wintrob** exploring the life and work of Jewish Russian writer **Isaac Babel**. Lunch 12:30 p.m. Program 1-2:15 p.m. $7. Reserve at 416-221-3433, ext. 0.

EMUNAH WOMEN GALA

Emunah Women are hosting "En Hiver," a gala dessert reception with a live and silent auction, scotch-tasting lounge, magician and martini bar at the Paramount Banquet Hall. $75. For reservations, call 416-636-0036.

HAFTAROT AND WOMEN

Congregation Darchei Noam presents "Fidelity, Idolatry and Sexuality: How Our Haftarot Speak To Women," with **Rabbi Elyse Goldstein**. 7:30 p.m. at 15 Hove St. 416-638-4783 or www.darcheinoam.on.ca

Other news

TOT DROP IN

The Village Shul offers two tot drop-in play sessions per week. The first, "Moms and Tot Drop-in," every Tuesday, 9:30-11 a.m. The second, "Nannies and Tots Drop-in," every Thursday, 9:30-11 a.m. Program includes creative play, arts and crafts, music and snack. $7 per session. 416-785-1107.

CARMEL TRIO CONCERT

The Canada-Israel Cultural Foundation presents The Carmel Trio, Thursday, Dec. 2, 8 p.m. at the Al Green Theatre, 750 Spadina Ave. $36, students $18. 416-932-2260.

SEX AND THE JEWISH CITY

Beth Emeth Synagogue presents "Sex and the Jewish City," with **Rabbi David Bauman**. Thursday, Dec. 2, at 8 p.m. 416-633-3838.

A CHANUKAH HAPPENING

Join Adath Israel young families and young members for a sing-along klezmer concert with **Sruli** and **Lisa** for kids of all ages on Saturday, Dec. 4, at 7 p.m. Chanukah treats and loot bags. Reserved seating $10, general admission $5, available at the door. Call 416-635-5340 or e-mail rachel@adathisrael.com.

BBYO PROGRAMS

E-mail smarcus@bbyo.on.ca or call 416-398-2004.

Biluim Israel Open House for five- week Israel program. Thursday, Nov. 25, 7:30 p.m. at 788 Marlee Ave.

Junior Program for 7- to 10-year-olds at the Mad Hatter. Sunday, Nov. 28, 2-4 p.m. 7676 Woodbine Ave. #12. RSVP via e-mail.

KIDS' PROGRAMS 2005

Adath Israel Congregation's programs for children six weeks to 5 years old have been expanded for the January to June 2005 session. Programs offered in the morning and afternoon. Registration and information at 416-635-5340 or visit www.adathisrael.com.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. 416-630-6481.

Information sessions for new immigrants are held every Tuesday morning 9 a.m. Registration required.

Conversation Café. Newcomers to Toronto are invited to the Second Cup at the Bathurst Jewish Community Centre for English conversation. Every Thursday at 7 p.m. For information, call **Suzie** at ext. 30.

FOR SENIORS

Seniors Bowling League meets every Tuesday at 1 p.m. at Playtime Bowl 20 Orfus Rd. $1.50/game. 416-495-1999.

Earl Bales Seniors Club: Hebrew classes, Tuesday mornings 10 a.m.-noon, $25/month; Sunday dance, Dec. 5; Casino Rama, Wednesday, Dec. 8; Saturday dance, Dec. 11; Casino Niagara, Monday, Dec. 27. Call 416-395-7881 Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove. St. Nov. 25, Israeli movie. Call **Menachem Wallach**, 905-731-7748.

Young at Heart Seniors winter trips to Miami. Call **Helen** Sunday-Friday, 416-635-6343.

Beth Tzedec Congregation Senior Haverim Programme and **Holy Blossom Lunch & Learn in Retirement** host "An Afternoon of Music," Wednesday, Dec. 8. 12:15 p.m. at Holy Blossom Temple. Lunch will be served. $2. Reserve by Dec. 2 at 416-789-3291, ext 233, or 416-781-3511.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Lunch and Learn, Tuesday, Nov. 30, 11:30 a.m.-1 p.m. Members $5, non-members $7. Reserve in advance at ext. 2275.

Chanukah Party, Monday, Dec. 13, 12-2 p.m. $5. Register at ext. 2267.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

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BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Free Guided Bus Tour, Sunday, Nov. 28, 1-4 p.m., to the art gallery at York University and the Koffler Gallery. Bus departs at 1 p.m. from 100 McCaul St., returning at 4 p.m. To reserve, call ext. 270.

Lunch 'n' Learn, Friday, Dec. 3, with **Rabbi Moishe Stern**, 12-1 p.m. Coffee and tea. Free.

Chanukah Celebration, Sunday, Dec. 12, 12:30-2:30 p.m. Includes vendors, carnival rides, Kosherland Food, crafts, magic and a raffle with prizes.

The Jewish Discovery Museum will be closed Nov. 28-Dec. 9. Grand re-opening celebration Sunday, Dec. 12, 2:30-4:30 p.m.

The Koffler Centre of the Arts presents the Canadian Ballet Theatre production of *The Nutcracker* featuring **Svetlana Lunkina**, prima ballerina with the Bolshoi Ballet, and **Andrian Fadeev**, principal dancer with the Kirov Ballet, Dec. 18 and 19 at the Leah Posluns Theatre. For tickets, call 416-872-1111.

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Steeles Memorial Chapel

Gordon, Sara	Nov 7/04	Private
Gantman, Philip	Nov 6/04	
Kaplan, Ida	Nov 9/04	
Brown, Anne	Nov 10/04	4 Old Park Rd.
Polter, Henry	Nov 12/04	3560 Bathurst St.
Eichler, Rhoda	Nov 12/04	3179 Yonge St.
Duchess, Lily	Nov 13/04	7 Townsgate Dr.
Trachter, Max	Nov 12/04	Private
Serfaty, Sarah	Nov 13/04	58 Pinewood Dr.
Markovic, Adaf E.	Nov 14/04	
Vardy, Gina	Nov 13/04	Private
Lax, Aaron Benjamin	Nov 12/04	

BENJAMIN'S PARK MEMORIAL CHAPEL

Sylvia Cohen	Nov 9/04	123 Spadina Ave
Ron Sternberg	Nov 8/04	54 Alcorn Ave
Jean Siegal	Nov 9/04	90 Highland Hill
Leslie Agasee	Nov 9/04	142 Clifton Ave
Bruce Gordon	Nov 8/04	66 Collier St
Tula Sniderman	Nov 11/04	10 Senlac Rd
Esther Perlman	Nov 13/04	Baycrest
Murray Lieberman	Nov 12/04	85 Skymark Dr
Glenda Freedman	Nov 12/04	89 Skymark Dr
Constance Bookspan	Nov 13/04	619 Avenue Rd
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Coast to Coast

Family says Elizabeth Taylor has Nazi-looted art

By ABIGAIL CUKIER
Hamilton Correspondent

HAMILTON — A Canadian lawyer who claims a Vincent van Gogh painting now in actress Elizabeth Taylor's possession was among property his great-grandmother lost when she fled Nazi Germany says Taylor is holding his family's lawsuit up to standards of evidence that most Holocaust-era confiscation claims could not meet.

Andrew Orkin of Hamilton and F. Mark Orkin, Sarah-Rose Josepha Adler and A. Heinrich Zille, all of South Africa, are suing Taylor over ownership of the painting. They believe the late Margarete Mauthner was forced to give it up due to "Nazi economic and political coercion" before she left Berlin for South Africa in 1939.

"Families did not arrive in Johannesburg with receipts and filing cabinets. They arrived with small suitcases. And those were the lucky ones," Andrew Orkin said.

Mauthner's heirs allege that Taylor failed to review the ownership history of *View of the Asylum and Chapel at Saint-Remy* before acquiring it more than 40 years ago.

They are seeking restitution and the painting, which has been appraised at between $10 million and $15 million (US). Taylor's father bought the painting on her behalf from Sotheby's of London for $260,000 in 1963.

"Ms. Taylor's position seems to be that unless your family's paintings ended up on Hermann Goering's living room wall, you're not a worthy claimant. But it's well known that few expropriated or coerced Jewish assets ended up in actual Nazi hands," Orkin said.

"The genocide was preceded by what [now Attorney General] Irwin Cotler [has called] 'thefticide,' namely the massive state-engineered dispossession of all Jews between 1933 and the early 1940s."

Actress' father bought van Gogh at auction in '63

To be a worthy claimant does not mean "your painting had to be taken off your wall by Nazis in jackboots," Orkin said, adding that "Ms. Taylor's positions fly in the face of all reputable scholarship, and even U.S. and Allied policy and law, since 1945."

None of the allegations in the lawsuit, filed last month in California, have been proven in court.

In an e-mail interview, Taylor's lawyer Jonathan Bloom said the case is about "the truth about what happened to this painting."

Earlier this year, Taylor filed a claim asking to be declared the rightful owner of the painting.

Her declaration of ownership states that the descendants' claim is "a factually baseless attempt to bluff" her out of a treasured possession.

She claims Mauthner gave up possession of the painting some time after 1928 and before 1933, when the Nazis came to power. After coming into the possession of two art dealers, she said, it was sold to Alfred Wolf, a Munich art dealer who himself fled Germany around 1933.

Taylor claims Wolf's heirs sold the painting in 1963.

"The heirs of those who were truly dispossessed of art and other valuable property by the Nazis are, of course, extremely sympathetic claimants. But when as here, such claimants are unable to document their purported rights – and, indeed, the available evidence indicates that they have no such rights… the law owes them no special deference," Taylor states in her claim.

Mauthner died in 1947 at age 84. As a young woman in Berlin, she was part of an association of progressive artists, and was instrumental in introducing van Gogh to Germany. She also translated his letters into German in 1907.

The family claims that two catalogues raisonné, one written in 1928 and another in 1939, named Mauthner as the owner of the painting. A catalogue raisonné is a complete documentation, compiled by a recognized scholar, of an artist's production. The documents are widely accepted in art circles as the definitive history of a piece of art.

There had been silences in Orkin's family regarding the Holocaust era, but in the 1990s, it became a subject of discussion, he said.

"It had been family lore that Margarete Mauthner had some paintings and it might be worth looking into it," Orkin said. "On the basis of historical evidence, we believe we have a bona fide basis for a claim."

The lawsuit by Orkin, his two siblings and an uncle asserts that the U.S. Holocaust Victims Redress Act of 1998 regards artworks sold or forfeited as a result of the policies of Nazi Germany as having been wrongfully confiscated by Nazi authorities and requires that such works be returned to their original owners or heirs.

The lawsuit contends that to recover artwork under the act, a claimant does not need to establish that the artwork was "stolen" in the usual sense of the term. Rather, the lawsuit maintains, a claimant need only show that the artwork was lost as a direct consequence of Nazi persecution.

Reported cases in many countries include Jewish citizens who were forced to sell artwork for food, to obtain passports or because of policies directing Jews to deposit artworks at municipal pawnshops.

The U.S. House of Representatives passed the Holocaust Victims Redress Act in 1998 to assist in the restitution of assets looted or extorted from Holocaust victims.

Orkin said the family has not discussed what it will do with the painting if the suit is successful.

"This is not about money," he said. "It has to do with Holocaust redress and the simple principle of doing the right thing."

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Commentator acknowledges post-Arafat era difficulties

Positive environment on the ground needed

Almost as soon as Palestinian Authority president Yasser Arafat's death was announced, attention turned to Israel.

Some media analysts said Arafat was the excuse Israeli Prime Minister Ariel Sharon used to avoid dealing with the Palestinians, so with Arafat gone, he must make peace with a new Palestinian leadership.

According to Reports
By **PAUL MICHAELS**

For others, the picture was far more complex, although still laden with expectations for Sharon.

In "The world without Arafat," (*Globe and Mail*, Nov. 11), Michael Bell, a former Canadian ambassador to Israel and the Palestinian Authority, wrote: "If Mr. Sharon does not respond with imagination now, a real chance for progress will be lost."

Bell outlined the measures Sharon could undertake to help bolster Palestinian moderates. He also wrote: "Of course, the new Palestinian leadership must do everything it can to stop the terrorists. Without this there will be no enabling climate."

Indeed, the internationally sponsored "road map" peace plan stipulated that, as a necessary first stage, the Palestinians must stop violence and terrorism. (As the lead editorial in the Nov. 13 *Economist* put it: "What the road map demands is not just a truce but the disarming of the radical factions… and therefore an end to the intifada.") Bell's opinion piece at least discussed how difficult it may be to accomplish this.

Arafat's successors inherit "anarchic conditions," Bell wrote. Arafat "made a practice of sabotaging his advisers when they seemed to grow too powerful and rehabilitated them only once he had cut them down to size. He hobbled the institutions of state so they could play no effective role." The result is that the the West Bank and Gaza are "dominated by warlords and religious radicals."

Palestinian pragmatists such as PA Prime Minister Ahmed Queria and PLO Chairman Mahmoud Abbas have almost no support among their people – opinion polls show that they have a combined popular support of about five per cent.

The " radical" offshoots of Fatah, such as Tanzim and the al-Aqsa Martyrs Brigades, pose a challenge to any leadership willing to reach an accommodation with Israel. And Islamic extremist groups, including Hamas and Islamic Jihad, remain violently opposed to any agreement.

Bell acknowledged these negative factors, yet still called on the "Palestinians, Israelis, Americans and, indeed, the entire international community, including Canada" to establish the "positive environment on the ground for future comprehensive negotiations."

With all the negative forces at play, it's hard to believe that outside intervention will effect the changes necessary within the Palestinian community itself. Since Bell's column was published, armed Palestinian militants fired on Abbas, while Hamas and Islamic Jihad announced that they refused to stop attacking Israelis.

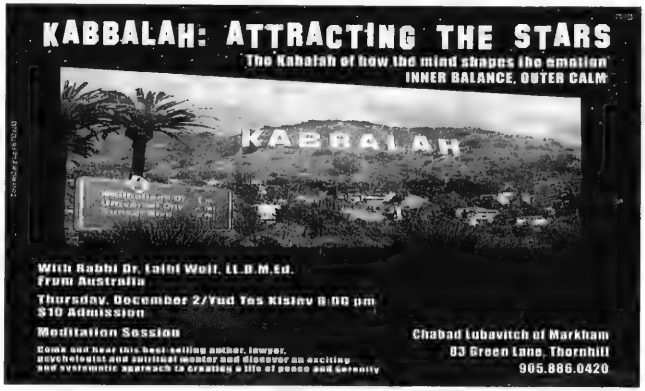
Such developments make it almost impossible for Israeli forces to ease their hold on the territories. Some may blame Israel for failing to loosen security restrictions so that Palestinians can move about more freely in advance of elections. But Israel has a primary obligation to protect the lives of its citizens, who remain under constant threat of attack. And Israel can do little to help solidify the base of Abbas and Qureia – in fact, support from Israel and the United States may only further erode their already meagre support among Palestinians.

The type of Palestinian leadership that emerges after Arafat is the key to U.S. re-engagement, according to Peter Beinart, editor of the *New Republic*.

In an interview with TVO's *Studio 2* host Steve Paikin (Nov. 15), Beinart said: "I think that America is going to try to help hold elections in January. And if those elections produce a Palestinian leadership that is moderate, that is honest, and can bring some kind of unity to the Palestinian Authority, and then sit down with Israel, I think the Bush administration might get quite re-engaged. But the first step will have to be from the Palestinians looking forward to these elections."

Beinart clearly stated the necessary sequence of events in order to restart the peace process. This is something all Middle East analysts should bear in mind.

Paul Michaels is communications director for the Canada-Israel Committee.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Hans Scholl and Sophie Scholl, Summer 1942. Photo by George Wittenstein.

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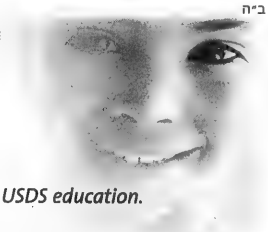

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Coast to Coast

Dershowitz defends Israel at Ottawa JNF dinner

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Dismayed by what he feels is the almost total silence on U.S. college campuses when it comes to defending Israel, Harvard University law professor Alan Dershowitz has vowed to do something about it.

"I decided to waive all royalties on my book and we are distributing thousands of copies of my book to every college student who wants them, to give them information so that they can speak out," Dershowitz, author of *A Case for Israel*, told Ottawa's annual Jewish National Fund (JNF) Negev Dinner, held Nov. 15 at the Westin Hotel.

Students are not speaking out partly out of ignorance, but also out of fear, and faculty members are also staying silent, he said.

"Fifty per cent of American universities do not have a single, solitary professor, assistant professor or administrator prepared to speak on behalf of Israel. You hear silence," Dershowitz, the evening's keynote speaker, said.

It's not just because of the large and growing anti-Israel lobby, he added. "I have more antagonism for pro-Israel professors who support Israel but won't speak out. Some of them have tenure and are still afraid to speak out."

Dershowitz, a civil rights advocate who is known for defending such high-profile clients as as O.J. Simpson and financier Michael Milken, said he is not in a position to comment on what's happening at Canadian universities.

"It would be presumptuous, even by a person who wrote a booked called *Chutzpah*, to tell you how to conduct yourselves here in Canada," he said.

Students staying silent out of fear, says professor

(Dershowitz has, however, stated that he refuses to speak at Montreal's Concordia University – and has urged other academics to boycott it as well – until former Israeli prime ministers Ehud Barak and Benjamin Netanyahu can speak there. Barak has not been allowed to speak at Concordia due to security concerns stemming from a 2002 campus speech by Netanyahu that sparked a violent demonstration.)

Dershowitz spoke highly of the work done by JNF and his pride in helping its cause.

"JNF is a phenomenal organization, really the backbone of Israel," he said. "We grew up with the blue and white box. I have a collection of old JNF boxes from even before the State of Israel."

Proceeds from this year's dinner will go to establish the Ottawa Recreation and Picnic Area in the Lahav Forest near Be'er Sheva.

The sold-out crowd of more than 550 people included local politicians and dignitaries such as Ottawa Mayor Bob Chiarelli – the dinner's honorary chair and the 1999 Negev Dinner honoree – and Israeli Ambassador Alan Baker.

Prior to the dinner, Chiarelli received letters from Palestinian supporters in Ottawa urging him not to attend.

The *Ottawa Sun*, quoting from letters Chiarelli received, reported that they objected to Dershowitz's defence of Israeli practices against Palestinian terrorism, They also said JNF is "associated with B'nai Brith and Canadian Jewish Congress," which "advocate for Israel, not for peace and justice" and "are an affront to Canadian values and to Arab and Muslim Canadians."

The Canada-Israel Committee, in response, asked local Jews to write Chiarelli and urge him to attend the dinner. It also noted that the event would benefit an area in the Negev, which is undisputed territory.

At the dinner, Chiarelli emphasized Ottawa's pride in its interfaith relations, adding that he had spoken a few days earlier at a Muslim celebration and was also appearing at the Negev dinner.

"Ottawa is indeed an oasis in a world of change and conflict," he said.

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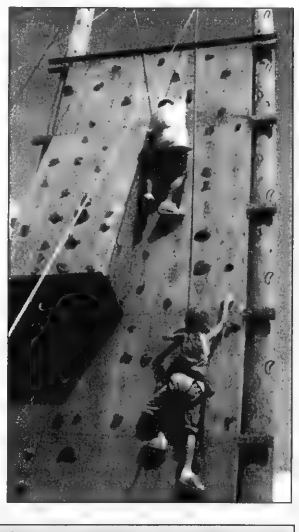

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On Campus

Jewish groups upset university won't discipline Elmasry

By PAUL LUNGEN
Staff Reporter

"Not good enough" is the way Jewish organizations and a campus student group are describing the decision by the University of Waterloo (UW) to accept the apology of Prof. Mohamed Elmasry and forgo disciplinary action.

Canadian Jewish Congress and B'nai Brith Canada said last week the university should have imposed some sort of sanction against Elmasry for his televised statement that all Israelis over 18, including civilians, are legitimate targets for Palestinian violence.

Leo Adler, Canadian spokesperson for the Simon Wiesenthal Center, said the university should sponsor a public forum in which Elmasry apologizes directly to the university community and acknowledges specifically why his comments were wrong.

And Tomer Chervinsky, president of the Waterloo-Israel Public Affairs Club, said, "I'm deeply disappointed in the university. I'm a student here and I really believe the university has an obligation to take concrete actions to deal with the poisoned environment on campus."

The university found itself at the centre of controversy when Elmasry appeared on CTS' *Michael Coren Show* on Oct. 19 and stated all Israelis older than 18 are part of the army and are therefore legitimate targets for attack. Later, he attempted to backtrack by suggesting he was merely voicing an opinion commonly held by Palestinians.

Elmasry's comments created a national uproar and police said they would investigate whether he had violated the country's hate laws. Around the same time, UW president David Johnston denounced Elmasry's views as "abhorrent" and said the dean of science, George Dixon, would investigate.

Last week Dixon announced he was satisfied with Elmasry's latest retraction and apology, saying "no formal discipline will be imposed." Dixon said that in deciding to forgo sanctions, the university took into account Elmasry's lengthy service as a member of the engineering faculty and his assurance the comments would not be repeated.

In a statement addressed to Dixon that was released last week, Elmasry went further than earlier attempts to clarify his controversial views. He said his comments on the *Michael Coren Show* "were totally unacceptable. They have understandably offended members of Canada's Muslim, Jewish, Palestinian and Arab communities and Canadians at large. They have also offended members of the University of Waterloo community.

"I offer my unconditional apology to all these communities for the statements I made and for the distress they have caused. I categorically retract the statements… with respect to the targeting of civilians. The statements were an aberration."

Bernie Farber, executive director of the Ontario region of Canadian Jewish Congress, said in declining to discipline Elmasry, the university had failed to "draw a line in the sand."

"Surely it's not acceptable to suggest that Israelis over 18 are subject to murder," he said. "How comfortable are Israelis going to feel in his classroom? To say they accept his apology is frankly not enough. There has to be some action taken."

Farber said Congress is working with Jewish students on campus to investigate alternative complaint mechanisms and said Congress will seek a meeting with Johnston to discuss the university's position.

"We had hoped that the president, given the statements he made, would have taken [this] more seriously. I don't think the outcome suggests they took this seriously."

Chervinsky, who is an Israeli citizen, said Elmasry had managed to undo ongoing efforts to make Jewish and Israeli students feel more comfortable and open about their identities on campus.

Noting that Elmasry serves as a student advisor in the school's Middle East studies program, Chervinsky wondered, "How can Israeli students sit with him and ask his advice? How can an Israeli student feel comfortable with someone who said it's alright to kill you?

"I am deeply worried that if something significant isn't done by the university, the environment will deteriorate." He said he'd already been in contact with Toronto high school students who've told him they are reconsidering UW as an education option.

Adler, meanwhile, questioned the sincerity of Elmasry's apology. "What we would like to see is perhaps a program on campus where the professor can publicly apologize and explain to the student body why he was wrong in what he said, to be sure the apology is sincere and not simply a gambit to keep his position," he said.

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Bridging the gap between psychiatry, religion

By ALISA MITCHELL
Special to The CJN

The problem with combining Orthodox Judaism with psychiatry is that the two are incompatible, says Dr. David Greenberg, director of the community mental health centre at the Herzog Hospital in Jerusalem.

An expert on the complex relationship between psychiatry and religion, Greenberg recently shared his knowledge and advice on working in the haredi community with mental health workers in Toronto.

In an interview arranged by the Canadian Friends of the Herzog Hospital, Greenberg, author of *Sanity and Sanctity: Mental Health Work among the Ultra Orthodox in Jerusalem*, discussed the unique nature of his work.

> ***Many patients feel there is a certain stigma attached to seeking help, and many fear that it will reflect negatively on them in the community***

"Orthodox society is hierarchical. It is believed that God is the healer of the heart and soul, not psychiatrists," he said.

"As a result, many of these communities have an underlying suspicion towards the practice of psychiatry and have major difficulties bringing their soul to the attention of a therapist," said Greenberg.

He added that many patients feel there is a certain stigma attached to seeking help, and many fear that it will reflect negatively on them in the community.

The clinic usually sees more men than women, as the modesty expected of women in the Orthodox communities prevents them from coming, he said.

One of the most common and more socially acceptable reasons for seeking help is that men are unable to continue studying Torah, said Greenberg.

In these situations the men feel more comfortable coming to the clinic because the rest of the community is usually aware of this problem and thus the patient does not fear being exposed.

A unique aspect of his job is that many of his patients want to confer with their rabbi prior to accepting his advice for treatment, he said.

While psychiatrists are accustomed to a patient taking time to think about a suggested course of treatment, the desire to consult their rabbi can be interpreted as a challenge to the doctor's authority.

"All patients are in charge of themselves and have the right to make the final decision. Consulting their rabbi is just a version of this."

In his book, Greenberg describes how he learned to overcome these challenges.

He discusses the structure he developed that enables him to work effectively with this community – a structure that is based on entering into the patients' world with the idea that "any intervention has to be consistent with the authorities and practices of their society."

Greenberg's message to mental health workers is to encourage them to gain knowledge and understanding of the society from which a patient originates.

"Every culture is one unto itself. We must find the beauty in every society.

"Accordingly, therapists must go beyond respecting the individual."

They must also respect the group from which a patient comes and the world in which they live, no matter how foreign it may seem.

If therapists make this effort, patients who want help but are fearful of seeking it will come, he said.

About Nutrition

By LISA WEINBERG

Q. Is dried fruit a good snack? My kids and I love it.

A. Dried fruit is a popular snack and it is definitely healthier than chips or candy. The only thing you need to be aware of is that it can add up in calories and sugar and not be very filling. Add some nuts to it and you will probably feel full for longer and eat less, plus you'll get the benefit of protein from the nuts.

Q. My daughter is in Grade 1. I try to send her a variety of healthy and interesting lunches, but she brings them home uneaten most days. What should I send for better results ?

A. I believe very strongly that the most important thing about a child's lunch is that he or she will eat it. Next comes how nutritious it is. We really haven't won when we send a beautiful nutritious lunch and it is uneaten. Our children need to eat at school, so send something that your daughter will eat, even if it's boring and even if it's the same thing every day. Ask her what she wants and make your life easy. Send what she requests. Variety can come later.

Q. Which are the best nuts to snack on?

A. Almonds are excellent, as are walnuts, but you can also enjoy pecans, pistachios, hazelnuts or filberts and peanuts. Remember to add nuts to salads, stir fries, yogurt, baking and cereal, as they are very healthful.

Q. My family is big on pizza. We order it often because it is quick, and I think it is relatively healthy. How should I order it to make it as healthy as possible?

A. Most pizza places now are doing a great job of offering many healthy options. First, most offer whole wheat crust as well as thin crust which are both good choices. Then, load on as many veggies as possible, avoid meat and even ask for less cheese. Many pizza places do a great job of really going light on the cheese when you make this request.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

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1. Grabowski GA. Lysosomal Storage Diseases. In: Braunwald E, Fauci AS, et al, eds. Harrison's Principles of Internal Medicine. 15th ed. New York, NY: McGraw-Hill; 2001:2276-2281.

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Sharon: Israel, Palestinians to meet on PA elections

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israeli and Palestinian officials will meet in coming days to discuss arrangements for the Palestinian election of a successor to PA president Yasser Arafat, Prime Minister Ariel Sharon told lawmakers on Monday.

Also Monday, Foreign Minister Silvan Shalom told visiting U.S. Secretary of State Colin Powell that Israel will work with the Palestinian Authority to co-ordinate the handover of territory evacuated as part of the disengagement plan.

After meeting with Shalom and Sharon, Powell headed for the West Bank town of Jericho to hold talks with Palestinian leaders and visit a voter registration office.

European Union officials, meanwhile, said Monday the EU will send a mission to observe the Palestinian elections. The EU head office has allocated $3.25 million (US) for the mission, which will be made up of members of the European Parliament, headed by former French prime minister Michel Rocard.

The Palestinians have set the PA chairmanship election for Jan. 9, and have asked for Israel to redeploy its troops from West Bank and Gaza Strip cities ahead of the vote.

Sharon told the Knesset foreign affairs and defence committee that the meetings between the Israeli and Palestinian officials would be held "to see what the Palestinians want in order for the elections to be held as scheduled," an aide quoted him as saying.

Shalom said Israel could immediately begin co-ordinating with the PA on security issues and preventing incitement. After the PA elections and an Israeli government decision to evacuate settlements, Shalom added, the sides could begin working together on the handover of territories, and on rebuilding Gaza and industrial zones in the area.

In Monday's meeting with Powell, Shalom also said Israel would do everything it could to allow Palestinian elections to take place, including easing travel restrictions in the West Bank and Gaza.

Shalom said after the meeting that it is in Israel's interest to see the Palestinian elections go forward.

"The first priority is the Palestinian election, which will hopefully bring about a Palestinian leadership with whom we can sit down and address all the issues on our agenda," he said. "I have reassured the secretary today that Israel will do everything in its power to ensure their smooth running."

Shalom said Israel would remove obstacles and that the Palestinians would have "freedom of movement" in the run-up to the elections, saying Israel would co-ordinate the arrangements with the Palestinians. He did not say whether Israel would pull back troops.

Powell also met Monday with Sharon, telling the prime minister that the United States wants to take advantage of new opportunities in the Middle East created by Arafat's death and that it supports Palestinian elections.

Powell said he "reaffirmed… President [George W.] Bush's determination to take advantage of the opportunity that presented itself in the aftermath of Chairman Arafat's death and we are focusing principally on the election that is coming up… on the ninth of January."

"I'm pleased at what I've heard from the prime minister and the foreign minister about Israel's willingness to co-operate and co-ordinate with the Palestinian Authority as they prepare for these elections," he said.

Powell reiterated that the Palestinians must rein in militants. "Violence must be ended," he said.

"This is a moment of opportunity… The big step ahead of us now is to assist the Palestinian people getting ready for the election," he told reporters aboard his plane.

"In my conversations with both sides, I'll be encouraging them to do everything they can to make sure this election comes off and that the maximum number of Palestinians get the opportunity to participate.

"Perhaps the things that we do or that they do will encourage a degree of co-operation that can spread into other areas," said Powell, who announced his resignation earlier this month.

It was Powell's first trip to the region in 18 months and signals a revival of U.S. peacemaking in the Middle East in the wake of Arafat's death Nov. 11.

Shul official shot dead in Antwerp

By **NADAV SHRAGAI**
Ha'aretz Daily Newspaper Ltd.

ANTWERP — Moshe Yitzchak Naeh, 24, was shot Wednesday night in a Jewish neighbourhood here.

The British citizen was returning home from his work as a sexton at a local synagogue in the early morning hours when he was shot in the head outside his home. He was taken to a local hospital but later died of his wounds.

Belgian police told Jewish community leaders they are investigating every possible angle and do not yet know if the murder was anti-Semitic or stemmed from other motives. Naeh had 1,400 euros in his pocket, which the killer did not take.

Police rearranged their patrols in the port city to centre more on the neighbourhood close to Antwerp Central Station.

Naeh's funeral was held Friday at the Jewish cemetery on the Belgium-Netherlands border.

Antwerp's haredi community spokesperson, Pinchas Kornfeld, urged the community not to jump to conclusions, saying the police must be allowed to investigate and do their job.

"If it does turn out to be an anti-Semitic event, it is particularly serious," Kornfeld said.

Belgian Jewish community leader Philip Markievicz said the atmosphere was sombre following the murder, but the motives were still unclear.

The 17,000-strong Antwerp Jewish community sees few anti-Semitic events, but Jews are occasionally targeted. Four yeshiva students were attacked in July by youths of Arab descent. One of the four needed medical care for stab wounds.

The community was concerned about the murder, which took place in their neighbourhood, close to areas inhabited by Antwerp's large Muslim population, comprised mostly of North African immigrants.

Kornfeld told *Ha'aretz* last week that a recent report by Belgium's official anti-racism centre revealed 49 anti-Semitic incidents have been reported so far this year in Belgium. In 1999, there were only nine.

"There is clearly a rise in anti-Semitism, but I am not sure it is really five-fold. There may be more awareness now than in 1999, so the public reports more, as it has been asked to do," Kornfeld said.

There are now 30,000 Jews in Belgium out of a total population of 10 million. Amid concern that racial tension in the Netherlands was spilling over into Belgium, the federal prosecutor's office disclosed that Justice Minister Laurette Onkelinx had received a letter threatening her and two other politicians.

Authorities said last Wednesday that a senator of Moroccan origin, noted for criticizing radical Islamists, had been given police protection after receiving death threats.

In related developments, a Belgian Jewish soccer team filed a police complaint last week after anti-Semitic insults were hurled at players. Members of the Maccabi Brussels youth team were greeted with anti-Semitic chants on Oct. 30 when they arrived to play FC Haren, a mainly Turkish team also from the Brussels area, *La Libre Belgique* reported last Wednesday. The referee briefly stopped the match to warn the Haren players to cease the chanting or he would be forced to call off the game.

Following the match, parents and players continued the abuse, shouting "Heil Hitler" at the Jewish team. Maccabi officials wrote to the Belgian Football Association to condemn the incident.

With files from JTA

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Majority back withdrawal

Most Israelis support Prime Minister Ariel Sharon's plan to withdraw from Gaza, a *Ha'aretz* poll says. Some 61 per cent expressed support for the plan, even after the death of Palestinian Authority president Yasser Arafat. Of those who support the plan, 36 per cent favoured continuing with its implementation while simultaneously negotiating with new Palestinian leaders. About 25 per cent said Israel must go ahead with the plan without changing it. This position is widely supported by the voters of Labor, Shinui and Yahad, as well as by 60 per cent of Likud backers.

Israelis visit Mauritania

Under heavy security, an Israeli delegation opened an official visit last week to the western Sahara nation of Mauritania, the only Arab League member with a diplomat still posted in Israel.

Locusts hit Negev

Swarms of locusts hit agricultural areas in the Negev last Friday. The locusts advanced up the coasts of Egypt and Libya, through the Sinai Peninsula and into southern Israel in the preceding days. They were spotted in several areas along the Egypt-Israel border, in Kibbutz Kerem Shalom east of Rafah and in Kadesh Barne'a and Nitzana. A swarm also invaded Eilat, where residents took to the streets to observe the insects.

Border clash goes south

An Israeli tank killed three Egyptian police officers on the Gaza Strip border, mistaking them for Palestinian terrorists. Prime Minister Ariel Sharon apologized to Egypt's president for the incident in Rafah, a tinderbox town on the Gaza-Egypt border that sees regular arms smuggling and clashes. Israeli officials said a tank posted in Rafah was ordered to fire on a group of Palestinians who were spotted planting a mine overnight, but it mistakenly targeted the Egyptians.

Unrecognizable conversions

The government said it would not recognize non-Orthodox conversions performed in Israel, for purposes of the Law of Return. The state will formally present its opinion to the High Court of Justice, which is reviewing a case on the legitimacy of Reform and Conservative conversions performed inside Israel. Movement representatives responded angrily to the opinion.

Israel, NATO get closer

Israel could take part in NATO military exercises for the first time. NATO officials have asked Israel to take part in exercises, as well as anti-terror activities such as patrols in the Mediterranean, *Ha'aretz* reported. Israel's inclusion is part of efforts to increase the treaty group's "Mediterranean dialogue." The dialogue includes six Muslim nations: Egypt, Jordan, Tunisia, Algeria, Morocco and Mauritania.

Files from JTA and Ha'aretz

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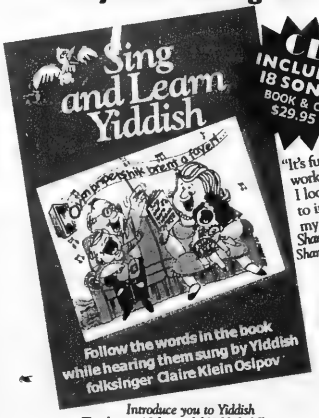
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Rash of anti-Semitic incidents rattles Argentine Jews

By FLORENCIA ARBISER
Jewish Telegraphic Agency

BUENOS AIRES — Argentine Jewish leaders are wondering whether a string of recent anti-Semitic incidents indicates a growing trend of Jew-hatred.

Abraham Kaul, president of the AMIA central Jewish institution, couldn't hide his concern last week at a meeting with Jewish media.

At dawn last Sunday, swastikas and a picture of Hitler were found at the Jewish cemetery of Liniers. Last Monday, more graffiti – swastikas and threatening messages – were added.

The messages included "Kristallnacht 08/11/38" – a reference to the murderous pogrom that heralded the onset of the Nazis' most restrictive anti-Semitic policies – and "Movement Walther Darre," a reference to a former Nazi agriculture minister who was born in Argentina.

The attack on the Liniers cemetery, located on the outskirts of Buenos Aires and one of the country's oldest Jewish burial grounds, followed three previous attacks there this year, in which bronze plaques were stolen.

"Are these signs of an escalation of anti-Semitic violence in the region?" Kaul asked. What worried him most was that the incidents showed "something more than a soccer fan's ignorant anti-Semitic song. These demonstrations seem to be more learned."

At dawn last Monday, a Hitler drawing and Nazi inscriptions were found on a bus belonging to the Maimonides Jewish school.

The DAIA, the Jewish community's political umbrella organization, met with federal police to demand an explanation for why a 24-hour police presence at the cemetery couldn't prevent such attacks, and what could be done differently in the future.

Authorities said police were in the bathroom when the graffiti were painted.

Earlier this month, three other local Jewish institutions — the Hebraica Jewish club, Paso Temple and the Sephardic Congregation — received bomb threats, though the news was not made public to avoid spreading fear in a country where bombings destroyed the Israeli Embassy in 1992 and the AMIA Jewish community centre in 1994.

According to Claudio Avruj, the DAIA's executive director, there have been more than 100 incidents of anti-Semitic graffiti in Buenos Aires this year.

But he stressed that, "DAIA does not believe there is a Nazi escalation. We think the past week was a special week with [Palestinian Authority president] Yasser Arafat's funeral, the Kristallnacht commemoration and the appeal of the AMIA trial acquittal sentence."

The last reference was to the community's decision to appeal the acquittal of five locals accused of complicity in the 1994 AMIA bombing. The attack, which killed 85 people and injured 300, remains unsolved.

Beyond the timing of the recent incidents, however, there has been a rise in the intensity of anti-Semitic incidents this year.

A few months ago, a Buenos Aires city legislator called one of her office employees a "shitty Jew," but was not punished.

Two weeks ago, an Argentine rabbi was giving a university lecture when a dozen people in the audience stood up and gave the Nazi salute.

In September, a 16-year-old student who brought a gun to class killed three classmates and wounded five. Though the victims weren't Jewish, the student later told a psychologist that he was moved to act because he admired Hitler.

Jewish officials are putting aside differences among their organizations to search for ways to fight such occurrences.

"Although we have clear political differences with the DAIA, we will act together in the demand to live freely and in peace," said AMIA's Kaul.

Last Wednesday evening, leaders of DAIA and AMIA were to meet with the governor of Buenos Aires province and security officials to find out what happened at the cemetery and what is being done to investigate the incidents.

DAIA is also meeting this week with city security officials on how police can prevent future such incidents.

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Israel & the Jewish World

Mossad changes course under Dagan

By DAN BARON
Jewish Telegraphic Agency

HERZLIYAH — On a stormy night in 1950, five-year-old Holocaust survivor Meir Huberman perched atop the bucking stern of an immigrant ship and prayed to reach Israel's shore safely. He did.

Now renamed Dagan and toughened by almost a half-century defending the Jewish state, that son of Russian refugees heads one of the world's most fearsome secret services: Mossad.

Evidence is mounting that Dagan has restored Mossad's reputation for deadly derring-do – despite the diplomatic risks for Israel.

Since Dagan was made spymaster in 2002 by his army colleague Prime Minister Ariel Sharon, at least four Arab terrorists have died in foreign operations widely attributed to Mossad.

Most recently, Hamas military strategist Izzadin Sheikh Khalil was killed in Damascus in a car bombing for which Israeli security sources admitted responsibility – the first time Jerusalem had mounted an assassination in Syria's capital.

"Israel is in the paradoxical situation of not having a death penalty but allowing itself to target Arab terrorists outside its borders with almost complete impunity," Gad Shimron, a 10-year Mossad veteran, told JTA. "Meir Dagan fully subscribes to this thinking, unlike some of his predecessors."

A retired general of compact build and few words, Dagan has stayed in the shadows since taking over Mossad. But an interview he gave in 1998, while serving as counterterrorism adviser in the Prime Minister's Office, was instructive.

"In my opinion, no terrorist should feel immune, anywhere," he told Channel Two television. "I think that a person's life is forfeited the moment he decides to adopt" terrorist tactics.

It was an attitude that, to many, seemed warranted after Al Qaeda blew up an Israeli-owned hotel and tried to shoot down an Israeli passenger jet in Kenya in November 2002. Sixteen people died in the hotel bombing, but the toll easily could have been hundreds more had the plane been hit. Sharon gave Dagan a new mandate to hunt down Israel's enemies abroad.

The news was not well received in Europe, which after the massacre of Israeli athletes at the 1972 Munich Olympics, had weathered Mossad assassinations of Palestinian fugitives on its soil.

The Swedish Parliament held an emergency session at which some lawmakers urged that Israel be told that as a civilized country it should not resort to hit teams.

Dagan was undeterred. Mossad tripled its recruitment, even launching a website where would-be spies can apply. And, security sources say, much of the agency's annual budget of some $350 million has been diverted from traditional intelligence gathering and analysis to field operations and "special tasks."

"As someone who is privy to the facts, but is not at liberty to divulge them, I can say this with complete authority: the Mossad under Meir Dagan has undergone a revolution in terms of organization, intelligence and operations," Ehud Yatom, a member of the Knesset subcommittee on secret services, wrote in the *Ma'ariv* newspaper. "And he is far from done."

Over the past two years, Mossad has foiled three major Islamist attacks intended against Israeli targets in Africa, and another in Thailand, according to sources.

"Meir is the quintessential contractor," said Amram Mitzna, a former Labor Party chairman who served with Dagan during Israel's military occupation of southern Lebanon. "Once given a mission, he is simply unstoppable."

But the counterterrorist quest has not been allowed to supersede another Israeli priority – tracking Iran's nuclear program. The result is a caseload that, on at least one occasion, appears to have caused Mossad an embarrassing slip-up.

Earlier this year, two Israelis were caught in Auckland trying to obtain a New Zealand passport by assuming the identity of a bedridden local man. They pleaded guilty and spent six months in jail.

Accusing the convicts of being Mossad agents – a charge neither confirmed nor denied in Jerusalem – New Zealand suspended diplomatic ties with Israel.

Intelligence experts speculated that the Israelis were under pressure to obtain a New Zealand passport, with the relatively free access it would grant its holder to Arab countries and Iran, for an impending mission. The two may not have had sufficient training in spycraft, since the younger of them was barely 30.

"Our zest to get the enemy at all costs sometimes costs us dearly in terms of international standing," said Yigal Eyal, a former Mossad operative who now lectures on counterterrorism at the Hebrew University of Jerusalem.

The price in prestige has had ramifications closer to home, within the high walls of Mossad's Herzliyah headquarters.

Dagan succeeded Efraim Halevy, who as agency director emphasized back-door diplomacy over field operations – for example, brokering Israel's peace accord with Jordan.

For many in the Israeli intelligence community, this year's Damascus assassination and New Zealand debacle are all too reminiscent of the Mossad's botched 1997 attempt on the life of Hamas politburo chief Khaled Meshaal in Amman. Halevy owed his promotion to that episode, as it forced the resignation of then-Mossad director Danny Yatom.

A Channel Two expose said around 200 Mossad operatives, including seven section heads, have resigned in protest since Dagan took over. This was contested by one former spy, who attributed most of the walkouts to a change in Israeli pension laws that made early retirement attractive to senior staff.

Another claim made in the television report was that Dagan had jeopardized Mossad's working reputation by declining, on one occasion, to co-operate with former CIA chief George Tenet.

Yad Vashem posts names of 3 million Shoah victims

By NADAV SHRAGAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Yad Vashem Holocaust Martyrs and Heroes' Remembrance Authority has unveiled a section on its website that gives Internet users access to biographical information on three million of the six million Jews killed by Nazi Germany and its collaborators, making it the most comprehensive database of its kind.

The special section of the Yad Vashem site (www.yadvashem.org), which was formally launched Monday in the presence of Education Minister Limor Livnat, digitizes the centre's 50 years of work in compiling information on Holocaust victims. The list can already be accessed in both English and Hebrew.

The database is partly based on more than two million "pages of testimony" submitted since 1950 to the Yad Vashem memorial in Jerusalem by survivors or family members and friends of Jews killed in the Holocaust.

Information was also gleaned from historical documentation, such as correspondence between Nazi officials and lists of inmates at death camps, Yad Vashem says on the website.

"Building the database is a work in progress," the Web site said, calling the project a final act of respect.

"Yad Vashem undertook to retrieve the names of the Jewish victims and to preserve their memory," a message on the site declares. "This is the moral duty of the Jewish people, our last respects to the victims."

The museum put some 1,500 people to work a decade ago, turning written testimony into digital information, said Yad Vashem spokesperson Esti Yaari.

In the past 12 months, workers focused on getting all the data onto the Internet. A team of experts included geographers, genealogists and linguists worked on the project.

"We are also launching an 11th-hour drive to get more information because we realize that time is running out," Yaari said.

"Millions of names that appear in a wide variety of historical documents have not yet been identified or recorded in the database. Many additional names still linger only in the memories of survivors or in the lore of their families."

After entering a victim's name in English or Hebrew, a paragraph of biographical data – date and place of birth, marital status, residence, and, if known, date and place of death – appears along with a link to an image of the "page of testimony" submitted to Yad Vashem.

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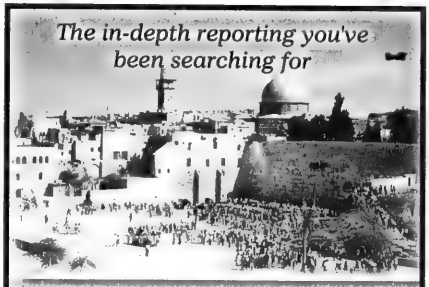

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Session looked at Canadian Jews

By FRANCES KRAFT
Staff Reporter

2004 General Assembly

Barrie, Ontario's Jewish population grew by 240.5 per cent from 1991 to 2001, and now has more Jews than either Saskatoon or Regina.

That was one of the statistics offered by demographer Jack Jedwab, executive director of the Association for Canadian Studies, at the General Assembly of United Jewish Communities (GA) in Cleveland earlier this month.

In a session called "Canadian Jews Toward 2011: Demography and Identity," Jedwab noted that a growing number of Jewish low-income seniors in large cities will require increasing support.

He also said he was surprised by the "substantial" extent of Jewish populations' move to the suburbs, justifying satellite services in those areas.

Mark Gurvis, executive director of the Jewish Federation of Greater Vancouver, appeared at the same session, which was moderated by Sharon Horlick, president of the Windsor Jewish Federation and Community Centre.

"I was struck by how different British Columbia is from the rest of the country," said Gurvis, citing a greater percentage of Jews who are dispersed in the province compared to other major cities and the resulting need for federation to begin to service those pockets.

In Vancouver, as in Toronto, there are Jewish immigrants from places like Central and South America, South Africa and Israel, with strong Zionist backgrounds and strong connections to Israel, he said. "I think it strengthens the extent to which Israel will be a common ground."

Other Canadian speakers at the three-day meeting included Ted Sokolsky, president of UJA Federation of Greater Toronto; Ed Morgan, president of Canadian Jewish Congress; Irshad Manji, author of *The Trouble With Islam*; and Marc Gold, vice-president, FEDERATION CJA of Montreal and chair of the Canada-Israel Committee.

Two Toronto rabbis – Rabbi Jay Kelman and Rabbi Elyse Goldstein – were among the recipients of United Jewish Communities rabbinical awards and among the 100 Canadian delegates, not including 60 Canadian students.

Those representing smaller Jewish communities found the conference particularly invigorating, said Esther Marcus, executive director of the London Jewish Federation.

In addition to the benefits of the sessions and networking, attending the GA can also be a team-building experience, said Harvey Kessler, Marcus' counterpart in Windsor, which has a Jewish population of about 1,500. "We're a stronger team [after the GA], and then we can be a model for our community," he said, referring to his four-person delegation.

For David Kroft, vice-president of community relations for the Jewish Federation of Winnipeg and one of seven Canadian winners of young leadership awards, the GA offered "a fierce sense of pride in the North American Jewish community."

Elayne Fremes, a first-year University of Toronto student, said the timing of the GA was not good for her, but it "seemed like such an amazing opportunity. I'm interested in working in the Jewish community in the future."

Another student, Aviva Zimmerman, a Calgarian who is studying at Ryerson University, said she was at the GA to "get reinvigorated with Jewish activism, to learn, and to meet other enthusiastic Jewish youth." Because of her long hours as a theatre student, she finds it difficult to attend many programs in Toronto.

Marc Abergel, a law student at the Université de Montréal and co-founder of its Jewish Law Students' Association, said the meeting offered students "the tools to advocate properly."

The best part, said Julie Shulman, vice-president of the Israel advocacy group at the University of Western Ontario, is "knowing the adult world is behind us."

Focus on leadership, young adult involvement

The General Assembly of United Jewish Communities (GA) is rendered "immediately different from most synagogues" by its forums featuring Jews with differing opinions, said right-wing commentator Dennis Prager.

Speaking recently in Cleveland at the 73rd annual GA with author Letty Cottin Pogrebin on a panel described by a GA delegate as "really hot," Prager said he is not generally invited to Orthodox synagogues (with the exception of Chabad), and faces a similar situation with the Reform movement, because of his differing level of observance in the former case, and his conservative political views in the latter.

In an animated exchange, Cottin Pogrebin defended her "pro-peace" stance and called for a stop to "ad hominem attacks" including the use of labels such as "anti-Jewish, anti-Israel, even a self-hating Jew" for those holding liberal views.

But despite that panel and a number of politically oriented sessions concerning both the United States and Israel, the main focus of this year's GA was leadership and Jewish community involvement, particularly regarding young people.

Johanna Herman, president of Hillel at the University of Toronto, and Rachel Birenbaum, co-ordinator of Tzedec Hillel for Hillel of Greater Toronto, spoke on a panel of their increased Jewish involvement as a result of Birthright (for Herman) and Jewish service programs (for Birenbaum).

Co-panellist Isaac Grody-Patinkin, the national organizer of United Students for Fair Trade and a New York University student who "did not grow up in federation-land," objected to the session's title, "The New Post-Modern, Sometimes Abstract, Judaism." It embodied "a lot of paternalism," he felt, interpreting the meaning as, "Come share your experience, but this isn't real Judaism."

Herman told *The CJN* later that, while she does feel welcomed by the mainstream Jewish community, "everybody has to find their own way of involvement. For some it's not going to be federation or Hillel."

Moderator Rabbi Andy Bachman of Reboot: A Network for Jewish Innovation, noted that although there are follow-up programs for Birthright participants, there were unofficial get-togethers on a regular basis in eight American cities, organized through the website www.meetup.com.

Herman said later her generation was more likely to take initiative than to be joiners.

Author David Stillman, at a session on "When Generations Collide" (also the name of his book), said that 62 per cent of Generation Xers (those born from 1965 to 1991) have never been asked to give money or volunteer. "Before we dismiss them, have we even asked them?"

He called Gen Xers "the most skeptical generation ever," based on their exposure to television and the number of major institutions they have seen undermined. "To say to them, 'That's the way it's always been done,' is going to be the kiss of death.

"Xers are great workers, but they want to work in a different way," he said. "Once you respect the skepticism, then you can learn to work with it."

That generation also tends to put family first, he noted. "Take opportunities for the whole family to get involved."

He also urged participants to keep older members of the community involved, particularly as volunteers. Of those born before 1946, 80 per cent give money, but only 31 per cent volunteer, he said. "We cannot afford to lose an ounce of their experience, energy and wisdom."

Looking to the future as part of a panel called "Send Every Kid to Israel and Forever Change American Jewish Life," Gil Troy, professor of history at McGill University, said, "We have to start looking at Israel as an answer to our identity issues." —*F.K.*

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Excellent Broadway documentary now available on DVD

By SHELDON KIRSHNER
Staff Reporter

Broadway, "the Great White Way," has had an incalculable impact on culture in the United States, judging by the recent six-part PBS series, produced by Michael Kantor and hosted by Julie Andrews.

What comes shining through *Broadway: The American Musical* – a first-class documentary based on archival footage, newsreels, home movies, still photos, original cast recordings and interviews – is one indisputable fact: Jews, from Florenz Ziegfeld and Al Jolson to Adolph Green and Stephen Sondheim, have played a profound role in the making of the Broadway musical.

Now available on DVD (along with other related products such as CDs and a companion book), *Broadway* is a superb, vastly entertaining production, the first comprehensive series on the history of the American musical.

Adopting a chronological approach, *Broadway* begins at the turn of the 19th century and ends with today's productions.

What becomes abundantly clear, from the first episode, is that the sons of daughters of newly arrived Jewish immigrants were in the forefront of the creation of the musical.

Ziegfeld, whose trademark was *The Ziegfield Follies*, practically established the musical single-handedly. His 1927 production of Jerome Kern and Oscar Hammerstein's masterpiece, *Showboat*, was a landmark in the annals of Broadway.

And who can forget Irving Berlin, the prodigious songwriter whose lyrics still resound, or George Gershwin, whose songs and symphonies are as fresh today as they were in the 1920s and 1930s?

Broadway pays tribute to the inimitable comedienne Fanny Brice, whose Yiddish-inflected performance of *My Man* assumed legendary proportions, and to the songwriting team of Lorenz Hart and Richard Rogers, whose hit *Thou Swell* enlivened *A Connecticut Yankee*.

The iconic Depression-era song, *Brother, Can You Spare a Dime*, was composed by Yip Harburg, and *Oklahoma!*, the 1943 Broadway play, introduced a brilliant new partnership of Rogers and Hammerstein. They wrote the songs for, among other plays, *South Pacific*, *Annie Get Your Gun* and *There's No Business Like Show Business*.

As *Broadway* wends its way into the 1950s, two fresh faces, Alan Jay Lerner and Frederick Loewe, pop up with *My Fair Lady*. And on the eve of Hammerstein's death, *The Sound of Music* has its premiere.

West Side Story, with music by Leonard Bernstein and choreography by Jerome Robbins, takes Broadway by storm.

Fiddler on the Roof, based on Shalom Aleichem's stories of the shtetl, becomes the longest-running show after opening in 1964.

Irving Berlin

Cabaret, directed by Hal Prince, wows audiences with its portrayal of the last days of Weimar Germany. Joseph Papp's *Hair* is the first musical whose entire score consists of rock music.

A Chorus Line, a play that charts the life of an itinerant dancer and whose score is written by Marvin Hamlisch, breaks attendance records.

Mel Brooks, that old trouper, dazzles Broadway with *The Producers*, which is described as the first must-see musical in decades.

David Merrick (*Hello, Dolly* and *42nd Street*), is given his due as a producer. Jerry Herman, rated as the most successful composer of the 1960s, hits paydirt yet again with *La Cage aux Folles*, the first gay musical to make a profit.

The Lion King, directed by Julie Taymor, imagines a future without racism, and *Rent*, directed by Michael Greif, charts the AIDS epidemic.

Broadway, one of the finest documentaries since Ken Burns' epic series on the U.S. civil war, can be ordered at www.pbs.org/wnet/broadway/shop.html.

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Chanukah Gifts

Books highlight Canadian history, life and culture

By BILL GLADSTONE
Special to The CJN

The books discussed here deal with aspects of history and Canadian life and culture. All five offer great reading, but the first three are also coffee-table books with strong visual elements. Each book is worth consideration as a Chanukah gift. Enjoy!

I've spent hours happily perusing Charis Cotter's *Toronto Between the Wars: Life in the City, 1919-1939* (Firefly), a wonderful album of photographs and pungent commentaries that capture the quintessential character and colour of both the place and the era.

Art Deco skyscrapers arose in the Toronto of the jazz age, which was a time of Prohibition, changing morals and considerable municipal expansion and improvement. The '30s brought the Depression, social unrest, more skyscrapers and the continued replacement of horses with automobiles. *Toronto Between the Wars* portrays a bustling city in hundreds of fascinating archival photographs that show street scenes, buildings, parades, crowds, elegant mansions and derelict slums, and many ordinary citizens in extraordinary moments.

There are even a few glimpses of the old Jewish community around Spadina Avenue and Kensington Market, and a photo of the old Hebrew Men of England Synagogue on Spadina, judiciously balanced with items pertaining to the Italian, Greek and other ethnic communities. Anyone who loves Toronto will find this book well worth browsing.

Similarly, all of us who love this country will delight in Charlotte Gray's *The Museum Called Canada: 25 Rooms of Wonder* (Random House). This glorious, lavishly illustrated, full-colour volume presents a compilation of artifacts from Canada's past that could never, in real life, exist in any one museum.

As conceived by editor-curator Sara Angel, the book is a virtual museum of 25 rooms, beginning 2.1 billion years ago with "Fossil Hall" and culminating in the late-20th century with the "Earth and Sky Atrium." Anyone who has read any of Gray's previous works, such as *Flint and Feather* or *Sisters in the Wilderness*, will know what a wonderful tour guide she makes as she intelligently describes hundreds of objects of pop culture and high art, as well as pieces of historic and scientific provenance.

Whether she's discussing Benjamin West's famous and fanciful painting of *The Death of Wolfe* on the Plains of Abraham, or the multitude of worthy artifacts related to Expo '67, Gray is adept at capturing our imagination and showing us many Canadian cultural icons in a new, refreshing and intimate way.

Another sumptuous picture-book from Random House is *Canada's House: Rideau Hall and the Invention of a Canadian Home* by Margaret MacMillan, Marjorie Harris and Anne L. Desjardins in conversation with Adrienne Clarkson and John Ralston Saul. Filled with archival photos of house, garden, art and furniture, and containing a section on Canadian recipes, the book should appeal to anyone with a passion for Canadian architecture, horticulture, art, cuisine and 19th-century refinery.

Ego and Ink: The Inside Story of Canada's National Newspaper War by Chris Cobb (McClelland and Stewart) is sumptuous in a different way – verbally rather than visually. This delicious, richly told history offers tons of fascinating ink on a spectrum of newspaper personalities from Christie Blatchford to Jan Wong as it details the amazing story of Conrad Black's brilliant and ambitious media venture, the *National Post* newspaper.

Cobb spoke at length with dozens of writers and others in researching this alluring and multifaceted book. *Ego and Ink* delivers the inside dope on celebrity columnists such as Mordecai Richler, who reportedly often turned in less-than-glowing pieces but discouraged editors from tampering with his prose; Robert Fulford, who gleefully defected from the arrogant *Globe and Mail* to grab what he saw as a once-in-a-lifetime journalistic opportunity at the *Post;* and Blatchford and her close friend Rosie DiManno of the *Toronto Star*, who are depicted as the "Thelma and Louise" of Canadian journalism.

Other well-known names – Richard Addis, Barbara Amiel, Issy Asper, Rebecca Eckler, John Fraser, Edward Greenspon, John Bentley Mays and Ken Whyte – lend vitality to the tale. For anyone in the journalistic profession in Canada, and for anyone who reads the *Post* religiously, *Ego and Ink* offers an irresistible back-story.

Former *Maclean's* editor and bestselling author Peter C. Newman has produced an equally lively (if at 732 pages, somewhat heftier) volume with his memoir, *Here Be Dragons: Telling Tales of People, Passion and Power* (McClelland and Stewart). In his famously flamboyant prose style, Newman tells the story of his life from his early years as a Czechoslovakian Jew whose family dramatically escaped the Nazis to his rise as a writer, editor and chronicler of the Canadian establishment.

One of the most influential journalists of his day, Newman revitalized the moribund *Maclean's* from a monthly feature magazine into a weekly news magazine. He has also sold more than two million books. If political figures such as Pierre Trudeau, John Diefenbaker, Lester Pearson and Brian Mulroney take center stage in his memoir, his four wives are close behind. Tellingly, he credits his second wife, Christina McCall, with influencing him to alter his prose style "from reporting about facts to writing about feelings."

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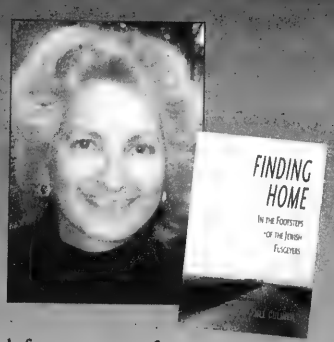

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by Jill Culiner

Jill Culiner has uncovered a largely forgotten corner of Jewish history. The Fusgeyers fled persecution in Romania in the early 1900s to find refuge in the New World. One hundred years later, Culiner retraces their steps on foot in search of lost remnants of this epic journey.

Culiner, a professional photographer, author and consummate traveller, was raised in Toronto and now divides her time between Canada, Hungary and France.Her exhibition about the Hungarian Holocaust was shown at the Summer 2004 Jewish Film Festival in Budapest.

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Chanukah Gifts

New books range far and wide

By SHELDON KIRSHNER
Staff Reporter

If you're thinking of an appropriate gift for Chanukah, look no more. Think of a book. The following books, published recently, range far and wide.

Masterworks of the Jewish Museum (Yale University Press), edited by Maurice Berger and Joan Rosenbaum, is published to coincide with the 100th anniversary of this stellar institution. This handsome, lavishly illustrated coffee-table volume showcases art works and ritual objects from the museum's excellent collection. As you leaf through its pages, you'll find marriage contracts, Torah decorations, Chanukah lamps, spice containers and works by artists of the calibre of Marc Chagall and Moritz Daniel Oppenheim.

The Annex: The Story of a Toronto Neighbourhood (The Boston Mills Press), by Jack Batten, is an exercise in nostalgia. Batten, a well-known Toronto journalist and author who has lived in the Annex since 1967, pays tribute to a funky, historical neighbourhood – and site of the refurbished Miles Nadal Jewish Community Centre – whose architectural history runs the gamut from Victorian to post-modern.

The Travel Book: A Journey Through Every Country in the World (Lonely Planet) is just that, a leisurely tour of the globe from Afghanistan to Zimbabwe, with numerous stops in such countries as Canada and Israel. Beautifully illustrated, with striking photographs and easily readable maps, this 444-page compendium starts with a snapshot of the country under review, the best time to visit and its essential experiences and particular trademarks. National food and drinks are listed, as are recommended books to read and surprises to savour.

It should be perused and/or read in conjunction with two Canadian-centric books – *Collins Canadian Discovery World Atlas* (HarperCollins), ideal for home and office reference, and Ian Gill's *Haida Gwaii: Journey Through the Queen Charlotte Islands* (Raincoast Books), a pleasing blend of commentary, history and natural science. David Nunuk's moody photographs are superb.

Gulag: Life and Death Inside the Soviet Concentration Camps 1917-1990 (Firefly Books), by Polish photographer Tomasz Kizny, documents a tragic dimension of the former Soviet Union: the remote, far-flung camps that bottled up and consumed dissidents, some of whom were Jews. This is a riveting book that brings to mind Joseph Stalin's cynical remark, "One death is a tragedy, but a million is a statistic."

Deadly Medicine: Creating the Master Race (University of North Carolina Press) lays bare the nefarious role German doctors, scientists, health-care officials and academics played in supporting and implementing Hitler's program of racial eugenics that culminated with the Holocaust. This valuable, illustrated book complements a United States Holocaust Memorial Museum exhibit that sheds light on a dark period.

Jehovah's Witnesses and the Third Reich (University of Toronto Press), by M. James Penton of the University of Lethbridge, explores a little-touched aspect of Nazi Germany. Raised as a Jehovah's Witness, he claims in this thoroughly researched study that the leaders of this Christian religious sect colluded, in fact, with the Nazis, and that they referred to Jews as "the representatives of Satan the Devil."

American Soldier (HarperCollins) is the story of Tommy Franks, the U.S. general who led U.S. forces into Afghanistan and Iraq in 2001 and 2003, respectively. This is not only an autobiography, but an analysis of two pivotal military campaigns that shook the world. Franks' comments on the Arab-Israeli conflict are balanced.

Battle Lines (Thomas Allen), edited by J.L. Granatstein and Norman Hilmer, reviews major military events in Canada's history as viewed through eyewitnesses. This is an important contribution from two distinguished historians.

Rothstein: The Life, Times and Murder of the Criminal Genius Who Fixed the 1919 World Series (Carroll & Graf), by David Pietrusza, recaps the career of Arnold Rothstein, the legendary American Jewish gangster who was gunned down in 1928.

Your Memory: A User's Guide (Firefly Books), by Alan Baddeley, is the perfect self-help book. Packed with information, anecdotes and exercises, it defines memory, explains how it works and recommends how to make it more reliable.

Krakatoa: The Day the World Exploded (HarperCollins) examines the cataclysmic 1883 eruption of an Asian volcano that destroyed an island, killed 36,417 people and was heard thousands of miles away. The author, Simon Winchester, is a great writer who tells a fascinating story in grand style.

Bark Canoes: The Art and Obsession of Tappan Adney (Firefly Books) turns on the man who single-handedly preserved the precious legacy of North American Indian bark canoe builders and their craft.

Aspects of Liberal Judaism: Essays in Honour of John D. Rayner (Vallentine Mitchell), edited by Rabbi David Goldberg and Edward Kessler, was published on the 80th birthday of an influential British Reform rabbi. The essays, written by his friends and colleagues, deal with a variety of pertinent issues. A companion volume, *Their Heads in Heaven* (Vallentine Mitchell), by Rabbi Louis Jacobs, is a rigorous examination of the chassidic movement.

The Limits of Orthodox Theology (The Littman Library of Jewish Civilization), by Marc Shapiro, is a stimulating reappraisal of Maimonides' 13 principles, a cornerstone of Orthodox Jewish theology.

Polish-Jewish Literature in the Interwar Years (Syracuse University Press), by Eugenia Prokop-Janiec, is a scholarly account of a rarely discussed topic. It is translated from the Polish by Abe Shenitzer, a York University professor emeritus.

The Labor of Love (Stanford University Press) is an examination of the plays of the late Israeli playwright and gadfly Hanoch Levin.

Hotel Tiberias (HarperCollins), by Sebastian Hope, is an absorbing memoir by a British writer whose grandfather was a Palestinian-born German hotelier whose Christian evangelical maternal grandparents immigrated to the Holy Land in 1868. The book unfolds against the backdrop of life in Palestine in the 19th and 20th centuries. A very unusual and satisfying book.

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Message to *CJN* Snowbirds

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Arts & Travel

Lodz Ghetto Album preserves photographs of a terrible period

By SHELDON KIRSHNER
Staff Reporter

Henryk Ross was no ordinary photographer.

From 1940 on, he was one of only two official photographers in the Lodz ghetto, the last to be liquidated in Nazi-occupied Poland.

A sports and general press photographer before the war, Ross and his colleague, Mendel Grossman, worked for the Jewish Council, which managed the ghetto for the Nazis.

Employed by the department of statistics, Ross' job was to take official propaganda photos and to produce identification pictures of ghetto residents.

With access to cameras, film and darkrooms, he roamed the streets of Lodz – renamed Litzmannstadt by the Germans – to document life in the squalid ghetto, an area of roughly 1.5 square miles.

Jewish police in the Lodz ghetto

When it became clear that the ghetto – administered by Chaim Rumkowski, one of the most controversial figures of the Holocaust – would be emptied, Ross buried his 3,000 prints and negatives so that they could bear witness to the Nazi atrocities.

When the Germans liquidated the ghetto, known as the antechamber of hell, its 70,000 remaining inhabitants were dispatched to Auschwitz. Lodz's prewar Jewish population had been 223,000.

Ross survived the deportations by going into hiding. He was liberated in January 1945 by the Red Army. Shortly afterward, he recovered many of his photographs and negatives. Some had already been destroyed.

In 1950, he and his wife immigrated to Israel. There Ross circulated his photographs, some of which were published in a book, *The Last Journey of the Jews of Lodz*. He died in 1991, having catalogued his collection.

Six years after Ross' death, his son donated it to the Archive of Modern Conflict in London, England.

And now a selection of his photographs appears in a newly published book, *Lodz Ghetto Album* (Chris Boot Ltd.), with an informative introduction by Thomas Weber, a British historian.

These stark photographs mainly portray hunger, death and despair, and, occasionally, beauty.

We see the blasted remains of the Wolborska Street synagogue, dynamited by the Nazis in 1940, lying in mounds of pristine snow.

There are photographs of petty traders eking out an existence selling pots and pans.

Far more gruesomely, there are images of corpses and of people digging for food in the ground and lining up to be deported.

Ross' photograph of two stolid columns of Jewish policemen marching in formation, flanked by their overseers wearing black boots, is also chilling.

As hard as it may be to imagine, Ross also captured moments of levity and tenderness.

Amid a tangle of tree branches, a man and a woman locked in an embrace kiss each other. Two friends walk arm in arm, dreaded yellow stars sewn on the breasts of their suits. A woman lies contentedly in repose. Children sit around a table laden with food and drinks.

One presumes that the individuals in these soothing photographs were members of the privileged ghetto elite.

Lodz Ghetto Album is a valuable record of a terrible period in the annals of the Jewish people.

Thanks to Ross' skill as a photographer, this important facet of the Holocaust has been preserved for time immemorial.

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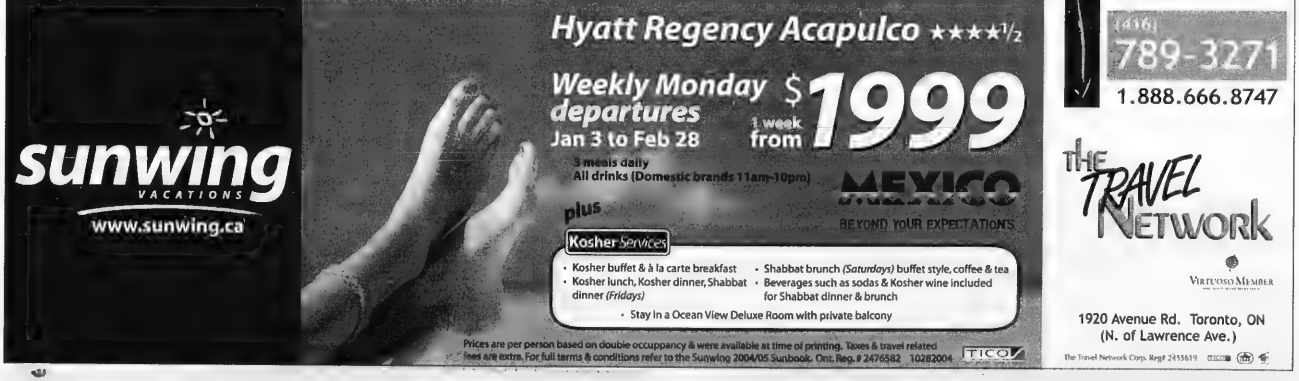
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Lloyd plays the blues with a Jewish twist

By DAVE GORDON
Special to The CJN

The blues, like love, is a universal language.

There was a time when the only credible blues artists were of African-American descent. Black musicians such as B.B. King revolutionized the genre with impassioned compositions and emotional electric guitar playing.

Then, in the 1960s, bands such as the Rolling Stones, the Yardbirds and John Mayall's Bluesbreakers, echoing the sounds of America's south, re-tooled the music into pop forms and introduced blues to suburban teenagers.

While Jews have certainly had plenty to sing the blues about, there remains a dearth of Jewish blues musicians. But there is one blues rocker coming up in the ranks – Lazer Lloyd. He and his band,The Folk Spirit Blues, have just released the CD *Higher Ground*. Recently they toured the United States and visited Toronto.

To categorize Lloyd's music as solely blues would be a disservice to the rollicking blend of rock, folk and country blues he successfully weaves together.

The first track on the album, *Hey Hey*, begins with the simple refrain "Hey, hey, it's a brand-new day," and sets the mood for the smooth, mellow bluesy feel of the rest of the album. It's the instrumental solo *2 a.m.* that really makes his guitar playing shine.

Currently based in Beit Shemesh, Israel, Lloyd grew up in the small seaside town of Madison, Conn. He says he spent much of his time in the woods and by the water, creating musical styles that reflected his surroundings.

The multi-talented 31-year-old, who sings, writes his own material and plays both harmonica and guitar, says he was inspired early on by Santana, Stevie Ray Vaughan and George Benson.

Higher Ground, a smooth, satisfying album with sparkling guitar playing, also shows that Lazar has a wide range of old-school rock influences.

See You Smile sounds as if it was inspired by *The Weight* by Robbie Robertson (The Band). *Got To Know* is reminiscent of Canned Heat's *On the Road Again* and *On the Edge* evokes a Zeppelin-esque sound. Still, Lloyd has forged his own style, while borrowing deftly from the masters.

There are times on the disc, however, when Lloyd sings in the upper range, and the strain is apparent. What he lacks in vocal versatility, though, he makes up for in catchy harmonies and smooth finger-popping rhythms. But don't anticipate complicated razzle-dazzle or pop radio-friendly tunes. This isn't showy music or over-produced pap. It's simple, down-to-earth, old-fashioned "geetar" strumming. It's for listening to on a Sunday evening at a coffee shop or while driving down those lonesome highways with the windows rolled down.

Lloyd has released three albums in Hebrew, *A New Song*, *Straight To You* and *For Your Sake*, and, in English, *The Rock Spirit Blues*. He has played and recorded with the Israeli pop band Reva L'Sheva and chassidic minstrel Shlomo Carlebach.

Though the lyrical references to Judaism and Torah in *Higher Ground* are subtle for the most part, Lloyd's liner notes pay homage to the late Lubavitcher Rebbe Menachem Mendel Schneerson and Carlebach, whom he credits with inspiring him to perform.

As a multi-talented musician who combines blues with Jewish content, Lloyd stands out in the oversaturated music scene.

For more information on Lloyd, visit www.lazerlloyd.com.

Lazer Lloyd: inspired by Santana and George Benson.

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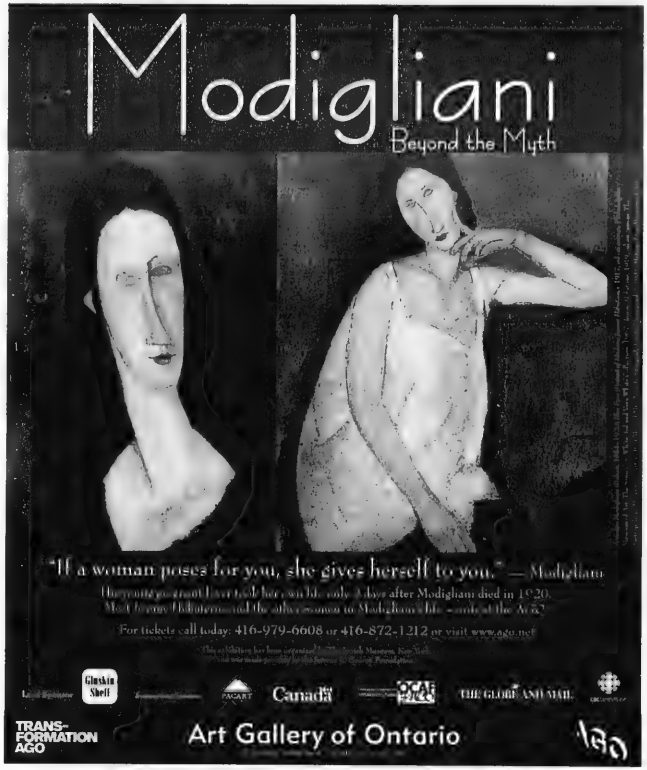
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Arts & Travel

Former ballerina directs two plays side by side

By KATHRYN KATES
Special to The CJN

When you're called upon to direct two plays at the same time, you better be on your toes…as is Eda Holmes, 43, a former ballet dancer and now a much sought after multi-award winning director.

Holmes is directing CanStage's *Side By Side By Sondheim* and Tarragon's *Helen's Necklace*.

Side By Side By Sondheim running from Nov. 25 – Dec. 18 at Bluma, 27 Front St. E., is Holmes's first production with CanStage, save for a workshop last year of *The Miracle Man*.

"*Side By Side By Sondheim* is a spectacular review of the early work of Stephen Sondheim; it covers all the music he wrote up through *Pacific Overtures*," she says.

"This is only the third musical I've done, my first one was *Little Mercy's First Murder* at the Tarragon and then I did *Floyd Collins* at Shaw Festival this summer, so, I'm just discovering them," she says.

"One thing I realize for myself that is kind of great is having danced all my life, I had such a strong connection to music and then when I left dance and started studying theatre, then directing, I got away from that for awhile. So, when I've come back to musical theatre it is so much a part of my life that I had forgotten. It's quite fulfilling and thrilling to work in musical theatre."

Helen's Necklace, originally written in French by Quebec playwright Carol Fréchette and translated by playwright John Murrell is currently onstage at Tarragon's Extra Space, 30 Bridgman Ave, until Dec. 12. It stars Tarragon's playwright-in-residence, actor Susan Coyne and Holmes' theatre school friend Raoul Bhaneja.

"*Helen's Necklace* is a one hour remount of a show I did here last year. It is a story of a woman who travels to Beirut on a conference and buys a necklace and then looses it. In the course of looking for the necklace discovers what loss really means to her through meeting people who have lost everything. It is a very theatrical, poetic piece," Holmes says.

Holmes comes from a Jewish family, but says she's not religious. "I recently worked with Richard Greenblatt and Diane Flacks on a piece for next season called *Care*. They both have rich Jewish traditions from their families, so since they create from their experience there was a very strong Jewish component to that piece, so it was interesting for me to revisit some of the things I've been so far from for all my adult life," she says.

Continued on page 56

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Eye on Arts

By Bill Gladstone

HOLOCAUST RESISTANCE OPERA IN PERFORMANCE

Renowned composer **Udo Zimmermann's** one-act contemporary opera *White Rose* is being performed in Toronto on Sunday evening in commemoration of Holocaust Education Week.

White Rose was the name of an underground anti-fascist resistance group that printed and distributed protest leaflets against Adolf Hitler's regime in Germany in 1942 and 1943. The opera tells the story of brother and sister **Hans and Sophie Scholl**, White Rose members who were arrested and executed in February 1943.

For director-producer **Judy Kopelow**, the production offers an occasion to commemorate the many righteous Gentiles who saved thousands of Jews and in particular, "these young Germans who had the wisdom and courage to act against Hitler."

Kopelow relates that noted architect **James Ingo Freed** advised her to use light rather than constructed sets when staging the opera, which is set in the Munich-Stadelehim Prison. "When an architect of Mr. Freed's stature says, 'Do not build a set, just use light,' however great the challenge, you listen," she said.

MacMillan Theatre, Faculty of Music, University of Toronto, Edward Johnson Building, 80 Queen's Park Cres. Adults $25, students $18. Sunday, Nov. 28, 8 p.m. 416-978-8668.

* * *

Dostoevsky Coming to Stratford: Jason Sherman was reading *The Brothers Karamazov* by **Fyodor Dostoevsky** several years ago when a lightbulb went on in his head.

After winning approval from Stratford artistic director **Richard Monette**, the Toronto playwright began writing a play based on the famous 19th-century Russian novel. His first draft covered less than half of the book but contained about four hours' worth of material. After cutting some subplots, Sherman found it was possible to cram all of the book's action into a single evening of theatre.

In an incisive piece in the fall issue of the Stratford Festival's *Fanfare* magazine, **Kelley Teahen** charts the fascinating progress of this ambitious theatrical project as it makes its way towards an opening already slated for June 3, 2005, with previews beginning May 21.

Sherman and director **Richard Rose** have been furiously pruning and shaping the script after an initial public workshop two years ago. One more public and two private workshops were staged this year. The work in progress has already been cast and rehearsals are due to begin in March.

"I believe good playwriting is well-executed rewriting. Simple as that," Rose told *Fanfare*. "When actors begin to animate a play, vocally and on their feet, they show the playwright what he needs and doesn't need to make the story work."

For tickets, contact the Stratford box office at 1-800-567-1600. Website www.stratfordfestival.ca

* * *

Theatre Notes

• Teatron presents *The Chosen*, a dramatization of **Chaim Potok's** bestselling novel by **Aaron Posner** and **Chaim Potok**, directed by **Ari Weisberg**. Leah Posluns Studio Theatre, 4588 Bathurst St. $15 to $30. Nov. 27 to Dec. 12. 416-781-5527. www.teatrontheatre.com

• Master magician **David Ben** goes back to basics with his new show Tricks, offering "extreme close-up magic" that will entertain adult audiences and children ages eight and up. Co-written and directed by **Patrick Watson**. $40-$45. Artword Theatre, 75 Portland St. Previews from Dec. 1, runs Dec. 9 to Jan. 2, 2005. 416-872-1111 or www.ticketmaster.ca

• Stage Centre Productions presents **Arthur Miller's** award-winning drama *All My Sons*, a World War II-era tale that focuses on two families whose lives become forever intertwined. Fairview Library Theatre, 35 Fairview Mall Dr. Adults $25. Dec. 2 to 18. 416-299-5557 or www.stagecentreproductions.com

* * *

Music Notes

• Opera York presents the **Georges Bizet** opera *Carmen*. Markham Theatre for Performing Arts, 171 Town Centre. Tickets $30. Thursday, Nov. 25, 8 p.m. 905-305-7469 or www.operayork.com

• Songwriter **Shelley Posen** performs a Chanukah concert with selections from his recent CD, *Manna*, and some new songs. Toronto Centre for the Arts, Studio Theatre. Saturday, Nov. 27, 8 p.m. 416-872-1111.

* * *

Literary News & Notes

• Author **Richard Ungar** signs copies of his new children's book *Rachel's Library*. Nicholas Hoare Bookstore, 45 Front Street E. Wednesday, Nov. 24, 12 noon to 1 p.m.

• Author **Joshua Cohen** launches *Kosher Cuts and Bible Belts*, a book of "55 delightful dramas and drawings." Israel's Judaica, 870 Eglinton Ave. W. Refreshments, no admission charge. Wednesday, Dec. 1, 8 p.m.

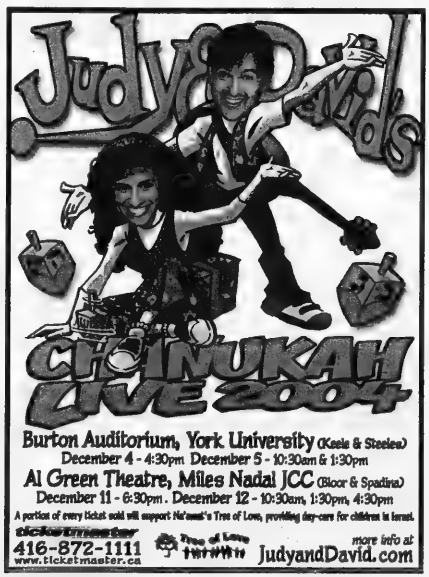
• Toronto author **David Bezmozgis**, author of *Natasha and Other Stories*, is among the finalists in the L-10,000 Guardian First Book Award, the winner of which is due to be announced Dec. 1. He was also in the running for the Canadian Governor General's literary prize that Winnipeg writer **Miriam Toews** won last week for her novel *A Complicated Kindness*.

* * *

At the Galleries

• Numerous donated art works, including several fascinating pieces of Judaica, are offered in a Rare Treasure & Art Auction in support of the Temmy Latner Forest Hill Jewish Centre. The live and silent auctions include pieces "in every price range." Blue Dot Gallery, Distillery District, 55 Mill St., Bldg. 47. Couvert $25. Thursday, Dec. 2. Preview and reception, 7 p.m. Live auction, 9 p.m. 416-483-0883.

• A "Trunk Show" by Toronto fashion designer **Ariel Garten** offers an occasion to sip wine, nibble hors d'oeuvres and view the innovative designs of this rising young clothing entrepreneur in an elegant downtown mansion. Nov. 27 and 28. 416-839-9943 or ariel@flavourhall.com.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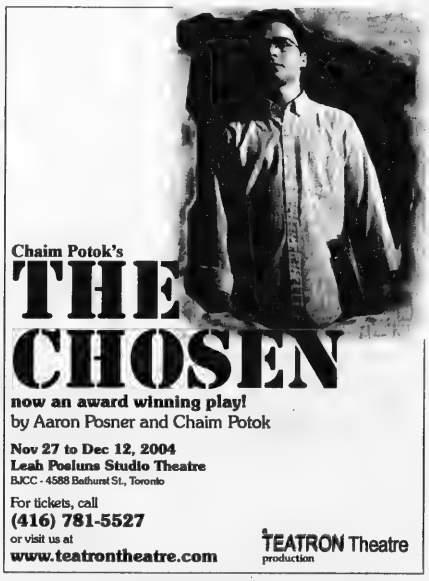

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Philip Roth's fiction takes on the big questions

By NORMAN RAVVIN
Special to The CJN

Philip Roth's most uncanny writing has relied on the proposition "What if?"

What if one could interview Kafka's whore (in *The Professor of Desire*)? What if one was transformed into a breast (*The Breast*)? What if the prospect of "diasporism" – a return to Europe by world Jewry – was a superior strategy to Zionism (*Operation Shylock*)?

Norman Ravvin

Even *The Human Stain*, a book without the fictional pyrotechnics of some of Roth's other work, begins with the premise – unlikely to some – that a light-skinned Coleman Silk, a black Newarker, can transform himself into Dean Silk, a New England Jewish academic.

Roth's new novel, *The Plot Against America*, takes the "what if" premise to new heights. In it, he re-imagines two crucial years in American history, between the summer of 1940 and the fall of 1942. Rather than a third Democratic presidency under Roosevelt, Roth imagines that Americans have elected Charles Lindbergh and his rabidly right wing running mate Burton K. Wheeler. The outcome for American Jews is disastrous, but to say more would ruin the plot for readers (something J.M. Coetzee does at great length in a recent *New York Review of Books* piece).

The "Books by" list fronting Roth's recent work is divided according to who narrates each novel. There are "Zuckerman Books," "Kepesh Books," and "Roth Books." *The Plot Against America* is a Roth Book. Little Philip Roth is its main protagonist, and it's through his eyes that we see the deterioration of American life that takes him and his family by brutal surprise.

But the novel's narrator possesses much of the retrospective irony and humour that we're used to finding in Roth's novels, as if we are gaining not only the child's view, but also the grown Roth's understanding of wartime events. The result is a book about family, about Jewish American life, about the vagaries of American politics, and an unsettling examination of what Roth calls the "sheer derangement" that can threaten a "nation's sanity."

Coetzee's lengthy and troubling review raises the question of whether Roth's novel is a *roman a clef*, a dark satire of the impact of President George W. Bush's governance on American life. Notably, Roth has spoken of moving back to New York City after Sept. 11 and witnessing a ratcheting up of the level of anxiety, patriotism, and political rhetoric in the wake of that disaster.

One also can't ignore the fact that with *The Plot Against America*, Roth has his first true bestseller in many years, a development that suggests a recognition among readers that the novel is relevant in some dramatic way.

But Jewish readers will recognize in the novel a story that is reflective of very particular and familiar Jewish concerns: the response of Western powers to Nazi violence; the willingness of societies to choose fascism; the proclivity in democratic states to make use of race in order to garner political points; and the risk that such demagoguery can spill over into outright pogroms.

Roth, like Mordecai Richler in Canada, has been criticized in the course of his career for his portrayal of the mainstream Jewish community. But with *The Plot Against America* (as with many of his books) he proves himself to be a savvy and funny, if idiosyncratic, examiner of tribal concerns. His relevance far outstrips that of the late work of Saul Bellow (or Richler for that matter). One wonders what has kept the Nobel committee from his door.

The Plot Against America, with its quirky rewrite of major 20th-century events, is one of Roth's stranger books. But it reaffirms the quality of his voice, the breadth of his reach, and the particular pleasure that comes from his fictional audacity.

Norman Ravvin's recent novel is Lola by Night *and he is the co-editor of The Canadian Jewish Studies Reader. He chairs the Concordia University Institute for Canadian Jewish Studies.*

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Former ballerina much sought after director

Continued from page 54

"I have to say to have the blessing to be both a performer and now being able to be a director, I think I've got the best of both worlds. I am one of the luckiest people," adds Holmes.

Originally from Texas, Holmes moved to Toronto with her Canadian filmmaker husband Tim Southam, last year.

Prior to enrolling at the prestigious National Theatre School in Montreal Holmes was a soloist with San Francisco Ballet, Dutch National Ballet and the Frankfurt Ballet. After graduating from theatre school in 1996, Holmes along with fellow students actors Severn Thompson and Bhaneja formed a creative collective called The Storm Collective; their debut theatre piece was called *Standing Female Nude.*

For tickets to *Side By Side By Sondheim* call CanStage's box office at: 416-368-3110 or online at www.canstage.com. For tickets to *Helen's Necklace* contact the Tarragon's box office at; 416-531-1827.

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BATHURST / LAWRENCE, detached bungalow on 50 ft. lot, **REDUCED FOR IMMEDIATE SALE TO $394,000.**

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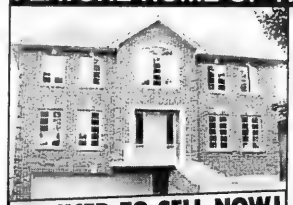

REDUCED TO SELL NOW!

Approx. 3,500 sq. ft. + fin. bsmt., 5 + 1 bdrms., sep. entry to in-law suite, dream kit., main floor fam. room + library. All the bells & whistles — oak hrdwd. flrs.., limestone, granite, skylights ++. Asking $999,000. Call David Eichorn* (416) 787-1712.

BATHURST / GLENGROVE — SUPERB CUSTOM HOME!

Executive beauty in prestigious location, approx. 4,000 sq. ft. + fin. bsmt., 5 bdrms., 4 baths, main floor library + family room, Finnish spa w/ hot tub & sauna, exquisite European charm, extensive use of oak, two kitchens, w/o to gorgeous deck, wine cellar. **ALL THIS FOR ONLY $949,000!** Call David Eichorn* (416) 787-1712.

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RUSSELL HILL ROAD

Elegant 7 bedroom Tudor style in Forest Hill. Classic centre hall with grand rooms, superb craftsmanship, mouldings, hand rubbed oak panelled library and 3 fireplaces. Wonderful lot with 95' frontage. Three car garage. $2,195,000

ELEGANT TOWN HOME

Stunning foyer with high ceilings and skylights. Grand size entertaining rooms. 3+1 bdrms and an exquisite private garden. An exceptional residence – Steps to Bloor St. and Yorkville. $1,895,000

HIGH POINT ROAD

Grand 18,000+ SF Bridle Path gated mansion with generously proportioned rooms and state of the art systems. Wonderful resort-like outdoor entertaining on two acres of lush gardens – negative edge pool, fountain, tennis court and patios. $12,998,000

POST ROAD PERFECTION

Palatial proportions on nearly 2 acres! An extraordinary neo-classic beyond your imagination. 2 Storey foyer, skylite, Italian marble, French limestone thruout, paneled walls, gourmet kitchen, main floor family room, spa & indoor lap pool. $7,298,000

THE BRIDLE PATH

An opportunity to renovate, re-build or move into this sprawling 10,000 sq. ft. residence on two acres of mature gardens – pool, tennis court. One of the last remaining properties in this coveted area to build your dream home. $4,295,000

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$2,700,000. Contemporary in it's design. Open concept, 5+3 bedrooms, 7 baths, 3 kitchens, 7500 sq. ft. on 2 levels + finished walk-out lower level. Inground pool, tennis, 3 car garage + more. Michelle Schipper** & Brucyne Sud* ext. 289/339

BUILD YOUR DREAM HOME!
Extraordinary chateau grandeur to be constructed 5500+ sf by Segal Custom Builders in prestigious "Olde" Thornhill. Exquisite European finishes! Michelle Schipper** ext. 289

NEW! ST. ANDREWS CLASSIC $1,398,000
Impressive 4300 sf 4+1 bdrm home w/fam rm, library, 5 baths. Spacious rms. 86' x 140' pool size lot. Striking interior. Details! Hdwd, cornice mouldings, wainscoting, 4 FP. Custom kit, granite, B/I SubZero, Miele & more! Sonia Kaplan* ext. 317

THORNHILL "WILHIRE" $899,000
Rare offering, exclusive listing, 4400 sf, custom 5 bedrooms, professionally finished lower level & fabulous landscaping, pool size lot, backs to park. Maxine Povering** ext.308

THORNHILL WOODS - $719,000
Magnif. upgraded Fieldgate home, 3600 sf on quiet street, cstm curio cabinets, *Olive* wood kit. cabinetry, granite centre island, Merian silent hrdwd flrs, +++. Maxine Povering** ext. 308

FREEHOLD LUXURY TOWNHOME!
Elegantly appointed Acorn Zenith model, 2010 sf, only 3 yrs new. 3 bedrooms, 3 baths, prof. fin'd bsmnt, loads of upgrades, all 5 appliances. Great location! Michelle Schipper** ext. 289

A "MILLION $" VIEW @ RIDLEY
Ridley Blvd's finest: 1500 sq. ft. S/W corner w/magnif. view of downtown skyline & lake. Includes 2 bedrooms/baths/den/2 car parking & storage locker. Perry Steinberg** ext. 334

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Elegant Residence, Exquisite Architectural Elements in the best part of Thornhill on 101 X 301 Ft lot. App 7800 sq ft on two floors. Indoor swimming pool, app 2200 sq ft Basement 3500 sq.ft with nanny quarters. Main flr bedroom, 6 bedrooms on 2nd floor.
Asking $3,095,000

61 Fifeshire Rd
Extraordinary curb appeal in this stunning Chateau situated on the magnificent over 1/2 Acre Lot. 3 Humidifiers, 3 Electronic Air Cleaners, Alarm System, Video Camera Surveillance,
Asking $2,790,000

131 Torresdale Ave
Spectacular just renovated corner unit 1632 Sq Ft. Shining hardwood throughout. Panoramic view. Steps to Lord Ross Park, Buses to Subway. Shabbat elevator.
Asking $289,900

Wanted by Qualified Buyers! 5-6 Bdrm house at • Arnold Ave., • Spring Gate Blvd., Franmore Circle, • Franklin Ave., • Rodeo Dr., • Tangreen Circle • Thornridge Dr.

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169 Esther Cres

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Stunning 4 bedroom home, 9 ft ceilings on main floor, granite, hardwood, gourmet kitchen, 2 ensuites, about 4,200 sq. ft. Extras galore! **Mark Waxman

• • •

BATHURST-CLARK - A MUST SEE!
Exquisite 3 bedroom home, new kitchen, washroom, finished basement with nanny's 1/4's, granite, hardwood++. *Ted Waxman

• • •

BAYVIEW-HWY 7 - ATTN. SENIORS/DISABLED
Beautiful 5 yr new freehold townhome, 3 bdrms, 3 baths, fin bsmnt w/bachelor apt. Equipped with electric porch lift, stairlift, wheelchair accessible main flr shower stall. $359,900. *Marianna Bodik

• • •

COTTAGE FOR SALE

BELLE EWART - 44 X 338 FOOT LOT!
2 bdrm bung, all winterized & reno'd throughout! New wiring & plumbing, 3 car prkng, 3 mins. from water. Must see!*Ted Waxman

• • •

CONDOMINIUMS FOR SALE

BATHURST-STEELES "TOWNSGATE"
Large 2 bedroom condo, eat-in kitchen with solarium, large locker, close too all amenities. Must see!*Ted Waxman

• • •

PROMENADE - BATHURST-CLARK $279,900
Fabulous immaculate 2 bedroom corner unit, balcony, 2 parking, locker. *Helen Winer

• • •

BATHURST-STEELES "PRIMROSE"
Large 2 bdrm, upgraded eat-in kitchen, huge walk-in laundry room, extra large parking, south view. Shows great!! *Ted Waxman

• • •

BATHURST-STEELES "PRIMROSE"
1st ad! About 1,200 sq. ft., 2 bedrooms, 2 baths, convenient floor In 1101 Steeles, with parking & locker. Motivated original seller! *Perry Waisglass

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IN A CLASS BY ITSELF! BATHURST & LAWRENCE

$1,119,000. Woburn Avenue. Bright and modern, 4 bedroom, 4 1/2 bath family home. Generous foyer, sun-filled rooms, high ceilings, main floor family room, luxurious master, finished lower level with separate entrance. South garden, double garage. Close to synagogues. Great street appeal!

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BATHURST / CLARK
Renovated throughout $$$. Large 4 bdrm. + 3 bdrm. self-contained bsmt. apt. Location!! Walk to shuls, schools, community centre, malls! $489,000.

• • •

BROCKINGTON CRESCENT
Ravine! 4200+ sf! Architectural masterpiece with all the bells & whistles!! Tarion 7 yr. new home warranty! Don't buy without it! Ready Spring 2005. $1,190,000.

• • •

DUFFERIN / RUTHERFORD
Freehold 3 bdrm., 3 bath, $$$ upgrades! Fantastic layout! 5 pc. ensuite! Dream kitchen. Sunny South exposure. Don't miss! $318,000.

• • •

DUFFERIN / RUTHERFORD
Spectacular $$$ upgrades! 4 bdrm., 4 bath, fin. bsmt! Cathedral ceiling, skylight, balcony from 2nd floor. Must see! $448,800.

ESSIE SHER

CLARK/HILDA
Just listed $629,000. Demand Conservatory, amazing. Approx. 2000 s.f. of luxury, sunfilled, huge kitchen, 3 washrooms, balcony, hardwood, end unit with great view.

BATHURST/CENTRE
$389,900. Gorgeous freehold Acorn townhome. 3 Bdr. + Fam. Rm. Hardwood. Private yard. Upgraded. A gem.

BATHURST/LAWRENCE
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4 bedrooms, 5 baths, great kit/fam rms, exquisite master ensuite, double car garage, quality built. Reesa Sud* 416-488-2875

1ST AD! 22 DELL PARK AVE! $1,125K!

Bathurst/Glencairn! Just completed! Exquisite 5+1 bdrm, 6 baths! W/o bsmnt! Nanny ste! Sandon Schwartzben** 416-226-1987

PRIME UPPER FOREST HILL VILLAGE

$1,099,000. Huge principal rooms, 4 bdrms, 5 baths, indoor pool 55 x 125'. Faithe Sversky** 416-488-2875

226 COLDSTREAM AVE! TOTAL RENO!

$959K! Bathurst/Glencairn! 4+1 bdrms, 4 baths! Sensational 47'x201'! I/g pool Immed! Sandon Schwartzben** 416-226-1987

ARMOUR HEIGHTS CUL-DE-SAC REDUCED! SOLD

Renovated 5 bedroom home, open concept. Family room/kitchen, 43' x 116' lot. Faithe Sversky** 416-488-2875

78 ALEXIS BLVD! FAB 4+1 BDRM, 4 BATHS!

$649,000! Bathurst S/Sheppard! Dare to compare! Nanny ste! 40'x161'! Move right in! Sandon Schwartzben** 416-226-1987

NORTH/BAYVIEW PROPERTIES

165 STEELES AVE E! LIVE + WORK @ HOME!

$969K! Just W/Bayview! Fab opportunity! 7+bdrm, 6 baths! 2 in-law stes! Loads of Prkng! Sandon Schwartzben** 416-226-1987

573 CONACHER DRIVE! 5+1 BDRM, 4 BATHS!

$849K! Bayview N/Finch! Space Galore! Main Fam+Library+ Lau+ 2pce! Rare 66'x135'! Sandon Schwartzben** 416-226-1987

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$425,000. 2 year new, large eat-in kit, L-shaped living, dining, family rm w/fireplace, 3 baths, 4 parking. M. Merrick* 416-488-2875

CONDOMINIUM PROPERTIES

STUNNING 3 BDRM, FOREST HILL PENTHOUSE

Recent reno, Open LR, DR, eat-in kitchen, 3 baths, 2 parking, concierge, pool, near subway. M. Merrick* 416-488-2875

"BREATHTAKING" FOREST HILL PENTHOUSE

Newly reno'd 1 bedroom+den, 2 baths, corner unit w/spectacular views + finishes, near Village shops. M. Merrick* 416-488-2875

1ST AD! 100 ANTIBES DRIVE $199,900

2 bedroom+solarium, best views, approx. 1,400 sq. ft., 2 parking spaces! Robin Daniels* 416-226-1987

RENTAL PROPERTIES

YONGE/401 EXECUTIVE RENTAL

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30 Robingrove Trail $459,000. 4+1 bedrooms, 3 baths, open concept, comb LR/DR, 2 w/outs, finished basement, 66' lot.

128 Lisa Crescent $329,000. 3+1 bedrooms, 4 baths, eat-in kitchen, walkout to deck, finished basement, large lot.

562 Spring Gate Blvd. $679,000. 4+2 bdrms, 5 baths, 2 kosher kit's, hrdwd flrs, 2 w/outs, fin basement. Skylight.

1 Clark PH #2. $1,179,000. 4 bedroom penthouse, huge magnificent master suite, 3 baths, gas fireplace, granite floors, family size eat-in kitchen, gracious dining room, living room & family room. Breathtaking views. Wrap around terraces.

56 Clarkehaven St. $1,688,000. 4+1 bedrooms, 6 baths, exquisitely designed custom kitchen, limestone & hardwood floors, walkout from finished basement. 100 x 150'.

115 Arnold Ave. $1,598,000. Exquisite, luxury, gated residence, 5+1 bedrooms, 7 baths, hardwood flrs. Elegant reception rms., gracious family rm, w/out to magnificently landscaped, mature treed private garden. 4 car garage, 100 x 180'.

30 CONDOMINIUM FOR SALE

BATHURST-STEELES

"7 Townsgate" 2 bedrooms, 2-4pce, gorgeous suite, upgraded, vacant, over 1,360 sq. ft., huge sun room, custom built-ins, price at $309,900.

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BATHURST-STEELES PRIMROSE

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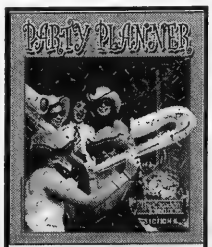

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Arts & Travel

Song expresses 'the message I wanted to leave,' says woman with Alzheimer's

By CYNTHIA GASNER
Special to The CJN

York University student Matthew Tishler, 18, recently collaborated with two of his fellow musicians to produce a haunting song, *One More Memory*, which was launched in September on World Alzheimer's Day at an Alzheimer Society convention in St. Thomas, Ont.

"I believe that *One More Memory* can touch the hearts and make a difference in people's lives," says Tishler, who plays guitar and piano and is a composer and music producer. "And now, other chapters of the Alzheimer Society are coming to us to get the music for their communities."

Mathew Tishler

While performing at a charity benefit concert in August 2003, Tishler met fellow songwriter and musician Andrew Ang and singer-songwriter Sara Westbrook through their music teacher, Tom Oliver. The three worked together to produce *One More Memory*. Westbrook is the vocalist on the CD.

Sara's mother Linda Westbrook, who works with Alzheimer patients in St. Thomas, had spoken to her daughter about a patient, Brenda Hounam, who was diagnosed with Alzheimer's four years ago.

"Brenda said she knew what was happening to her and was worried about her children and family," says Tishler. "She wanted to leave them a message to tell them she loved them, regardless of how the disease affected her mind or actions. She wanted them to remember her love for them but couldn't write down the words so that they would remember."

After Linda spoke to her daughter, Sara met with Hounam and called Tishler and Ang to help her co-write a song.

"We believe this is the first song about dementia or Alzheimer's written from the perspective of the victim," says Tishler of *One More Memory*, which begins with the words, "I was lost,/ In the dark,/ Confused and afraid,/ Not knowing what was wrong."

"When we played the song for Brenda, she was crying," Tishler says. "She told us that it was exactly what she wanted to say, the message she wanted to leave, and she said she wanted others to hear it."

In 2003, Tishler and Ang formed Laundromat Music, a songwriting company that writes music mainly for up-and-coming artists. Tishler and Ang often co-write the music with the artists.

Tishler says he has been surrounded by music all his life. His father, Jeff, was a music teacher and is now a school principal, "and my mother Jo-Ellen always loved music." His sister Nicole, 15, is a vocalist who has performed publicly since she was very young.

As a child, Tishler took music lessons, piano, voice, bass guitar, percussion, acting and dancing, and he appeared in talent shows, which, he says, "gave me the confidence to do community theatre and direct musicals."

He is studying in York University's Fine Arts Department, majoring in music composition.

He credits his grandmothers, Sheila Tishler and Shirley Green, for encouraging him to compose music.

"They wrote poems and lyrics and I wrote the music for them – that was the beginning. Sheila wrote poems about her mother Fanny, who had Alzheimer's, and it was my first assignment. I set her poem to music."

He then formed a band and composed music for the band. "We played many charity events."

When he and Ang formed Laundromat Music, he says, "we chose the name because it was in the basement of our house next to the laundry room and we could hear the machines."

The company now has a website www.laundromatmusic.com.

To hear or buy a copy of *One More Memory*, to hear Brenda Hounam answer questions on Alzheimer's, or to read the lyrics and see the full story of the making of the song, visit www.onemorememory.com.

Illustrated book revisits a bygone Toronto

By SHELDON KIRSHNER
Staff Reporter

Toronto was a a work in progress from the end of World War I to the outbreak of World War II.

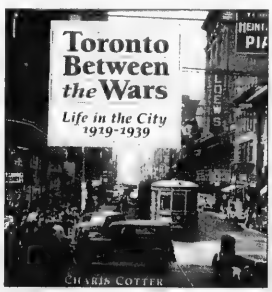
The pace of the city quickened as electricity was introduced and transportation systems were amalgamated.

Cars replaced horse-drawn carriages. Landmark buildings, among them Union Station and Maple Leaf Gardens, were built.

Attitudes to women began changing.

But back then, when 85 per cent of Torontonians were of British ancestry and the remaining 15 per cent was split among Jews (the largest minority), Italians, French, Finns, Greeks, Macedonians, Chinese, Japanese and blacks, racial discrimination was accepted in stride by most Canadians.

The prejudice was such that Jews were banned from many professions and some hotels.



The Toronto of old is the subject of Charis Cotter's *Toronto Between the Wars: Life in the City 1919-1939*, published by Firefly Books.

A handsome coffee-table volume brimming with intriguing and nostalgic photographs, it presents a multi-faceted picture of how Torontonians lived and worked during that period.

There is a kinetic photograph of the corner of Queen and Yonge, circa 1938, bustling with pedestrians and congested with cars and a streetcar.

Yet another photograph, from 1926, records the opening day at the Woodbine Race Track.

A third, from 1936, shows a May Day crowd.

As they scan the pages, Jewish readers will be reminded that, before 1920, the majority of Jewish immigrants lived in the Ward, the infamous neighbourhood straddling University Avenue and Queen, College and Yonge streets.

As Jews advanced, they started moving into better areas of town, notably around Kensington Market.

A couple of sharply observed photographs in the book distill the essence of their flight northward: in one, a woman in a coat, returning from the bustling market, cradles a live hen in her arms; in another, an elderly man with a black hat and a graying beard loads a baby carriage with goods.

The text is informative and concise. Cotter, a writer and editor raised in Cabbagetown, has a knack for focusing on important issues.

Toronto Between the Wars is an imperishable look at a bygone period that some of us won't miss.

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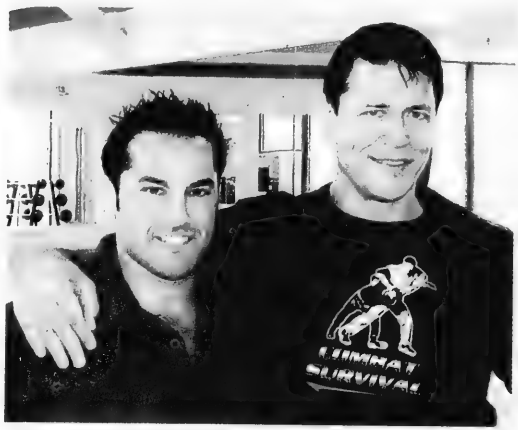
Aizik reintroduces Israeli combat techniques at sports club

By PAUL LUNGEN
Staff Reporter

There must be something about the Canadian lifestyle that Moni Aizik just can't resist.

Maybe it's the long winters that force people indoors for a workout. Perhaps it's the pampered and cushy lifestyle that leaves people craving a taskmaster's tough hand to whip them into shape.

Whatever the reason, Aizik wasted no time on his return from his native Israel before teaming up with his former student, Joel Gerson, to open Edge Combat Fitness, a martial arts school in Concord, Ont., not far from the intersection of Highway 400 and Langstaff Road.



For the two, it's a bit of reprise of Aizik's successful earlier martial arts venture, the Samurai Club, a business he sold in 1999 prior to returning to Israel. After close to four years in his homeland, Aizik has returned to Toronto ready to introduce a new generation of Canadians to the hard-won satisfactions of Israeli combat training, survival training and the martial arts – including kung fu, karate, tae kwon do, jujitsu, tae bo and X-Treme martial arts.

Edge even offers classes for kids that gets youngsters in shape while teaching them fighting techniques, self-discipline and confidence.

Since it opened for business on Sept. 1, the club has been nearly fully subscribed, with Aizik's reputation in the martial arts community giving it a steady stream of students.

The Israeli aspect to the combat survival training has proven particularly appealing to a wide range of students and serves as "the core of the club," he said.

That technique of "fighting to survive," developed by the Israeli Defence Forces (IDF), is readily applicable to real-life situations, with students wearing street clothes to simulate the true-to-life aspect of the training, he said.

Aizik, who served in an IDF commando unit during the Yom Kippur War in 1973, later went on to develop and improve the hand-to-hand techniques of "*krav maga*" that are still employed in Israeli combat units.

He introduced those techniques on a commercial basis in Toronto and believes they became popular because effective self-defence techniques can be learned fairly quickly. In addition, the reputation of the IDF as a fighting force helped attract students, as did the fact you don't have to devote years to an esoteric eastern discipline to be able to defend yourself properly, he said.

The combat training program is the distillation of many techniques and methods culled from a variety of martial arts. There's some judo in it, as well as jujitsu and no-holds-barred fight techniques.

"The army tested hand-to-hand combat at close range and it can be implemented in day-to-day life in the street," Aizik said.

During his last sojourn in Israel, which lasted from 2000 to 2003, he trained members of Sayeret Matkal, the IDF's elite commando unit, and Yamam, a civilian counter-terror unit, in the techniques.

During his absence, Gerson continued to train fighters at the Samurai Club, and in 1998 he brought his competitive, championship-level fight career to an end. A Canadian jujitsu champion and North American Fearless Fighting Champion, he also developed quite a reputation in Japan, where he became the first person to defeat Rumina Sato, a local champion of the mixed martial art Shooto.

Moni Aizik, above right, demonstrates how jujitsu can incapacitate an opponent. At left, Aizik is seen with business partner Joel Gerson.

Gerson said Edge offers classes that split their emphasis between conditioning and technique. Regardless of the discipline they choose, Gerson said that to really benefit from the classes, students should be prepared to devote at least three days a week to the workouts.

Aizik said the club differs from traditional sports clubs in that classes are always stimulating and rarely repetitive, while Gerson notes that the intensity and focus of the workouts means "you completely leave all the problems of the day behind."

Win leaves Israel tied atop World Cup qualifying group

Ha'aretz Daily Newspaper Ltd.

NICOSIA — Israel earned a scrappy 2-1 victory over Cyprus last week on a wet night on the Mediterranean island to join Ireland and France with eight points at the top of their World Cup qualifying group.

A late goal by Avi Nimni sealed a first win for Israel in Nicosia. The previous Group Four match in Tel Aviv between the two sides also ended in a 2-1 win for the Israelis in September.

Israel had goalkeeper Nir Davidovich to thank after he made a brilliant save in the 75th minute to keep out a Michael Constantinou penalty kick awarded after Nimni fouled Marios Ilia.

The match began well for the visitors and the evenly contested first half saw Israel take the lead in the 16th minute through Adoram Keisi. Yiannakis Okkas got the equalizer for Cyprus in the 45th minute.

Ireland, France and Israel all have eight points after four matches, followed by Switzerland with five points from three. Cyprus has one point from five games and the Faroe Islands one from four.

Israel still has six games to go in the World Cup qualifying tournament, including a match against group favourite France. The top team in each of the eight groups automatically qualifies for the tournament, while second-place finishers head to a playoff round.

"I am pinching myself," said Israel coach Avraham Grant. "I cannot believe we have eight points. Nobody gave us much of a chance, but we proved we have the determination and the ability to keep up with the teams in the group."

"I don't know what happened. We did everything needed to win but we didn't have the luck. Or perhaps it was psychological. I just don't know," said Cyprus coach Momcilo Vukotic.

Israel took the lead in the 16th minute when defender Keisi was on hand to pounce on the rebound of a Nimni free kick which Cyprus goalkeeper Nikos Panagiotou failed to collect.

Okkas put the home team back on even terms in the final minute of the half when he was on hand to blast the ball into the roof of the net from close range after a mix-up in the Israeli defense.

A ragged second half played in pouring rain came to life in the 76th minute when Davidovich brilliantly saved Constantinou's penalty by stretching fully to his right to parry the ball away.

Cyprus keeper Panagiotou also had his moment when he rose high to palm a long-range shot by Israel's Yossi Benayoun over the bar, but the killer blow came when Benayoun weaved his way into the area and crossed for Nimni to seal the victory.

ספרותנו

יעל זליגר

שנה אחת: יומן אישי. **מאת:** רעיה הרניק

שנה אחת הוא יומן אישי שנכתב בין פסח 2002 לפסח 2003. "ראשיתו בפיגוע הנורא שאירע בליל הסדר במלון פארק בנתניה, והוא ממשיך ועוקב אחרי שנה רבת-אירועים: האינתיפאדה, מלחמת עיראק, פיגועי מחבלים מתאבדים והבחירות הכלליות בארץ ישראל." כך כותבת רעיה הרניק בפתח ספרה. שנה קשה. ברקע כול אירוע מעלה המחברת זיכרונות אישיים שכולם מתחברים לאותו יום ב- 1982 שבו נהרג גוני, בנה של רעיה. אותו יום שלאחריו "דבר לא ישא אותי שוב לחלומות, ושום תקוות לא ייראו באופק."

רעיה הרניק היא סופרת ועורכת ופעילה חברתית. פרסמה שלושה ספרי שירה וחמישה ספרים לילדים ונוער. ספרה אחי, אחי זכה בפרס זאב לספרות ילדים. הרניק נולדה בברלין ב- 1933; "אפשר לומר שמבחינה היסטורית נולדתי במקום ובזמן הגרועים ביותר שילדה יהודייה, שחורת שיער ועיניים, יכולה הייתה להיוולד." למזלה, הוריה עזבו את גרמניה בעוד מועד ועלו ארצה. את ילדותה ונעוריה היא זוכרת כשנים מאושרות. העולם כולו היה נתון במלחמה וילדים בארץ גדלו במין בועה. את תל-אביב של שנות ה- 30 וה- 40 היא זוכרת כחולות של זהב. גמלים שהלכו בשיירות, דגדון פעמונים שמילא את הבקרים ויללת תנים בלילות. פרדסים מלאי אוויר ניחוח ותקתוק משאבות. היא זוכרת גם את ירושלים של אז שבה חיו יחד ערבים ויהודים, אנגלים והמון זרים.

בגן ובבית הספר כולם חונכו שכול אחד נושא על כתפיו את גורל הציונות. מתי אם כן אירע השבר, שואלת המחברת? אפילו בשנות ה- 50, כאשר החיים כבר לא היו כול-כך טהורים, עדיין חונכו הילדים בלי היסוסים. ובכן, מתי אירע השבר; ב- 1967? 1973? מתי התברר סופית שלא הכוח בלבד ינצח? רעיה הרניק מאשימה את אריק שרון במותו של גוני. בניגוד גמור למלחמת העצמאות, מלחמת לבנון לא הייתה צודקת. על מלחמה זו המשוררים לא כתבו שירים.

ההרג המתמשך מגונן. כשהחדשות מתחילות בסיפור על אסון שבע בסין, כולם נושמים לרווחה; לא אצלנו. פיגוע ברחוב נווה שאנן, שלושה הרוגים – שניים מהם עובדים זרים. לא נורא; הם לא "משלנו", אבל כמובן כועסים על החוצפה של הערבים, "ככה באמצע תל-אביב?" פיגוע ליד שער שכם; "רק" אחד נהרג וכמובן המחבל והוא בוודאי לא נחשב. ובינתיים כלואים כמעט מיליון אנשים בעוצר כמעט חודש. היא פוחדת יותר ממה שיקרה לנו בגלל עצמנו, מאשר ממה שיקרה בגלל הפלשתינאים או העולם הערבי.

רעיה הרניק היה, אך היא תוהה מה משמעות חייה 21 שנה לאחר שגוני נהרג. מחזיקים אותה דווקא הדברים היומיומיים "שאת רובם אני אפילו יוצרת, כמו 'טיול בשבוע הבא'." תפקוד הערוך במלחמת עיראק כמעט בגדר פרוזדיה; מה טעם להודיע במהדורת חדשות ב- 9 בערב, שיש לפתוח את מסכות הגז ולמדוד אותן. בשביל מה להעיר ילדים, שממילא מבוהלים מהמסכות ובעודם חצי ישנים לעשות מדידות? רעיה לא פותחת את המסכה ובטוחה שאינה שמישה. זו אותה מסכה מ- 1991 וגם אז לא הייתה תקינה.

עצוב לה. סדר פסח הופך קשה יותר ויותר. היא עייפה. מהעמדת פנים בחיק המשפחה. בעלה מאיר נפטר וקשה לה לנשום בלי גוני.

היא מוצאת נחמה בארון הספרים: "יש ספרים שלעולם לא אשוב ואקרא, אבל כמו שמיכה ישנה הם עוטפים אותי בביטחון" כמו ימי צקלג של ס. יזהר, או אחים קרמאזוב של דוסטוייבסקי. עם השנים עברו למדפים במרפסת הסגורה ספרי הפסיכולוגיה והפדגוגיה, כתבי שלום עליכם ועוד "כתבי" אחרים. כשזרים נכנסים לביה, הם שואלים בתימהון: 'קראת את כול הספרים האלה?'. ומאז נהרג גוני, הצטברו קלסרים העוסקים במלחמת לבנון ובאזכורו של גוני. מי ישמור עליהם, היא שואלת?

HARVEST WALNUT COOKIES

Vanilla Dough: 1 box white cake mix
1/3 cup vegetable oil
4 tblsp. butter, melted
1 egg, beaten
1 tsp. vanilla extract
3/4 cup chopped walnuts, lightly toasted

Beat cake mix, oil, egg, and vanilla in large bowl until dough forms. Stir in walnuts. Set mixture aside.

Chocolate Dough: same ingredients as above, but substitute 1 box devil's food cake mix for white cake mix.

Beat cake mix, oil, melted butter, egg, and vanilla in large bowl until dough forms. Stir in walnuts.

Preheat oven to 400°F. Scoop 1 tsp. vanilla dough into ball. Scoop 1 tsp. chocolate dough into ball. Gently press dough balls together; roll gently to form 1 ball. Place 20 balls on ungreased baking sheet, spacing evenly apart. Bake 10 minutes. Transfer to cooling racks. Repeat with remaining dough.

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Money Matters

Rabbi Jay Kelman, C.A.

One of the primary features of modern corporations is the separation of ownership and management functions. While shareholders cannot escape moral responsibility for untoward acts carried out under their direction, neither can the management team escape legal culpability for their actions.

Jewish law understands that the CEO of a publicly traded corporation has a fiduciary duty to maximize profits for the shareholders. He or she is the agent of the shareholders, whose main interest in owning stock is making money. Acting beyond this narrow perspective would be a violation of management duties, unless explicit shareholder approval is granted for an expanded social role. Being a good citizen is a responsibility of each and every shareholder, but it is not the mandate of the corporate entity itself.

In many ways, Jewish ethics echoes economist Milton Friedman's famous comment that the business of business is business. While it a wonderful mitzvah to give millions to charity, one must do so with one's own funds, not with shareholders' money. Even a majority of shareholders may not be able to force its philanthropic ideals on an unwilling minority, as this non-business activity violates a corporation's raison d'etre and is, therefore, unacceptable behaviour, notwithstanding majority approval. Similarly, a CEO would be enjoined from listening to a board directive to pay bills late or pay substandard wages. Such behaviour violates Jewish law and cannot be implemented even if "approved" by the corporate owners.

Yet, under the assumption that small charitable giving is the norm in the corporate sector, it would appear that following the industry-wide practice would be deemed acceptable. As well, a company may, if it chooses, incorporate itself on the premise that it donates a large portion of its profits to charity, provided full disclosure is provided.

Of course, in today's business environment, much corporate "giving" is in reality sophisticated, targeted advertising. It thus falls under management purview and presents no moral issues about acting beyond one's mandate, even if the amounts are substantial.

Thus, a health care company that "donates" millions to a hospital, or a computer company that donates thousands of computers to a local school board, should present no problem. The public relations motive not only does not detract from the mitzvah done, but from a corporate perspective, it actually legitimatizes it.

See www.torahinmotion.org for further reading. Send comments to info@torahinmotion.org.

Of knishes, kolbos and kehilla

By AVRUM ROSENSWEIG

URBAN WRITER

I once wrote a story called *Goat's Tails and Cows Feets*. The protagonist was a curious man who craved "to know the world." He would walk near his home, watch as people hurriedly drove by and consider that he would likely never meet most of them, and that their lives would remain completely separate.

The essence of the story was that we are generally confined to a small area of the world, and throughout our lives we will have limited relationships with its inhabitants.

I have always been intrigued by this thought – that the world is composed of millions of neighbourhoods, like the Toronto Jewish community, and the sum total of our experiences is gleaned from modest worlds and few people.

We call these few very significant people "friends" or "community members." They travel within the same common boundaries as we do and draw upon similar resources required for day-to-day living. In our case, only members of the Toronto Jewish community can fully appreciate them. We can because Toronto's Jewish community is our mutual address. It is our home.

As an example, as members of the Toronto Jewish community, we have travelled its main thoroughfare – Bathurst Street – and witnessed the hubbub of pre-Shabbat activity. We know well the sight of Jews of all denominations carrying bouquets of flowers, challahs and bags of groceries.

If we were to meet another member of our community, say in Paris, and play Toronto Jewish geography, names such as Holy Blossom, Beth Tzedek and Shaarei Tefillah would be shared.

We would laugh as we discussed our mutual culinary experiences, such as the liver steak at Marky's deli, the rice pudding at United Bakers or the rum balls at Hermes Bakery.

As the game became more sophisticated, we might comment on the Beaches Shul, Mississauga's Solel Congregation or the Junction Shul, the little-known, aesthetically spiritual masterpiece near Dundas Street and Bloor Street West.

Indeed, as members of this particular club, the Toronto Jewish community, we frequently see the same people and feel a certain familiarity with the community's stores and institutions, their workers and even their signage.

Do you remember the sign that used to be on the front of Eitz Chaim Schools on Viewmount Avenue? "Where are you going. Eitz Chaim Schools Of Course." Do you recall the knishes we received as culinary gifts from the generous hands of Rabbi Stroli (may he rest in peace) and Mr. Pilc at the now-defunct Stroli's kosher market? Eating those knishes was, in some fascinating way, a right of passage in our community.

Life is challenging, in many ways, because we are ultimately alone. Yet we struggle to sidestep that existential solitude by creating and joining a "community."

To be part of it, and to grow into it, means knowing about the shvitz at the Bathurst Jewish Community Centre and its weekly kiddush club, with kosher gourmet offerings such as schnapps and herring. It means going to the Kolbo grocery store, the Negev Bookstore, Market Fresh fruits and vegetables, Temple Emanu-El, Kosher City, Baycrest and the Sephardic Kehilla Centre.

These are our landmarks. These are our people. They belong to our shared consciousness and experience, and most of them will stay with us throughout our lives like a Norman Rockwell picture. They are the backdrops for our existence on this earth.

We were born into the same place at the same time in history and therefore share something very particular: our community. Let us therefore celebrate it and keep its proverbial roadways clean and handsome.

Oh, by the way, name the pizza place at Cedarcroft and Bathurst…

(E-mail avrum@veahavta.org)

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This Week

Chanukah Greetings

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National

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New approach to Israel advocacy

CIC emphasizes democratic commonalities

By PAUL LUNGEN
Staff Reporter

Pro-Israel advocates are being advised to stress the positive aspects of Israel and Israeli society, avoid blaming the Palestinians for the conflict, stress the similarities between Canada and Israel and personalize their message in a way that will appeal to a cross-section of Canadian society.

"Many of the time-tested approaches used by the Jewish community to communicate with Canadians are not working," stated a summary of poll results conducted for the Canada-Israel Committee (CIC). "We need a new approach if we want things to change," states the document *Shared Values, Communicating to Canadians: Building Support for Israel.*

The document has been distributed to community advocates who also participated in a 4½-hour training seminar to familiarize themselves with the most effective way of making Israel's case to the Canadian public, said Shimon Fogel, the CIC's chief executive officer.

To counter public misapprehensions about the Mideast situation, the guide suggests proponents of Israel develop a consistent message to share with the media, focus on the personal effects of violence on Israeli families, and remind government officials that Israel is committed to peace and would rather build the country through social programs than spend the money fighting terrorism.

The fundamental point of convincing Canadians to care about Israel "draws on the most basic of communication principles – finding a personal link to your audience – something that will trigger support and give Canadians a reason to care," the guide states.

Fogel said poll results and focus group studies suggest that stressing the values shared by Canada and Israel is the most effective way of promoting perceptions of Israel among average Canadians.

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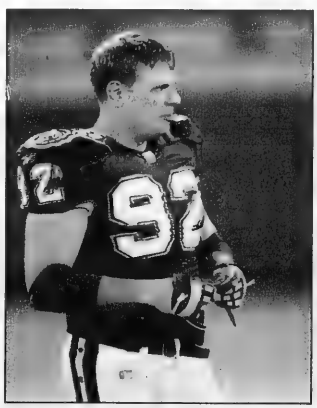
Argos savour Grey Cup

Veteran hails new owners, 'family' atmosphere



Noah Cantor

David Cynamon

Howard Sokolowski

By PAUL LUNGEN
Staff Reporter

Sipping bubbly liquid refreshment out of the Grey Cup is becoming a familiar end-of-season ritual for Noah Cantor.

Just over a week ago, the veteran defensive tackle for the Toronto Argonauts enjoyed the drink of champions for the fourth time in his career when the Argos defeated the heavily favoured B.C. Lions 27-19 in Ottawa. Twice before while an Argo – in 1996 and 1997 – he was on a Cup-winning team, and in 2000 he won his third Grey Cup as a B.C. Lion.

This one, Cantor said, was particularly satisfying, not only because it was "fresh" in his mind but because he considers the current edition of the Argos a really tight-knit group of guys who enjoy each other's company.

All the talk about the Argo "family" is right on target, he said. The atmosphere on the club is fantastic, especially for Cantor and his defensive linemates. "As a defense we really stuck together. We did more things as a team than I'd ever done before."

The team was buoyed all year by the stability created by new owners, businessmen David Cynamon and Howard Sokolowski.

"They showed to the team and to the city they were committed to succeed," Cantor said

All through the regular season, the Argos were considered a good team, but perhaps not quite in the league of the division leaders, the Montreal Alouettes and the B.C. Lions. Beating both teams en route to being crowned Grey Cup champions certainly dispelled any lingering doubts about the squad, which was hamstrung all season by serious injuries to key players.

Continued on page 70

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To our readers and advertisers: Happy Chanukah

News in Brief

CANADA

School Accredited

WINNIPEG — The Gray Academy of Jewish Education was accredited by the Canadian Association for Independent Schools (CAIS) at the group's recent annual meeting in Montreal. The Winnipeg school, which has 668 students in junior kindergarten through high school, is the first Jewish school to join CAIS. Established in 1979, CAIS has 75 members, including Toronto's Upper Canada College and Montreal's Lower Canada College. Members are focused on preparing students for post-secondary education and must meet high employment and admissions standards.

Writing Contest

TORONTO — Ve'ahavta: the Canadian Jewish and Humanitarian Relief Committee is accepting submissions for its fifth annual creative writing contest for Toronto's homeless. Last year, it received more than 100 entries, the most yet, and this year it hopes to receive more than 150. Winners get cash prizes, donated by local businesses, ranging from $75 to $1,000 and will have their work published in a booklet to be distributed by Ve'ahavta. For details, call 416-964-7698. Contest deadline is Dec. 3.

WORLD

Hate Ruled Out

ANTWERP —The early-morning killing of a haredi man in Antwerp Nov. 18 appears to be linked to debt collection and not anti-Semitism, Jewish leaders said last week. The Co-ordinating Committee of Antwerp Jewish Communities and the Forum of Antwerp Jewish Organizations said police are pursuing a criminal angle in the case. Moshe Na'eh, 25, a sexton for a chassidic group, was shot in the diamond district while on his way home from shul.

Swap Denounced

TEL AVIV — Jonathan Pollard, the ex-U.S. Navy analyst serving a life sentence in a U.S. jail for sharing classified data with Israel, said he is against a rumoured deal to free him in exchange for Israel's release of Palestinian militia leader Marwan Barghouti. In a letter to supporters, Pollard was responding to word Israel may release Barghouti, in jail for murder, in exchange for himself and an accused Israeli spy in an Egyptian jail in order to boost the Palestinian leadership after PA president Yasser Arafat's death.

Coalition Praises PM's Efforts in Sudan

TORONTO — A Canadian humanitarian group praised Paul Martin for meeting with Sudanese officials during his trip to Africa last week to discuss the crisis in Darfur.

Canadians for Action on Darfur – a coalition of 48 faith-based, humanitarian, and human rights groups, including UJA Federation of Greater Toronto, Canadian Jewish Congress, and Ve'ahavta: the Canadian Jewish and Humanitarian Relief Committee – had urged the prime minister to press the Sudanese government to comply with all UN Security Council resolutions, to halt militia attacks against civilians and "to swiftly reach a just peace for the people of Darfur."

The group wanted Martin to secure a timetable for the disarmament of government-backed Janjaweed militias and a deal for an enlarged peacekeeping mission from the African Union. But President Omar Hassan Ahmad al Bashir told Martin that he has no control over the militias, a claim Martin said he didn't accept, Canadian Press reported.

"Canada has been playing a most helpful role in its efforts to end the ethnic cleansing in Darfur and Canadians for Action on Darfur looks forward to even more forceful Canadian involvement," said Simon Rosenblum, director of public policy and Israel affairs for CJC and co-chair of the coalition.

"The people of Darfur need concrete steps toward securing the region so the millions of displaced persons… can begin voluntarily returning home," said John Lewis, co-chair of the coalition and a member of KAIROS, the justice wing of the Canadian Council of Churches.

Appeal Denied

WASHINGTON, D.C. — The U.S. Supreme Court has declined an appeal from John Demjanjuk to restore his U.S. citizenship. A judge stripped the Ukrainian-born Cleveland man of his citizenship in 2002, ruling he lied and hid his past as a Nazi concentration camp guard to gain citizenship. Demjanjuk, 84, won't face deportation until all his appeals are exhausted. At least one is still before the courts. Demjanjuk was acquitted in Israel in 1993 of being "Ivan the Terrible," but has been unable to refute evidence he was a Nazi guard.

Nazi Rally Protested

BERLIN — Germany's Jewish community is urging politicians not to ignore plans by neo-Nazis to mark the 60th anniversary of the end of World War II. Right-wing extremists say they will rally May 8 at Berlin's Brandenburg Gate "against 60 years of liberation lies" and for an "end to the cult of guilt." The landmark is steps away from the new Holocaust memorial, which is to be dedicated at that time.

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CRTC approves national Jewish TV channel

By RON CSILLAG
Staff Reporter

If all goes according to plan, Canadians will soon be able to view a first: a national television channel that will broadcast Jewish programming around the clock.

The Canadian Radio-television and Telecommunications Commission (CTRC) approved a broadcasting licence for a national Jewish TV service late last month.

Dubbed JTV – Jewish Television – the service is "directed particularly towards young Jewish Canadians [and would] offer programming that reflects the Jewish religion and lifestyle," the CRTC said in a statement announcing its decision.

JTV was granted a Category 2 licence, meaning it will be distributed only on the digital tier of channels. As well, the licensee, Toronto-based MediaNet Canada Ltd., must persuade cable companies and satellite services to carry the service.

MediaNet Canada owns and operates several FM radio stations that broadcast in German, Sinhalese and Tamil. It also owns Tamil TV, available in Toronto on Rogers' channel 618.

It has also been granted licences for a Russian-language television service, as well as channels that will offer movies, news and movies.

The conditions of licence for JTV are as follows: not less than 55 per cent of all programming will be in Yiddish and Hebrew; not more than 20 per cent in English; not more than 10 per cent in French; and not less than five per cent in Arabic, Russian and German.

At least 15 per cent of all programming must be Canadian content, although the people behind the service are hoping it will exceed that.

"We're hoping to get interest from Jewish organizations and community members," says Phillip Koneswaran, vice-president of business development at MediaNet.

Koneswaran, whose family has operated Tamil-language media outlets in Sri Lanka and Germany, said some shareholders in MediaNet are Jewish, "and were looking to expand."

In the meantime, "we're looking for acquisitions and preparing for distribution." The company, he said, will search for qualified individuals in the Jewish community to serve as program directors.

In order to satisfy the Hebrew requirement, Koneswaran said the channel will broadcast news, analysis, documentaries and public affairs programs from Israel.

The channel also plans to offer programming in religion, drama, comedy, professional and amateur sports, music, human interest and public service announcements.

"The aim is not so much political as cultural," Koneswaran said.

In its licence application, filed last year, MediaNet said the service "will be directed towards the Jewish community market in Canada only." As well, English and French content will be "directed towards Jewish Canadians, especially towards young Jewish Canadians, to enhance the Jewish religion as well as lifestyle in a broader sense."

The next step – convincing cable companies to carry the channel – is the hardest part, Koneswaran said.

"Progress has been very slow. This is the part where we're looking for help." He said Rogers and Bell ExpressVu have been approached, but both are a long way from making a decision.

"Since there's nothing similar, they should be looking at it seriously," Koneswaran said. "When it comes to specialty channels for ethnic groups, most carriers have a limited understanding."

So far, he said, Rogers has shown the most interest.

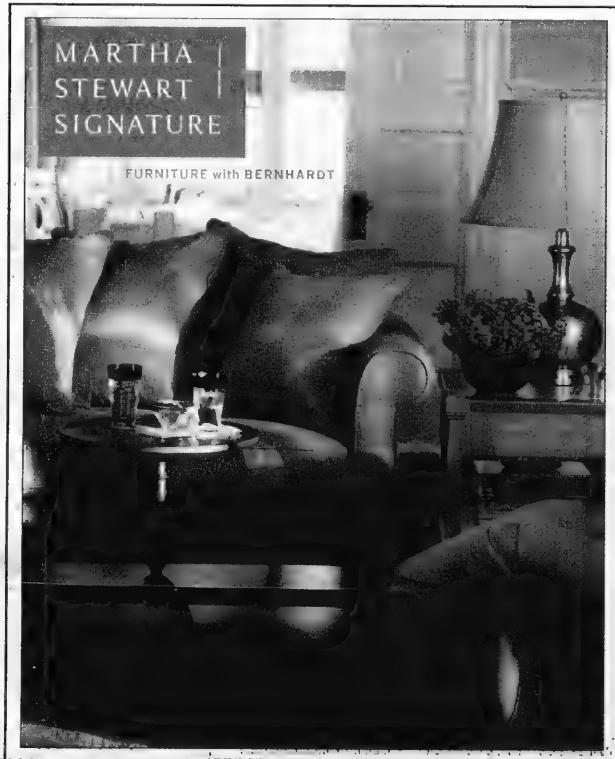
But approval in one market doesn't necessarily mean a carrier in another part of the country will agree to offer the service, he added.

The goal, Koneswaran noted, is a cross-Canada, 24-hour-a-day Jewish channel.

"There's a very good market for it."

The CRTC's granting of a licence to JTV came at the same time that it approved the addition of Fox News to its list of eligible services for digital distribution.

The commission sided with 531 supporters, including B'nai Brith Canada, who wanted the U.S. channel, which is known for its staunchly conservative views.



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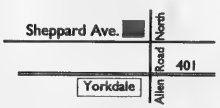

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Heroic social entrepreneur

From the editor's desk

David Bornstein is not so young as to be a wild-eyed, naive, gee-whiz optimist, but nor is he so old as to be cynical, suspicious and derisive of the desire in fellow human beings to do good for others. He is in his early 40s.

Most people who have travelled the world as much as he has, especially the developing and Third World countries, might long ago have given up on the notion that individuals can make a positive difference in the lives of others. But not David Bornstein.

Bornstein is the author of the recently published book *How to Change the World: Social Entrepreneurs and the Power of New Ideas,* Oxford University Press, 2004.

"This is a book about people who solve problems on a large scale," Bornstein writes. "They are not politicians or industrialists. Some are doctors, lawyers and engineers. Others are management consultants, social workers, teachers and journalists. They are scattered far and wide… What unites them is their role as social innovators, or social entrepreneurs. They have powerful ideas to improve people's lives and they have implemented them across cities, countries and, in some cases, the world.

"The purpose of the book is not to exalt a few men or women, but to call attention to the role of a particular type of actor who propels social change [the social entrepreneur]."

Bornstein defines the term social entrepreneurs quite specifically. They are "transformative forces: people with new ideas to address major problems, who are relentless in the pursuit of their visions, people who simply will not take 'no' for an answer, who will not give up until they have spread their ideas as far as they possibly can."

After a recent telephone conversation with him, I couldn't help but believe that Bornstein himself was a social entrepreneur, a transformative force for good, no less than any of the nine present-day individuals whose stories he has chronicled in *How to Change the World.*

He was born and grew up in Montreal. After receiving a degree from McGill University in management studies, he travelled for a year. He was 23 years old. And it was the mid-1980s.

As he told me quietly in his unpretentious way, he then saw the world in a way he hadn't before. "It led to questioning the values and the framework" of his own life.

In a sense, as he explained, he saw newer meaning in the words and lessons of his teachers from religious school who, he said, had taught him: "Save a life and you save an entire world."

It was then that Bornstein decided to become a writer. Thus, as many young aspiring writers and artists have done, he moved to New York City and studied journalism at New York University.

David Bornstein

After graduation from journalism, Bornstein freelanced for many publications, eking out his living in the tradition of all young journalists.

One day, he read an article about the Grameen Bank in Bangladesh, a bank that lent money to conventionally high-risk borrowers – women and other poor people. Intrigued, he travelled to Bangladesh in 1991 to investigate. It was a lead on a potentially great story. He spent four months there and the visit inspired him to write a book. It took five years to write *The Price of a Dream: The Story of the Grameen Bank.* It won second prize in the Harry Chapin Media Awards and was selected as a finalist for the New York Public Library Book Award for Excellence in Journalism.

Bornstein's life mission seemed to crystallize. For it was from writing the book, as he told me, "that he learned the power of a person who has a deep, deep determination to make changes."

Around the time of his marriage in 1999, Bornstein began the exhausting research for his second book, the work that would become *How to Change the World.*

Bornstein lives in New York City with his wife, Abigail, and his son, Elijah. But he still sees himself as a Montrealer. Indeed his parents, brother and sister still live there.

And the idea he is propagating – the power of an individual to change the world – is starting slowly to stir souls and shake some of the comfortable, conventional thinking in boardrooms. Bornstein has already had some 75 speaking engagements at major universities, business networks and foundations. And in February he will be the keynote speaker at Ernst and Young's world summit in Singapore, along with Henry Kissinger.

"Judaism's approach [to our human responsibilities]," Bornstein said, "is very realistic because it involves more of a personal struggle. We always start with actions. God created the world for us to use and we have to deal with things in this realm.

"There are people all over the world who can do things to assist others. It all begins with the belief: I can be an agent for change. And it's worth it because the world is a good place."

The approach of Chanukah is a fitting occasion to reflect on David Bornstein's unique commitment to trying to make a difference in the lives of others. He is not a sword-wielding fighter in the mould of the Maccabees. But he certainly is an idealist, as they were. The Maccabees fought to change the world. So, too, does David Bornstein. —*MBD*

SeeJN

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Not all Israelis, apparently, were upset by the swarm of locusts that descended upon the country last week. This little girl proudly displays two of the giant pests.

[Israel Sun photo]

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Israeli Nobel Prize winner Aaron Ciechanover emerges from adversity

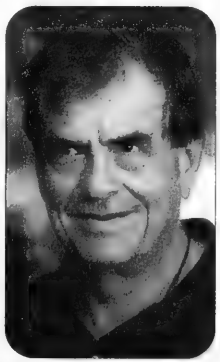
By SHELDON KIRSHNER
Staff Reporter

When the Royal Swedish Academy of Sciences selected Aaron Ciechanover as this year's co-recipient of the Nobel Prize in chemistry, he was praised as the co-discoverer of the ubiquitin system, which governs the degradation and death of cells in the body.

But the human drama of his life as an orphan growing up in the Israeli port city of Haifa under his aunt's and brother's care and supervision was omitted.

So was the fact that he and his brother, Joseph (Yossi), have carved out spectacular careers for themselves, despite the untimely deaths of their parents within a six-year period.

Ciechanover, 57, studied medicine at Hebrew University, was a post-doctoral fellow in the United States and is now a professor of biochemistry at the Technion-Israel Institute of Technology.



Aaron Ciechanover

His brother, a lawyer by profession, was director-general of Israel's Ministry of Foreign Affairs under Moshe Dayan and served as chair of the Israel Discount Bank in New York. Today, he chairs El Al Israel Airlines' board of directors and is president of the Challenger Fund, a private equity management company.

Raised in Haifa's blue-collar Hadar Hacarmel district, Ciechanover was only 10 when his mother died and 16 when his father passed away. His parents were Polish Jews who immigrated to Israel long before Israeli statehood.

Ciechanover – who shares the 2004 Nobel Prize with two colleagues, Israeli Avram Hershko and American Irwin Rose – was brought up by a loving aunt, Miriam Vishniac.

"She took me in," he recalled in an interview from his lab at the Technion. "She gave me a feeling of a home."

Later, Ciechanover was nurtured by his brother and his wife, Atara.

He said he is forever grateful that they were there for him during that void in his childhood.

Scheduled to accept his prestigious award at a ceremony in Stockholm on Dec. 10., Ciechanover found out that he had won the Nobel Prize when the secretary of the Royal Swedish Academy of Sciences called him on the eve of Simchat Torah.

He was just leaving his house to do some last-minute shopping when his son, Isaac, a student of social work at Haifa University, told him of a phone call.

"It was a big surprise, a real big surprise," said Ciechanover, whose wife Menuca is a physician and director of geriatrics at Haifa's Carmel Hospital.

"I certainly didn't expect to win in chemistry," he added. "Maybe medicine."

Working with Rose, a University of California scientist, Ciechanover and Hershko – Ciechanover's former mentor at the Technion – discovered a process that enables cells to destroy unwanted proteins.

If proteins are not degraded when they should be, the cell continues to divide, causing cancer.

Ciechanover and Hershko knew they had hit paydirt when they pinpointed the ubiquin system.

Some of the major breakthroughs in their research – partly financed by the Israel Cancer Research Fund – occurred in Rose's lab.

On the basis of their research, the drug Velcade was developed. Targeting the ubiquitin system, it is used to treat multiple myeloma, a cancer of the bone marrow.

Approved by the U.S. Food and Drug Administration last year, Velcade inhibits cell growth and leads to remission in cancer patients.

Ciechanover said a Canadian scientist, Julian Adams, was a major figure in the development of Velcade.

Adams, who is Jewish, was born in Quebec City and educated at McGill University. His brother, Sylvan, said that Adams discovered Velcade when he was chief scientist at a Boston biotech startup called Proscript, which was acquired by Milllenium Pharmaceuticals. In 2002, the Multiple Myeloma Society in Los Angeles honoured him as the Man of the Year, and last year, he appeared on the cover of *Forbes*.

Ciechanover, whose friends call him Tzacha, hopes that his Nobel Prize will be of benefit to Israel.

"I'll try to use it for the best, to be a spokesman for Israeli science, to increase the funding of science in Israel."

Israeli science is on a high level. "It is excellent," he said.

But budgetary restraints have have a negative effect.

In the past few years, he has received job offers from abroad, but Ciechanover said he has no intention of leaving Haifa.

"I'll stay in Israel, where I was born and where I will die. Israel is my base and will be. People should live where they're comfortable."

In Stockholm, Ciechanover will receive a gold medal, a diploma and a cut of the $1.3-million (US) prize. Before that, he will deliver a scientific lecture.

Asked how he intends to use his share of the winnings, he replied, "I don't know. It's the least important matter."

Fallen soldier's mother brings special 'gift'

By ADAM SEGAL
Special to The CJN

When Cheryl Mandel's son was killed by a Palestinian terrorist in Nablus in 2003, she resolved to channel her pain into something positive.

"The enemy got a victory when they killed Daniel," Mandel told an audience gathered at Beth Tzedec Congregation recently.

"If I go down too, they then get another victory…So we're going to use the pain to fuel ourselves to do something good."

Speaking about the challenges of living in a war zone and losing a child, Mandel paid tribute to her son's life and encouraged support for a memorial book and Beit Midrash in his memory.

Her talk, which included a video of Daniel's life, was part of a larger effort to inspire North Americans to appreciate the commitment made by Israeli soldiers like Daniel and to provide comfort to others who have lost loved ones during the Intifadah.

Born in Toronto, Daniel made aliyah with his family in 1987 at the age of eight.

A staunch Zionist and skilled soldier, Daniel quickly advanced in the Israel Defence Forces, becoming a platoon commander of an elite combat unit.

Daniel Mandel

As a leader of many soldiers, Daniel gained a reputation as a demanding, but caring commander.

"Daniel was truly valiant," said his uncle, Lionel. "He had the courage of a lion and the soul of a poet."

In April 2003, while confronting three Palestinian terrorists held up in a student housing facility in Nablus, Daniel was fatally shot.

The reverence fellow soldiers felt for their fallen commander was best evidenced the moment he was shot, as they risked their own lives by immediately running, in the midst of gunfire, to carry Daniel to safety.

Thousands of people attended his funeral.

"At the funeral, I explained that I always taught my children that…it's what you do when something bad happens that determines the type of person you are," Cheryl Mandel said.

"I've come to Toronto with a gift. That gift is Daniel, a real hero who is a source of inspiration."

Part of the inspiration Mandel hopes to engender is for North Americans to recognize the bravery and commitment of Israeli soldiers who serve in the IDF.

"Is there something in your children's life that matters enough to them that they are willing to die for?" she asked.

"For all Israeli soldiers, they believe (strongly) enough in a Jewish state that they are willing to die for it."

Mandel said a Beit Midrash in the village of Avigayil is being built in Daniel's memory and she emphasized her desire to build "a real Beit Knesset" for Daniel.

She drew a touching parallel between Daniel's experience and her own. When Daniel was training in the army and had to participate in an arduous trek, a fellow soldier who was carrying a machine gun fell ill. Daniel was called upon to pick up the slack, even though he had no previous experience carrying a heavy weapon on such a long journey.

"Daniel wasn't trained for this task, but he did it," Mandel said.

"I feel like I'm on a trek. I've been handed this burden that I'm not trained for, but I'm going to do it with as much dignity as I can muster."

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Greater Toronto Area

Orthodox rabbis debate pros and cons of insularity

By FRANCES KRAFT
Staff Reporter

Rabbi Nathan Lopes Cardozo says the haredi community's unwillingness to speak to Conservative and Reform Jews is "a big mistake."

Not only does it give the impression of fearfulness, he believes, but he has found that he learns much from Reform and Conservative writings. Such critiques of the Orthodox perspective help him better formulate his own philosophy, he said at a recent symposium.

The Dutch-born dean of the David Cardozo Academy in Jerusalem – who says he has a foot in both the haredi and the modern Orthodox worlds – was joined by three colleagues in a panel discussion on "The Future of Judaism," moderated by educator Elliott Malamet at the third annual Torah in Motion conference, "Renewing Our Spirit – Self, Family, Nation," held at Beth Jacob V'Anshei Drildz Congregation Nov. 7.

Also participating on the panel were well-known modern Orthodox leader Rabbi Norman Lamm, chancellor of Yeshiva University and keynote speaker for the day; Rabbi Yosef Reinman, a haredi rabbi from Lakewood, N.J., who co-authored the controversial book *One People, Two Worlds: A Reform Rabbi and an Orthodox Rabbi Explore the Issues That Divide Them*; and Rabbi Pini Dunner, founding rabbi of London, England's Saatchi Synagogue, aimed at 25- to 45-year-olds.

> ***'We have insulated ourselves so much that the non-Jewish world to a great extent no longer exists [for the haredi community]'***

The day-long session attended by about 300 people – and the panel in particular – embodied one of Torah in Motion's underlying goals: not to be afraid to deal with controversial issues in an open manner, said Rabbi Jay Kelman, co-founder of the organization with his wife Ilana and with Malamet in 2002.

Kicking off a lively exchange, Malamet asked panellists whether halachic Judaism has become too insular.

Rabbi Reinman said that, with the publication of his book two years ago, he hoped he had exploded the myth about the inability of his community to "engage" other Jews. (The book notwithstanding, Rabbi Reinman cancelled a planned joint book tour following pressure from haredi leaders.)

However, he noted, "the haredi world does not feel it's important as part of the *chinuch* [education] of our children to expose them to everything in the world, because you're taking a very high risk."

Rabbi Dunner, whose family background is haredi, challenged Rabbi Reinman's contention that haredim are free to decide whether to explore the secular world as they get older.

Rabbi Dunner said Rabbi Reinman's statement was "ideologically" correct, but that "practically speaking" there are very strong barriers to engaging with the secular world, extending to acceptance as part of the community and ability to find a marriage partner.

Haredim are left at the mercy of the very people they want to avoid, by being "too cut off" from the modern world, Rabbi Lamm said. "The answer has to be nuanced."

Every community has to protect young children, he said. "[But] I refuse to make a virtue out of ignorance, and I think it's important that we do… train young people coming into an age of maturity [regarding] who they are… and let them know how to grapple with the world."

Rabbi Lopes Cardozo expressed similar sentiments, tempered by his agreement with Rabbi Reinman that North American haredi communities have more awareness of the outside world than their Israeli counterparts.

Another problem, according to Rabbi Lopes Cardozo, is the haredi "obsession with Halachah for the sake of Halachah."

He lamented an absence of haredi teaching of "the mission [of Judaism]," citing the notion of being a light unto the nations. "We have insulated ourselves so much that the non-Jewish world to a great extent no longer exists [for the haredi community]."

In his experience, many yeshiva students do not know how to answer a non-religious Jew who asks why they are religious.

At the same time, he said, in the modern Orthodox world, Halachah is not always taken seriously enough. "There's too much shopping going on, finding this rabbi for this *heter* [dispensation], that rabbi for that *heter*."

Also, he noted, too many people call themselves modern Orthodox but have no idea what it means. Modern Orthodox writings are read by a very small number of people, he said.

Regarding other denominations of Judaism, Rabbi Reinman said that to acknowledge his co-author as a rabbi would leave "the impression there are different streams of Judaism – different flavours of the same product – and it's not true."

Rabbi Lamm said that while he doesn't recognize Reform rabbis as legitimate (in relation to Jewish law), he does recognize them as "valid" in terms of being leaders of a strong Jewish movement.

Malamet challenged Rabbi Lamm as to whether he would appear on a panel with Jews for Jesus, because they are similarly "valid."

In response to his answer – "No way!" – Rabbi Reinman said the difference between them was "where you draw the red line."

"Some of your friends draw it closer, and keep me out too," quipped Rabbi Lamm.

In answer to Malamet's final question – "If you had unlimited resources, what would you do to revive Judaism?" – the rabbis had a variety of answers, including Rabbi Lamm's suggestion for a revamping of the Jewish education system, with free tuition from elementary school through graduate school, a doubling of teacher's salaries and firing about half the existing teachers.

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Ignatieff criticizes Sharon's disengagement plan

By SHELDON KIRSHNER
Staff Reporter

Israeli Prime Minister Ariel Sharon's plan to unilaterally disengage from the Gaza Strip and four West Bank settlements will make a two-state solution impossible, says Canadian scholar Michael Ignatieff.

In a recent speech at Holy Blossom Temple, Ignatieff, the director of the Carr Center for Human Rights Policy at Harvard University, said Sharon's yet-to-be-implemented plan would leave most West Bank settlements in Israel's hands and thus stifle the emergence of a viable, contiguous and demilitarized Palestinian state.

Michael Ignatieff

And such an entity is in Israel's long-range interests, he said.

Delivering the Nov. 20 Gerald Schwartz and Heather Reisman lecture, Ignatieff argued that Sharon's scheme would turn Palestinian areas in the West Bank into disconnected cantons, making real Palestinian statehood impossible.

Rather than protecting Israel, the plan would endanger Israel by creating a permanent terrorist haven in Gaza, a rallying cry for jihad recruiters and a source of constant terrorism, he said.

Ignatieff, the author of books ranging from *Human Rights as Politics and Idolatry* to *The Warrior's Honour: Ethnic War and the Modern Conscience*, warned that a Palestinian state lacking viability and contiguity would not guarantee Israel's security.

By contrast, a genuine two-state solution would ensure the preservation of Israeli democracy and meet Israel's security needs, he added.

Ignatieff, paraphrasing the late David Ben-Gurion, Israel's first prime minister, said that Israel's "permanent occupation" of the territories would be morally and politically unsustainable.

He urged Sharon to adopt the "right political strategy" by withdrawing from the territories after mutually agreed upon border adjustments and land swaps.

"This is a hard swallow, but the lesser of evils."

A pullout from the West Bank and Gaza would relieve Israel of the responsibility of permanently occupying a hostile Palestinian population, Ignatieff said.

In a critique of U.S. President George W. Bush's Mideast policies, he said that the United States "can't have it both ways" – backing Sharon's plan while supporting a two-state solution.

Ignatieff predicted that Israel's alliance with the United States would come under sharper scrutiny should terrorists succeed in carrying out a second Sept. 11-type attack.

He paid tribute to the Israel Defence Forces, saying it was 'the toughest, most experienced' counter-terrorist force in the world

The United States might then try to impose a peace agreement on Israel and the Palestinians. Ignatieff advised Israel to defuse its conflict with the Palestinians before that happens.

In any case, the Palestinian issue should be resolved and "taken off the table."

Ignatieff also criticized the route, but not the concept, of a security fence separating Israel from the Palestinians. A barrier that cuts deeply into the West Bank is an unjustifiable "land grab."

And he said certain Israeli anti-terror tactics, from home demolitions to targeted assassinations, are counter-productive.

Nevertheless, Ignatieff paid tribute to the Israel Defence Forces, saying it was "the toughest, most experienced" counter-terrorist force in the world.

Congratulating Israeli civilians for their "civic courage" in the face of terrorist attacks, Ignatieff said their will has not been broken.

In a generic commentary on global terrorism, Ignatieff noted that while terrorists can't defeat Western democracies on the battlefield, they can crack their will and morale and force them to accede to their demands.

As examples, he cited the victory of Arab rebels over France in Algeria and the triumph of Jewish fighters over Britain in Mandate Palestine.

Terrorism, therefore, can succeed if used as a political weapon.

Addressing the current turmoil in Iraq, Ignatieff said that Iraqi rebels whose goal is to drive the United States and its allies out of Iraq are winning the insurgency. It will be "a long and difficult campaign," he said.

Counter-insurgency strategies must be consistent with democratic principles and leave an opening for negotiations, Ignatieff observed.

But he pointed out that the elimination of terrorism, within the context of total victory, is an unattainable objective.

Pinpointing a contradiction in American policy in the Middle East, Ignatieff said that while the Bush administration hails liberty and democracy, it aligns itself with authoritarian regimes in Egypt and Saudi Arabia.

Greater Toronto Area

Efrat resident seeks aid for self-defence units

By PAUL LUNGEN
Staff Reporter

In the last year or so, the number of successful Palestinian bomb attacks has dropped considerably, though not from lack of trying.

Israeli security forces have been able to prevent 40 to 60 potential terrorist attacks every day, while in Yesha – the Hebrew acronym for Yehuda (Judea) and Shomron (Samaria) – communities continue to face one or two attempted infiltrations every day, according to Israel Danziger, a resident of the West Bank town of Efrat.

Fed up with living in the Palestinians' crosshairs and tired of relying on an overstretched Israeli Defence Forces to come to their aid in a timely fashion, the region's settlers have created Mishmeret Yesha, a self-defence organization that trains and equips residents who serve as a rapid response team (RRT) to fight off infiltrators, Danziger said.

Danziger was in Toronto and New York recently to raise Mishmeret Yesha's profile, raise funds and inform his audience of the type of defence equipment settlers need to keep their homes safe.

Danziger said Yesha residents deserve support regardless of one's political views

Michael Lebovic, the Canadian co-ordinator for Mishmeret Yesha, said the organization has found local support from people affiliated with the Toronto Zionist Council.

Mishmeret Yesha helps each settler community prepare for the nearly inevitable clashes with Palestinian terrorists, who target civilians on an almost hourly basis, Danziger said. Communities in Yesha have had to bear the brunt of the Palestinian war against Israel. While the most deadly attacks take place in Jerusalem and other major cities, 96 per cent of all incidents are aimed at residents of Yesha, he said.

When the infiltrations succeed, the results are usually deadly and particularly cruel, since children are often the attackers' main target. In one case, a mother and her two children were shot in their home at point-blank range as she read them a bedtime story. In another, Boaz Shabo returned to his home in Itamar to learn his wife and three of his children were killed after being seized by an infiltrator.

Mishmeret Yesha helps communities create their own local SWAT-like teams to fight off the attacks. The units consist of at least a dozen men – all combat veterans – who receive special training in urban warfare and counterterrorism tactics, he said.

Remarkably, neither their equipment nor the training is paid for by the Israeli government, a fact that many North American Jews find hard to fathom. The government simply doesn't have the resources to adequately outfit these volunteer units, let alone give them the specialized training they need, Danziger said.

A short, stocky man with a graying beard and a thinning hair topped with a knitted kippah, Danziger said donations from abroad are necessary to give these units the gear they need to respond quickly to attacks.

Among the items that are part of their kits are protective vests, bulletproof helmets equipped with special microphones and receivers, so defence teams can communicate with each other; night-fighting equipment; special scopes for their guns; assault lights; and other high-tech gadgetry that makes the teams lethally effective.

Since February 2002, more than 57 Yesha residents have been killed while going about their daily business. Seven schools were specifically singled out for attack, with an average of three to five youngsters killed at each one. One infiltrator even targeted a group of teenagers playing basketball, he said.

The RRTs, along with high-tech fences and 24-hour security monitoring, have combined to reduce the number of fatalities in Yesha. Since Passover 2003, there have been no successful infiltrations, with one or two notable exceptions, Danziger said.

A typical incident faced by the RRTs took place about three months ago when terrorists were spotted crossing a wadi outside Itamar, a Yesha community near Jenin. They attempted to shoot the first Israeli driver who crossed their path, but he escaped and contacted the community's security co-ordinator. The co-ordinator, in turn, alerted the local RRT. Although the co-ordinator was killed when he went to investigate the incident, RRT members pursued the infiltrators and killed one before he could enter the settlement.

The RRT's action prevented further carnage in Itamar, a community of 100 families in which 25 per cent of the children have lost at least one parent, Danziger said.

A few weeks ago at Yitzhar, a community of 80 families west of Highway 60, the West Bank's main north/south artery, an infiltrator entered the village and made a mad dash for one of the homes. It turned out it was the residence of a RRT member, who shot the terrorist before he could inflict any damage.

Danziger, a native of Brooklyn who moved to Israel 32 years ago, said equipping RRTs is expensive, $60,000 (US) for one 12-man unit. In addition, the 108-hour anti-terrorism course costs $13,500 (US) per team.

Danziger said Yesha residents deserve support regardless of one's political views. Their lives are at stake and they need to take care of their safety.

Asked if it wouldn't be simpler to evacuate the communities, as Israeli Prime Minister Ariel Sharon has proposed for Gaza, Danziger said the settlers don't believe Sharon will succeed in the evacuation. The settlers are confident they can convince the Israeli public to oppose the move, just as they convinced Likud Party members to vote against the proposed pullout.

Yesha and Gaza residents are living in those regions because "it is our right to be there. It's our country, our biblical right to be there. Jewish people have as much right to be there as anywhere in Israel," he said.

Furthermore, abandoning the settlements would not end the conflict. "It's a religious conflict. It's not about land. Muslims don't want Jews there, regardless of borders," he said.

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Exporting our values

Prime Minister Paul Martin last week concluded his impressive 10-day trip abroad to Chile, Brazil, Sudan and Burkina Faso with a concise, refreshingly unambiguous statement concerning Canada's evolving foreign policy. He was speaking at a press conference at the meeting of La Francophonie in Ouagadougou, in Burkina Faso, in which he confirmed that Canada had agreed with La Francophonie and the European Union to help rebuild Haiti's battered justice system.

"We can either stay at home and watch the world pass us by, or we can take the lead… We have *values* that we should export as well as our goods. *The two are important.*" (Our emphasis.)

Affirming the importance of Canadian values as a factor in the formulation of Canadian foreign policy is indeed a welcome statement by the prime minister and suggests, perhaps, an innovation in Ottawa's thinking. It suggests, perhaps a turning away from the reflexive reliance upon expedience as the pre-eminent determinant of what constitutes the Canadian foreign policy interest.

According to the prime minister's pronouncement, it will now be in Canadian interests that our foreign policy reflect and project Canadian values.

It may be that the prime minister had precisely this new formulation of foreign policy in mind even prior to his trip. Last month, he spoke with Israeli Prime Minister Ariel Sharon and newly installed Palestine Liberation Organization head Mahmoud Abbas, the leading candidate to succeed the late Palestinian Authority president Yasser Arafat, offering to help monitor the upcoming Palestinian elections.

Any measures – such as Canadian election monitors – that foster the rooting of democratic structures into Palestinian soil are to be encouraged. That is why Alan Baker, Israel's ambassador in Ottawa, expressed his country's effusive support for Martin's offer.

"I see this as a very positive sign. We think that Canada can play a central role in helping push forward the peace process and helping encourage the Palestinians to build up their own good governance," he told *The CJN*.

The projection of our values in Canadian Middle East policy, though, should not be restricted to the upcoming Palestinian elections. There is also, for example, the matter of the egregious, perennial Israel-bashing at the United Nations. In his remarks to *The CJN*, Baker also expressed the hope that Canada might play "a more active role" in this arena as well.

The proof of Canada's faithfulness to Martin's seemingly revised foreign policy doctrine of exporting Canadian values will be found in the results. In the upcoming days, the nearly two dozen annual anti-Israel resolutions will come before the General Assembly. If Canadian values are truly factored into the equation, Canada's voting record this year concerning a fellow democracy, the only democracy in the Middle East, should be substantially different from that of preceding years.

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Arafat's demise a footstep to peace

I applauded Israel's decision to not allow Palestinian Authority president Yasser Arafat's body to be buried in Israel soil. Let Allah deal with him in the afterlife. Arafat was a murdering, vile, arrogant terrorist and the world is a better place without him. Let's just forget this abomination on mankind. May his passing be a large step toward establishing true peace in the Middle East.

Barry Campbell
Sorrento, B.C.

* * *

Arafat's peace legacy

The peace legacy of Palestinian Authority president Yasser Arafat can be described using U.S. presidential candidate John Kerry's nomenclature: he voted against it, before he voted for it, before he voted against it.

Menachem Ailenbers
Toronto

* * *

More reaction to Kirshner column

Stephen Tannenbaum (Letters, Nov. 25) asks rhetorically "Just whose side is Sheldon Kirshner on?" Well, it seems to me that Kirshner is on the side of understanding, conciliation and, ultimately, peace in the Jewish homeland of Israel.

Sadly, there are too many people, on both sides, who want to pretend that their side, their view, their position is squeaky clean and on the side of God while the other side is black, foul and in league with the forces of darkness.

The particular column on Arafat so disturbed Tannenbaum, that he concluded it was a "shame on *The CJN*" for not censoring Kirshner's column. What did Kirshner write? That Arafat was an ambivalent figure. Is this not true? Was it not the case that not everyone on the earth saw Arafat as a cold-blooded villain? That's what Kirshner wrote: that Arafat was a controversial and ambivalent figure.

It would have been easy for Kirshner to write a diatribe against Arafat. But what would have been the point? We all know how deceitful, ruthless and corrupt Arafat was. But the responsible path was to also acknowledge that there are millions of people who saw him in another light.

One criticism that many followers of the Arab-Israeli conflict have of Arafat was that he didn't prepare his people for peace. Arafat didn't forthrightly tell his followers that the Jewish people have a valid claim to the Land of Israel, that the Jewish position has merit and that whatever was done in the past by Jewish forces must be understood from their point of view. *The CJN*, in contrast to Arafat, is preparing its readers for eventual peace by having Kirshner write with a balanced approach. It is a small part of the solution to the intractable problem of how to get two peoples to live together side by side without violence.

Nathan Pila
Toronto

* * *

Praise for the organizers of Limmud

On Nov. 21, I had the privilege of attending the first North American Limmud Festival of Jewish Learning, held at York University in Toronto. I was one of some 400 participants who were treated to a full day of study and camaraderie. There were approximately 60 presentations to choose from, on topics from midrash to current affairs to cooking – something for everyone. The organization by Peter Sevitt and his team was outstanding – from the parking arrangements to the signage to the catering to the program – and all done with a smile and a warmth that made it all so pleasant. Over lunch, there was a moving and powerful address on human rights by Justice Minister Irwin Cotler ("Jewish values shape justice minister's work," *CJN*, Nov. 25).

Limmud began in Britain, where it has grown by leaps and bounds. Today, it attracts some 2,000 participants over three days. Seeing the commitment and dedication of the volunteers that I met, I feel confident that soon Toronto's Limmud will grow to that size.

To Sevitt and his team I say, "Kol hakavod" and thank you so much!

David Mendelsohn
Toronto

* * *

More praise for Limmud organizers

It was truly a *mechaya* to be able to taste from many different topics at this year's Limmud conference. From Jewish feminist poetry to the making of midrash, every speaker was knowledgeable and engaging. To top it all off, Justice Minister Irwin Cotler treated us to his passionate views on tzedek/justice ("Jewish values shape justice minister's work," *CJN*, Nov. 25). But the credit has to go to the organizers who thought of every little detail, from kosher food to free parking. One day was not enough. We can only hope that this will become a regular event in Toronto.

David Moyal
Toronto

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Perspectives

The UN shows some balance

By AVI BEKER
Ha'aretz Daily Newspaper Ltd.

The proposal on the issue of religious tolerance approved last week by the United Nations – with the inclusion for the first time of a denunciation of, and concern for, the spread of anti-Semitism – does not express a historical revolution in the organization's voting patterns. But it certainly does send a symbolic message that could have diplomatic significance.

The resolution, adopted by the UN's Third Committee: Economic, Social and Cultural Matters, "recognizes with deep concern the overall rise in instances of intolerance and violence directed against members of many religious communities in various parts of the world, including cases motivated by Islamophobia, anti-Semitism and Christianophobia."

The steadfastness displayed this time by Europe in the face of the bloc of Arab and Muslim countries led to the rejection of their proposed amendment, which sought to remove any mention of anti-Semitism from the resolution. The forces that came together to pass the resolution represent the United States, Russia, Europe and the UN members, who, each for its own reasons, are interested in playing a role in the new Middle East after (Palestinian Authority president Yasser) Arafat.

Thus, even though the resolution itself is quite loosely worded and lacks practical application, it is important because the inclusion of anti-Semitism among the terms that express religious intolerance represents a clear Arab-Muslim failure. Last year, Europe withdrew under Arab pressure, and Israel was the only country to abstain in the vote, in protest of the omission of the denunciation of anti-Semitism.

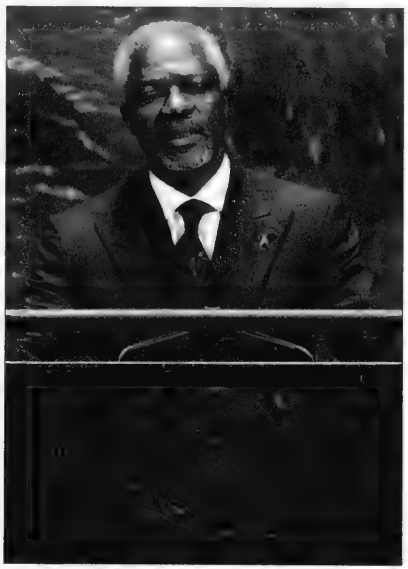
The struggle against anti-Semitism has lately found official expression in decisions by the European Union and the U.S. to set up mechanisms for tracking displays of anti-Semitism. At first Europe refused to recognize that there has been a rise in overt anti-Semitism on that continent, and it was only because of American pressure that Europe was forced to deal with the issue.

The result was the conference on anti-Semitism in June 2003, sponsored by the Organization for Security and Co-operation in Europe, which unites 55 countries. Russia, the U.S. and Canada also participated in the conference.

American and Jewish pressure also led to both the EU and the UN holding seminars over the past year focusing on the rise in anti-Semitism, particularly in Europe. The Arabs, in policy declarations and in the media, expressed their wrath at the establishment of tracking bodies in Europe and America.

They were particularly infuriated earlier this month when U.S. President George W. Bush signed a law approving the separate tracking of anti-Semitism. Bush worked together with Congress despite the protestations of the State Department, which did not want give anti-Semitism a separate tracking mechanism.

It is quite likely that Europe, too, is becoming increasingly aware that the threat of extremist Islam is a problem for more than just the Jews. Particularly conspicuous is the determination of Holland, which recently became the battleground in the struggle between Muslim extremists and rightists. As acting president of the EU, Holland demonstrated considerable fortitude in the face of pressure from Arab and Islamic countries to delete anti-Semitism from the UN resolution.



UN Secretary General Kofi Annan

Just as the adoption of the resolution by the UN Third Committee is a purely declarative move that does not recognize the fact that anti-Semitism is a unique phenomenon in its expression and scope, so too does it not mean that the UN recognizes that incitement against the State of Israel's right to exist is also anti-Semitism.

It must be remembered that more than 20 anti-Israel resolutions are due to be approved, as they are every year, by the UN General Assembly. This Third Committee resolution will therefore aid the UN in regaining a little legitimacy in the face of the increasing calls in the U.S. to cut financial support to the UN if it does not undergo structural and political change.

The UN and its secretary general, Kofi Annan, who suffered harsh criticism over the food-for-oil deal with Iraq on the grounds that it was also being used to finance terror, can now prove that the UN is still relevant and "balanced," and can still contribute to the peace process.

Europe, which was also criticized for its lax treatment of violent anti-Semitism, will now want to use this resolution as a lever for renewed activity in the Middle East. Europe will now tell the Israeli government that it cannot deny European involvement, and will explain to the Arabs that in order to advance on the diplomatic track, it must remain faithful to the struggle against religious intolerance.

United Nations condemns anti-Semitism

By RACHEL POMERANCE
Jewish Telegraphic Agency

A United Nations resolution on anti-Semitism proves the axiom that Europe is the fulcrum about which action, or inaction, takes place at the world body.

In this case it was the former. Jewish officials praised Europeans for standing firm against pressure from the Organization of the Islamic Conference (OIC) to remove a reference to anti-Semitism in a resolution condemning religious intolerance.

The resolution calling for the "elimination of all forms of religious intolerance" unanimously passed the Third Committee of the UN General Assembly on Monday and is expected to pass the entire General Assembly in a few weeks.

It's not the first time a UN committee has condemned anti-Semitism – it has been included in condemnations of religious intolerance in the Commission on Human Rights in Geneva, where only 53 countries are members – but it was the first time anti-Semitism was included in the annual resolution on religious intolerance in the General Assembly's much larger Third Committee.

The committee is the assembly's social and humanitarian body, with jurisdiction over human rights issues.

This also was one of the few times European countries have stood up to the pressure of OIC on a Jewish issue, observers said.

Attempts to obtain comment from representatives of the Netherlands, which holds the European Union's rotating presidency, were unsuccessful. Israeli officials called the resolution a breakthrough.

Last year, Israel abstained from voting on the religious intolerance resolution at the General Assembly because it didn't mention anti-Semitism, despite a spike in anti-Semitic acts around the world.

Many Jewish officials had sought a stand-alone resolution condemning anti-Semitism this year. Ireland offered a resolution singling out anti-Semitism for condemnation last year, but withdrew it due to lack of support.

The Europeans didn't think they could pass a stand-alone resolution on anti-Semitism this year either, so offered this as a compromise, said Amy Goldstein, director of UN affairs for B'nai Brith International.

The resolution that passed last week "recognizes with deep concern the overall rise in instances of intolerance and violence directed against members of many religious communities in various parts of the world, including cases motivated by Islamophobia, anti-Semitism and Christianophobia."

It comes after several conferences on anti-Semitism in the past year, including an April 2004 meeting of the Organization of Security and Co-operation in Europe that concluded that international developments – an oblique reference to the Israeli-Palestinian conflict – never justify anti-Semitism.

The resolution also comes after the United Nations hosted its first day-long conference on anti-Semitism in June. In his opening remarks to that gathering, UN Secretary General Kofi Annan said, "Let us acknowledge that the United Nations' record on anti-Semitism has at times fallen short of our ideals. The General Assembly resolution of 1975, equating Zionism with racism, was an especially unfortunate decision."

For many, the resolution was a step toward righting that history.

But others called the step minuscule.

Canadian scholar Anne Bayefsky, a senior fellow at the Hudson Institute and visiting professor at Touro College and Metropolitan College, said the UN has only come "about a millimetre" from its summer conference acknowledging a biased history.

"It's one word in one paragraph in one general resolution on religious intolerance. It's a very far cry from a resolution dedicated to anti-Semitism," she said. "A resolution which focuses on the phenomenon of anti-Semitism would be able to deal with all forms of anti-Semitism, including the demonization of the State of Israel, and this does not do anything like that."

Opinions

Living life on tippy toes

Life is short. This old cliché became a cliché because it is so true.

Nevertheless, we ignore this piece of wisdom, and live our daily lives as if we're immortal. That is, until we confront a tragedy.

Rabbi Chaim Steinmetz in Montreal

Then, we are shocked by how absurdly fragile life really is, and realize that time flies by ridiculously fast. All of a sudden, we're no longer immortal, and life is much too short. And we're left wondering how to deal with our lilliputian lifespans.

Well, if you observe some of the shortest people, children, you'll see they have a fascinating way of coping with shortness: they stand on tippy toes. If they have to look over a taller person, they stand on tippy toes. If they have to reach something up high, they stand on tippy toes. They seem to be forever standing on tippy toes, trying to be just a few inches taller.

Perhaps what we need to do is live life on tippy toes. Yes, life might be short, but we can always find ways to stretch it a bit further.

One way to live life on tippy toes is by grabbing hold of peak moments. To a clock, all time is absolutely equal: each second has a uniform length. However, for humans, all minutes are not created equal. There are many mediocre minutes and some sensational seconds.

For us, a minute spent standing under the chupah waiting to get married is far more important than a minute spent standing in line at the grocery store. One experience is forgettable; the other is a peak moment. Life stretches just a bit longer when we seek out and savour our peak moments.

Exceptional events such as weddings and bar mitzvahs are clearly peak moments. But there are other peak moments, less obvious but no less remarkable. Like volunteering at a soup kitchen. Tucking a child into bed. Taking your mom out for lunch. Going for coffee with your spouse. Having Friday night dinner with friends. We overlook the little peak moments, and often do more "important" things, like work. But no one ever sat on their deathbed wondering why they didn't spend more time working. But I can attest, people do sit on their deathbeds wondering where the pitter- patter of little feet have gone, and why they let their loving spouses slip away. They wonder why their lives seem so short, having neglected to live on tippy toes.

The midrash says at the end of holiday season, God asked the Jews to stay for one more day of rejoicing. After a wonderful week of festivities, God simply can't let go of a peak moment, and needs one more day of celebration. I believe this is meant as a model for all of us; we must try to hang on to our peak moments, stretching time a bit further. We do this because life is short, and we must live on tippy toes.

Arafat and Derrida's assault on truth

The worldwide eulogies lionizing former Palestinian Authority president Yasser Arafat were predictable, as was the United Nation's flag flying at half-mast.

Still, it was surprising how many simply glossed over Arafat's methods. Ignoring terrorism when assessing Arafat is like evaluating Robin Hood without mentioning stealing or Adolf Hitler without mentioning anti-Semitism.

Gil Troy in Montreal

Here, then, is an underappreciated but corrosive aspect of Arafat's legacy. It is bad enough that the world excused Arafat's addiction to terror, making the reprehensible debatable, then justifiable. In blithely ignoring terror, too many politicians, journalists and intellectuals demonstrated that Arafat's assault on Western civilization was not simply physical – Arafat debased truth itself.

Arafat was lucky to bully his way onto the world stage at a critical passage in intellectual history. The 1960s rebellion against authority rejected traditional, linear notions of truth and storytelling. The French philosopher Jacques Derrida, who also died this fall, was among the many intellectuals who questioned excessive literalism. Derrida's idea of deconstruction – especially as distorted and popularized – made everything relative: searching for hidden meaning in texts highlighted authors' ever-shifting perspectives rather than a text's clarity and authority. At the same time, "Third Worldism" became epidemic in governmental and intellectual circles. Noble movements such as the civil rights movement and the fight against apartheid combined with the gap in wealth and power between modern liberal democracies and struggling former colonies produced a distorted doctrine that only finger-pointed one way. Somehow, only whites could be racist, historic "victims" could use violence freely – and modern democracies were always wrong. Unidirectional Third Worldism gave the world's "oppressed" tremendous tactical latitude with minimal moral culpability, while putting the onus on the perceived oppressors, usually western powers.

Arafatism applied these abstractions to reality. Terrorism came to be "in the eye of the beholder," and one person's terrorist became another's freedom fighter. A modern theory of relativity drained words of their meaning and politicized everything, consistently rationalizing inconsistency and sanitizing the ends to justify nefarious means. Pragmatists who tried distinguishing between "good" terrorism and "bad" terrorism at least had some intellectual integrity because they acknowledged reality. But Arafat's terrorism – hijacking planes from Europe in 1970, killing Israeli Olympic Athletes in Munich in 1972, shooting American diplomats in the Sudan in 1973, slaughtering Israeli schoolchildren in Ma'alot in 1974 – was too evil, too unpalatable. Similarly, Arafat's role in turning toward terror after Camp David 2000 was too problematic for those who cast him as the Palestinian Nelson Mandela. The documents Israeli soldiers found linking Arafat to the Al Aqsa terrorists via receipts for reimbursements and rewards, let alone his harsh jihadist rhetoric, again proved too dissonant for the preferred narrative. Better to render Arafat's crimes invisible, blaming Israeli defenders against the terror for the troubles.

When it became too difficult to deconstruct and relativize, many eulogists retreated to the ubiquitous "cycle of violence" posture. Treating the violence Arafat spawned as a meteorological phenomenon absolved the Palestinians' top terrorist of responsibility. Softpedalling Arafat's role in the collapse of Oslo, a Montreal *Gazette* obituary reported, vaguely, that in 2000 "terrorist attacks stepped up and frightened many average Israelis." Such reporting made the attacks seem natural, uncontrollable events like winter storms.

In April 2002, at an anti-globalization and supposed "pro-peace" rally in Washington, pro-Palestinian protestors held up signs supporting suicide bombers saying, "Martyrs not murderers." These mostly 20-something, Nike-clad, latte-sipping, self-righteous armchair warriors, blithely justifying the murder of commuters, café-goers and Passover seder participants, are the bastard children of Arafat's murders and Derrida's musings. Arafat was not just the Typhoid Mary of international diplomacy, spreading the bug of terrorism worldwide by demonstrating how his violent tactics could work; Arafatism was a moral virus to which modern intellectuals proved particularly susceptible. When otherwise peaceful people support violence, judge western countries harshly and disproportionately, ignore the sexism or sadism or even racism of "people of colour," mortgage their critical faculties to support "a cause," they further Arafat's epistemological epidemic, his assault on truth, linearity and consistency.

Arafat is now dead and buried. But his signature tactic – terrorism – survives, as does the modernist tendency to distort reality to perpetuate political postures. Tragically, typically, Arafat's funeral – and its coverage – epitomized this phenomenon, which is as intellectually bankrupt as it is morally disreputable.

Picturing shame and mortality

Why the photographs? When the Israeli daily newspaper *Yediot Achronot* broke the ghastly news of the desecration of Palestinian bodies by a group of Israeli Defence Forces soldiers, evidenced by two-year-old photographs, readers were appalled. The soldiers had posed alongside their handiwork – manipulations of dead bodies and body parts designed to humiliate and mock the dead.

Sara R. Horowitz in Toronto

The desecration was shameful. More horrifying is the idea of the photographs. That a soldier under stress might do the wrong thing, one could comprehend. IDF soldiers repeatedly confront an enemy that sends its youth, laden with explosives, to murder randomly among a civilian population. Moreover, IDF soldiers frequently do battle not against other soldiers on a battlefield, but in village streets and in private homes. Fear for one's safety, for that of one's family and for one's country was, as it were, propitiated in a primitive desecration of the body of the enemy. No country should be proud of this behaviour, but it is in the realm of the imaginable.

But to photograph this desecration is of a different order

I was reminded of the photographs taken by the American soldiers who abused their Iraqi captives in the Abu Ghraib prison. The abusive behaviour can be explained, at least in part, as the brutalizing effect of war. But why the photographs?

What possesses people to retain and distribute a record of such behaviour? The photographs are, in a sense, war trophies, or souvenirs of a military tourism. Both the photographer and the photographed soldier must assume that folks back home would find amusing or reassuring or inspirational the humiliation of the enemy. The photographs turn rage, or fear, or superstition into something else, something more shameful, by implying that the behaviour might be a source of personal and communal pride.

Thinking about those photographs reminded me of a blind date with a medical student during my university years. I no longer remember his name, but I remember vividly the photograph he showed me of himself, taken in the lab, where first-year students familiarize themselves with human anatomy by dissecting cadavers. The photo showed him holding up some intestines with an oversized fork, as though eating spaghetti.

Med student humour, he chuckled to me. We never had a second date. But I understood: the macabre charade was a way to deal with the inevitable queasiness. It spoke of the shared stress and communal coping of his cohort group. It was, as well, a means to distance oneself from the uncomfortable fact of mortality revealed in the entrails of the cadaver that was once a living, thinking man or woman, and was now an educational tool.

The photographed desecration of Palestinian bodies is neither the bad-taste hijinks of nervous medical students, nor the abuse and torture of Iraqi prisoners. It lies somewhere in between the two, and has something in common with both: it sees the other's viscera as something not human.

By all available accounts, IDF authorities did the right thing. Chief of Staff Gen. Moshe Yaalon and Chief Rabbi Brig. Gen. Israel Weiss deplored the desecration of the dead and the breach in military and Jewish ethics, and called for an investigation, with the intention of disciplining the guilty.

What do we make of this episode? Some will see the offending soldiers as an aberration, a departure from the normative moral order that governs Israel's military. Others will see them as an integral part of a culture that has abandoned its moral vision, symbols of the corruption of the Zionist dream.

It is both. The deplorable actions are a breach in propriety and morality, and at the same time, they are a part of the culture's dark side. In more ways than one, the episode is the product of a long and difficult governing of another people. The perpetrators will no doubt be disciplined, but they and their failings must also be owned. They have photographed a dark crevice in the national soul.

The writer Susan Sontag has noted that photographs, by nature, are *memento mori*, reminders of death, of our own mortality, and that of others. The idea of the photographs should remind us of our own humanness and also that of the people with whom we are currently in conflict, and the price of forgetting that common bond.

The Kirshner File

The battle to preserve Israel's environment

The Yarkon River, which flows into the Mediterranean Sea around the northern suburbs of Tel Aviv, is a toxic stream polluted by oils and heavy metals.

Judging by an 1891 travel guide, the Yarkon was once in fairly pristine condition. But by the mid-1950s, having been harnessed to deliver water to settlements in the Negev, the river had deteriorated into what one observer bluntly described as "a smelly trickle of sewage."

Sheldon Kirshner in Toronto

On July 14, 1997, Israelis learned firsthand just how dangerously filthy the Yarkon had become. A bridge that had been hastily built across the narrow river to funnel athletes to the opening ceremonies of the Maccabiah Games collapsed, plunging members of the Australian team into the grimy water. Within an hour or so after arriving at the hospital, the Australians were tottering on the edge of asphyxia, a serious respiratory ailment.

The tragic accident, which killed several of the athletes and damaged the health of a few others, highlighted an unpalatable fact, as Alon Tal writes in *Pollution in a Promised Land* (University of California Press): "The Zionist quest for Jewish national rejuvenation through aggressive economic development has produced an appalling environmental legacy."

Since finishing this enlightening book, I have read of still more environmental disasters in Israel.

The Kishon River, a receptacle for the acidic effluents of Haifa's petrochemical industry, was rendered still more polluted when a sewage line burst, killing countless fish and marine animals.

Air pollution in Israeli cities has reached carcinogenic levels.

But despite these calamities, the Zionist movement has not necessarily been incompatible with environmentalism.

Zionist educators were always sensitive to the natural world, and the commitment to preserve Israel's landscape was a widely held ethos, both in theory and practice.

This passion for the land explains why the Society for the Protection of Nature in Israel is the largest membership organization in the country today.

Yet, as Tal points out, there is a darker side to the traditional Zionist reverence for nature.

All Zionists, whether secular or religious, shared an ideological fervour about "redeeming" the land for farming and national purposes.

Citrus production led the way, and although orange, lemon and grapefruit groves were planted on only four per cent of Palestine's eight million hectares of cultivated lands, they generated 80 per cent of the Yishuv's export revenues. But the fertilizers that were so useful in boosting yield were the primary source of the nitrates that fouled the groundwater under the western coastal plain.

Alongside agriculture, industrial development was the motor of the Zionist project. As many Jews were employed in factories and small workshops as in agriculture, according to the 1931 census. And the influx of German Jews into British-Mandate Palestine after the rise of Nazism spurred economic expansion, particularly in metal trades, textiles and chemicals.

But there was a price to be paid.

Emissions from the smokestacks of the Nesher Cement plant became so severe in the 1960s and 1970s that they sparked the first real grassroots movement for air quality in Haifa. And the mining operations of the Palestine Potash Company obliterated the natural vistas of the southern Dead Sea area.

In the name of reclamation and health, the Jewish National Fund drained much of the mosquito-infested Hulah Valley swamp in northern Israel. The valley, however, was an ecological treasure trove, containing the greatest concentration of aquatic plants in the Middle East, 18 species of fish and a rich flock of migratory birds.

Tal argues that when the project was completed in 1958, the original rationale for draining this wetland was no longer compelling. With the introduction of DDT, malaria had been brought under control. And besides, alternative lands could have been developed more cheaply. Recognizing these facts, the JNF began reflooding parts of the Hulah Valley.

The fabled Jordan River, having been diverted and tapped by agricultural projects, has suffered from too much development.

Only a 14-kilometre segment north of the Sea of Galilee, its steep gradient ideal for white-water rafting, has remained intact.

As for the Sea of Galilee, Israel's only lake, its waters have been dirtied by pollutants from Tiberias and neighbouring kibbutzim dotting its shoreline.

Of late, Israeli environmentalists have rallied against the construction of the Trans-Israel Highway, which is expected to gobble up thousands of hectares of countryside, farmland and forests.

Biblical and talmudic citations suggest that Israel was heavily forested in ancient times, with about 20 species of trees. Josephus, the Jewish Roman historian, wrote: "For this land is a blooming garden, and in it grow a great quantity of precious and extremely beautiful fruit trees of all kinds."

But due to human abuse, military campaigns, overgrazing and soil erosion, Palestine was ravaged by deforestation.

The Carmel National Park [Sheldon Kirshner photo]

By the turn of the 19th century, no more than 100 square kilometres of natural woodlands still survived, broken up into small, isolated groves.

Theodor Herzl, the founder of political Zionism, was shocked by the scarcity of trees when he visited Palestine in 1898.

During the Mandate era, the British planted 20 million trees, but it was left to the JNF to revolutionize the practice of tree planting.

Its efforts to recreate old forests were designed to prevent erosion, stop sand dunes, mitigate the effects of dust storms and assert Jewish land ownership.

"Trees not only transformed the landscape into something more familiar and hospitable," observes Tal. "The woods also evoked the freedom of the European settlers' youth. They were a source of spiritual renewal, a validating biological symbol of their hopes for a Jewish and Hebrew cultural renaissance."

The eucalyptus, imported from Australia and used around the world to dry wetlands, was the tree of choice prior to the 1920s. So common was the tree that Palestinian Arabs called it *shajarat a-Yahud*, or "the Jew tree."

Subsequently, the Aleppo pine dominated Israeli forests, selected as the tree of choice because it could adapt to different climates and seasonal rain patterns.

Israeli conservationists worked ceaselessly to protect old-growth forests. Their biggest successes came during the campaigns to establish the Carmel National Park, near Haifa, and a nature preserve on Mount Meron, in the northern Galilee.

In tandem with these important conservation efforts, ecologists won the battle to reintroduce to Israel biblical animals and birds such as hawks, vultures, fallow deer, wild asses and white oryx.

In spite of these ecological victories, green open spaces are fast disappearing in Israel. Indeed, demographic trends suggest that early in this century, the northern half of Israel will be twice as crowded as Holland, Europe's most densely populated nation.

Israel's first minister of the environment, Yossi Sarid, railed against the vanishing Israeli landscape at every opportunity, but he could do only so much.

Ascribing overcrowding to population pressures, Tal warns that Israel's population density is now roughly 270 people per square kilometre, greater than that of India and homing in on Japan.

"If one subtracts the generally uninhabited Negev desert, the population density per square kilometre rises to over 500, making Israel the most densely populated western country."

Tal adds that it is incumbent on Israel to strike a balance between development and conservation, lest it become a congested city state like Hong Kong or Singapore.

In his opinion, the JNF has a pivotal role to play in preserving Israel's vanishing open spaces, and he urges environmentalists to embrace the JNF as a powerful ally.

Max Rebboh
General Manager

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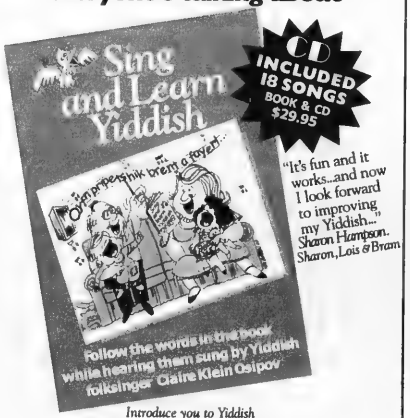
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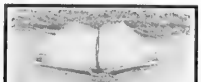
Jewish Life

Chanukah: Jew versus Jew

By RABBI MATTHEW KAUFMAN

Next Tuesday evening, we light the first candle for Chanukah. As we reflect on the miracle of Chanukah, we are reminded that the miracle is not only that of the cruse of oil that burned for eight days.



The apocryphal Book of Maccabees records the Hasmonean military victory over the Seleucid Greeks. Recalling this important aspect of Chanukah highlights for us the miracle of a military victory of an oppressed minority against an anti-Jewish regime.

There are those who understand the Chanukah story as a tribute to pluralism. They point out that the Maccabean military victory enabled Judaism to be practised freely, overcoming the threat of extinction by the despotic Seleucid monarch. Thus, they argue Chanukah is a triumphant celebration of the legitimacy of varied religious expression and a reminder of the need for tolerance.

Far from elevating pluralism and tolerance, the Chanukah story in point of fact actually challenges these ideals in favour of a more religiously zealous and sectarian vision. The Book of Maccabees records that Mattathias the Hasmonean, the leader of the revolt, in one of his first acts of rebellion kills an apostate Jew about to offer up a sacrifice on an altar. This single act of violence highlights the struggle happening at the time between a zealously religious Jewish population, and a comfortably Hellenized urban Jewish population. The Maccabean struggle was as much against the urban elite who was at home with a Hellenized Judaism as it was against the military forces of Antiochus Epiphanes. Chanukah, therefore, bids us to consider the issue of violent struggle of Jew versus Jew.

This is of particular relevance today, because we in North America are witness to an unprecedented internal divisiveness within the Jewish community. Haredi, Reform, Orthodox, Reconstructionist and Conservative Jewish communities level harsh criticisms against one another, in what Rabbi Irving Greenberg has called the "tragic situation where good and committed Jews are predicating their survival strategies on the disappearance of other Jews."

We are witness today to a war of words, to the vilification of whole groups of Jews by other groups of Jews, and the noise is crescendoing to a deafening level. The rising decibels of insults obscure the fact that this is a struggle that has been taking place since before the Maccabean revolt more than 2,000 years ago. It is a struggle not between denominations, but between the natural impulses toward two opposite ends of the spectrum – assimilation and separation. Or, more kindly put, between the attempt to synthesize one culture with another and the attempt to maintain the unique character of Judaism.

Thinking back to Mattathias' execution of that assimilated Jew more than 2,000 years ago, we see that the struggle between those who insist on a unified Judaism and those who insist on a pluralist Judaism is not a new issue. Nor is it an issue that was at any time resolved in favour of one faction over another. Although the Hasmoneans did achieve victory, in an ironic twist in history, the Hasmonean dynasty, in a short span of time, adopted exactly that brand of Hellenized Judaism they had so violently opposed in the past.

The tension that exists within our community (or, rather, communities) is an opportunity for serious introspection. Zealous advocates for a unified Judaism must beware the threat to freedom of expression and difference in their approach. Passionate pluralists must consider the "slippery slope" arguments levied against them. Neither approach is truly the ideal approach, but both offer bright lights to follow. As we approach the festival of lights, let us resolve to see within all of our fellow Jews our individual lights that together make up our chanukiyah that we call Judaism. "*Hanerot halalu kodesh hem.*"

Rabbi Kaufman is the spiritual leader of the Lodzer Centre Congregation of Toronto.

The lesson of Chanukah for today

By BARUCH COHEN

Guest Voice

In 167 BCE, Judea was a scene of total destruction. A Syrian garrison was encamped near the desecrated temple, and the worship of the God of Israel had been supplanted by the cult of Zeus.

King Antiochus' officials roamed the land ordering the Jews to obey the reprehensible royal edicts calling for national apostasy. And in the deserts and mountain gorges, Judean patriots, outraged by the atrocities of the despotic king, prepared to raise the banner of revolt against the oppressors of their homeland.

During this time of turmoil, there lived in the town of Modi'in, in the Judean hills between Jerusalem and Jaffa, a priest, Mattathias ben Jochanan of the Hasmonean family. He and his five sons, Jochanan, Simon, Judah, Jonathan and Elatar, were among the active patriots who strove to prepare the people for an armed uprising against the oppressors.

The heroic 25-year struggle for independence would ultimately be crowned with success when the nation acquired not only religious freedom, but also political freedom.

Chanukah, which literally means "dedication," tells the story of the Maccabees who fought for Jewish beliefs, traditions and values. It is a story of Jewish commitment, vitality and dynamism. Bravery and unflinching adherence to the values of Torah law characterize the Jewish heroes and heroines of the Chanukah story.

Judah Maccabee and his men celebrated the first Chanukah: "They built high walls and strong towers around Mount Zion, so that the gentiles [would] never again come and destroy them, as they had done before," we read in 1 Maccabees.

The message and lesson of Chanukah are clear to anyone who reads the biblical books of the Maccabees. Only by following the lessons of our history can we rekindle the Chanukah spirit of our tradition and give the Jewish people the strength to be a light unto the nations.

Nothing is more miraculous than the survival, both physically and spiritually, of the Jewish people. (This year, we recall, two Israeli scientists received the Nobel Prize.)

While celebrating Chanukah 5765, let us remember the heroes and heroines of the Warsaw Ghetto uprising of 1943 who never put down their weapons nor gave up their faith. Let us remember the innocent and beloved people who were killed by the hands of murderous terrorists, and our brave new Maccabees, our Israeli soldiers who have fallen in the ongoing struggle for the freedom, independence and security of the Land of Israel, the Jewish state.

The waves of hatred that we are witnessing today focus not only on Israel, but also on the Jewish people wherever they are. "Old Europe" is again leading the storm of hatred against the Jewish people. We have a long history of surviving – and so we defy the current thugs, murderers and haters, as we defied all our enemies before them. We go on, one generation following the other, we remember, and our roots in our ancient Israel, our old-new homeland, grow stronger and stronger.

We must never, ever, let history repeat itself. We must – and we will – remember!

Baruch Cohen is research chair of the Canadian Institute for Jewish Research.

Jewish Life

Contrasting stories, one truth

By RACHAEL TURKIENICZ

This year, the holiday of Chanukah coincides with the Torah readings about Joseph in Egypt. An interesting parallel becomes apparent when we examine these two moments in our history and the challenges they present.

Joseph was one of many sons born to a great leader, Jacob. Born outside of the Land of Israel, then called Canaan, Joseph lived in Israel during his youth but ends up enslaved in Egypt. After tremendous hardships and dramatic events, Joseph lived the latter part of his life as second-in-command in Egypt – second only to Pharaoh. Joseph rose to great leadership in a foreign land, overseeing a foreign empire, and he lived out the rest of his life and died as an Egyptian leader. What Joseph did not live to see was the enslavement of his descendants and those of his brothers.

Chanukah introduces us to another family of leaders, the Hasmoneans. Judah the Maccabee is one of many sons born to a great leader, Mattityahu. The events of the story of Chanukah unfold within the Land of Israel. There is also a mighty empire present in this story, the Greeks and the Hellenists. Judah the Maccabee leads the Jewish people to a great victory in the Land of Israel and re-consecrates the Temple so that worship can be restored. It is a moment of religious and national autonomy within the Land of Israel. What Judah did not live to see was the later corruption brought into leadership by his descendants.

The two narratives, about Joseph and about Chanukah, stand as a study in opposites. Joseph was a leader of a foreign people in a foreign land. Egypt, the empire he has come to know, offered refuge and shelter to Joseph's family in a time of famine. He came to trust the foreign empire and that trust was passed on to future generations. Perhaps that trust created a blindspot when a new Pharaoh changed the society and enslaved the Jewish people.

Judah was a Jewish leader of the Jewish people within a Jewish land. The empire in this story is a hostile one. It is not offering refuge and food, but rather persecution and death. Judah and his army were victorious in fighting off the evil and establishing an independent Jewish leadership. They trusted that they were now able to assert their identities in times of war and that trust was passed to future generations. Maybe it was that trust that created a blindspot about whether their identity can remain strong in times of peace.

As we light our Chanukah candles, we read about Joseph in Egypt – opposite stories affirming a singular truth: that Jewish identity should never be taken for granted. Neither war nor peace, nor evil or benevolent empires, define the Jewish soul. It stands beyond these shifting tides and deserves our trust.

In the words of Rabbah Bar Hanah: "The soul of one righteous person equals in measure the entire world."

– Dedicated to the memory of my father, Milton Turkienicz.

Chanukah, kids and the Internet

By MARK MIETKIEWICZ

Is there another Jewish holiday that is so geared toward kids as Chanukah? Sure, Purim has costumes and mishloach manot. And Passover has seders and the afikoman. Actually, most of the holidays are geared toward kids. But right now, it's time to focus on the Festival of Lights. Let's look at some great Chanukah websites for kids – and start off with games.

Can a little top made of plastic or wood (or clay) compete for kids' attention in a time when most games seem to have gone high-tech? I hope so. If you'd like to brush up on rules for spinning the dreidel, ("Gimel" means "gantz" or take the whole kitty, etc.) take a look at the Torah Tots site. **[http://tinyurl.com/69n6a]** Then try your luck online. CyberKids' web-based dreidel not only challenges you, it also keeps score and plays *Dreidel, Dreidel, Dreidel*. **[http://tiny url.com/45uzd]**

At the KidsDomain site, kids can try to spot 10 tiny differences between the Chanukah pictures. After that, children will enjoy the personalized Holiday Latkes story. Before they can read the story, they are asked to type in their name and the names of friends or siblings. Press the button and you get a story with them at the centre. **[www.kidsdomain.com/games/chan.html]** For a more nonsensical version, try Virtual Jerusalem's Chanukah Madlibs. **[http://tinyurl.com/6ygcj]**

Young kids will love the Tic-Tac-Toe online dreidel game. The old rules apply. The only difference is that they will be playing against one of the dumbest computer programs ever created and will have no problem winning. **[http://tinyurl.com/6cl7o]** Chanukah Concentration challenges you to click on boxes to uncover and find pairs of identical object in as few turns as possible. **[http://tinyurl.com/6zcyh]**

The Hanukkah House is a simple yet lovely page that allows anyone to create a holiday scene while picking up a few words in Hebrew. On the right side of the screen, you see a list of Hebrew words like "chanukiya," "ner" (candle) and "delet" (door). As you drag the word to middle of the screen, it turns into a picture of that object. **[www.zigzag world.com/draw/]**

Chabad has done a great job using multimedia to allow us to experience Chanukah in places we wouldn't normally have access to. Visit a kosher Chanukah candle factory. Watch as olives are picked, sorted and pressed to create pure oil. And in "An Astronaut's Chanukah Adventure," join Jeff Hoffman as he celebrates the holiday aboard the Space Shuttle Discovery. Dreidels in zero gravity? **[http://tinyurl.com/6srav]**

Of course, Chanukah isn't all fun and games. Learn more about the holiday at the Aish Hatorah site. **[http://tinyurl.com/5hgvh]** And now test your Chanukah Knowledge. Are holiday candles lit from (a) left to right; (b) right to left, or (c) top to bottom? **[http://tinyurl.com/3lgrj]**

If your kids have exhausted this list (and you at the same time) don't worry. There are lots more Chanukah kids' sites to keep them challenged. Try out Children of the Moon **[www.mooncildren.com/holidays/chanukah/]**, JR Hotsites **[http://tinyurl.com/6ghsj]** and a site created by Fayette County (Kentucky) Public Schools. **[http://tinyurl.com/5muqj]**

I'd like to point out a very important page that I came across at TorahTots. "Play it Safe for Chanukah" reminds us that much of Chanukah is celebrated around an open flame or a hot stove. Some safety recommendations:

- Do not place the menorah near draperies or anything that might easily catch fire.
- If using decorative electric menorahs, use only UL-approved appliances and cords.
- When frying latkes, always keep baking soda and a cover for the frying pan nearby.

[www.torahtots.com/holidays/chanuka/safety.htm]

Finally, I think every child (and adult) will be fascinated by a printable diagram created by the Orthodox Union. The Our Way Chanukah Candle Lighting Blessings Chart not only reminds you about candlelighting order, it also shows you how to recite all the blessings in sign language. **[www.ou.org/ncsy/ourway/chan.htm]** Once you've mastered them, you can learn the signs for "dreidel" (spinning your right hand with index finger pointed), Chanukah (eight fingers pointed upward) and potato latkes (which begins, of course, with two hands being drawn toward the stomach.)

* * * * *

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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Benevolent society still going strong after 87 years

By CYNTHIA GASNER
Special to The CJN

The history of the Sons of Jacob Benevolent Society, which recently entered its 87th year, mirrors the growth and development of the Toronto Jewish community.

The society's current president, Joe Goren, says the records show that the organization, founded in 1918, was formed "to do good works and [give] charitable donations." Its first meeting was held in the Zionist Building, then located at 206 Beverley St.

In 1919, Sons of Jacob formed a ladies auxiliary, and Goren believes it was the first charitable group to do so.

At the time, there were few organizations or agencies to help the rapidly growing Jewish community. The handful of founders of Sons of Jacob recognized the need to provide cemetery plots, to assist the aged, to support what was then called Palestine and to hold meetings to spotlight problems faced by Jews throughout the world.

The society's first president was H. Brankstone. Apparently, no one remembers what his first name was, for at that time, only initials were used and women went only by their husband's initials.

Brankstone wrote in the organization's Silver Jubilee souvenir book in 1943: "Over the past quarter of a century, our organization took an active interest in almost every Jewish problem and with open hand and warm heart helped seek a solution.

"Amongst the many worthy causes towards which we made contributions, we constantly included the cause of Zionism, the cause of the talmud Torahs, the Old Folks' Home and immigration aid."

Seen at a meeting of the Sons of Jacob Benevolent Society are, front row from left, president Joe Goren, vice-president Sheldon Rajesky, marshal Ray Pines and recording secretary Shelley Cladman. Back row, from left, are social chair Marvin Goodman and financial secretary Harry Banikin.

The group raised significant amounts of money for many years. For example, in 1919, it brought the well-known Cantor Josef Rosenblatt to Toronto for a fundraiser and had a net profit of $1,000, which was donated to the Palestine Fund, to help European Jews settle in what is now Israel.

A loan syndicate, which was formed in 1923 and chartered in 1929, distributed some $500,000 in small loans of $50 to $100 to society members in the first 20 years.

Community programs were held throughout the 1930s and '40s to make people aware of the pogroms against Jews in Romania, the rise of Nazism and other areas of persecution.

In that period, Sons of Jacob was one of the largest organizations in Toronto and the membership was quickly growing.

Sons of Jacob had taken a leading role in the formation of Canadian Jewish Congress and later stepped in to assist the Brunswick Talmud Torah (later the Associated Hebrew Schools of Toronto) when the school faced a financial crisis in 1935.

Throughout the war years, Sons of Jacob continued its efforts to bring people to Palestine and to help the war effort in Canada. They bought war bonds and furnished a room at the Canadian armed forces' Camp Borden, north of Toronto.

After the war, a number of charitable organizations were formed that took over many of the activities previously undertaken by members of Sons of Jacob. The society's membership began to decrease as many of its members became active in these other organizations and in the growing number of synagogues in Toronto.

Today, there are 60 members who meet once a month for a Sunday brunch and still hold several socials throughout the year. "We mainly socialize and discuss the distribution of funds," Goren says. "Some join for the cemetery plots we have on Dawes Road and at Pardes Shalom.

"We also send volunteers to such projects as Ezra Kadima, Canadian Magen David Adom, Baycrest Centre for Geriatric Care and the Jewish National Fund."

They are anticipating their 90th anniversary, Goren says, adding, "We look forward to our monthly breakfasts for fellowship and fun and we are delighted when new members join Sons of Jacob."

For more information about Sons of Jacob Benevolent Society, call Goren at 416-787-7501 or membership chair Elliott Fine at 416-481-8472.

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Disadvantaged kids get Chanukah gifts from drive

By BARBARA SILVERSTEIN
Special to The CJN

Last year, when Bonnie Lawrence-Shear and two of her children – Bob and Josh Cooper – launched Drive for Dreidels, a Chanukah toy and gift drive for disadvantaged Jewish children in the GTA, there were only 10 days to go before Chanukah.

Undaunted by the time constraint, Lawrence-Shear and her sons went into high gear and started the collection campaign. They set a goal of 500 gifts and toys.

By the first night of Chanukah, the family had far exceeded their target. They had amassed 4,000 gifts and $3,000.

Bob Cooper, a teacher at the Toronto Heschel School and the director of Camp Shalom, was the impetus for Drive for Dreidels. Last year, less than two weeks before Chanukah, he had attended a conference on poverty. "We were trying to collectively figure out how to help raise awareness of poverty in the Jewish community.

"There are approximately 20,000 Jewish people living at or below the poverty line in the GTA and of that number, 3,000 are children."

The conference generated many ideas, including his plan for a toy drive for needy Jewish children, he recalls. A day after the conference, he raised the issue of the toy drive with his mother and brother at Shabbat dinner. By the end of the evening, the three had an action plan for Drive for Dreidels.

Lawrence-Shear is active with Holy Blossom Temple and she is the driving force behind the flegling Toronto Jewish Museum. Bob Cooper is involved in social action projects, which include working with the homeless through the Out of the Cold program at Har Zion Temple and with Ve'ahavta: the Canadian Jewish Humanitarian & Relief Committee.

His brother Josh, owner of Par Golf Camps and a father of two, wears many Jewish communal hats. Active in UJA Federation, he is co-chairing the United Israel Appeal Federations Canada Young Leadership Conference to be held in Toronto in April 2005.

Earlier this year, in conjunction with UJA Federation, he spearheaded a fund-raising campaign that amassed $75,000 to help United Talmud Torahs of Montreal. The school's library was destroyed by fire last Passover.

Once the family made the decision to proceed with the toy drive, they contacted Jewish Family Child Services (JF&CS) to see if the agency would be willing to distribute the gifts.

"We didn't want to get involved in the distribution, only in the collection of new unwrapped gifts," Josh Cooper explains, noting that cash donations were used for gift certificates and movie passes for the teenagers.

Once JF&CS gave its blessings, the campaign went forward at full speed.

Josh Cooper and Lawrence-Shear, a property manager, e-mailed their business associates and their offices, among other locations, became depots for the donations. Bob Cooper immediately got the Heschel School involved in the project, he says. "It was a grassroots drive. I wanted it to include kids and families in the community. The way we had promoted it, we said, 'While you're out shopping, buy an extra gift or two.' We're still promoting it that way. We say, 'Buy a gift that you would give to your child.'

"Heschel was great. We had sent a notice out to everybody overnight. Within a few days, we had tons of gifts coming in at both campuses."

JF&CS, which distributes the gifts at its annual Chanukah party, was thrilled with the results, says Josh Cooper.

"One of the workers told us that this was the first time that she knows of that every child in the GTA received a toy for Chanukah.

"You should have seen the board-room at the Lipa Green building. It was so full of toys, you couldn't open the door. JF&CS asked us if we'd do it again."

He says several corporations were very generous last year, among them Sandy Lion Sticker Designers and Ganz. These two companies, along with Spin Master Toys, are the sponsors of the 2004 campaign.

He notes that all cash donations will get a tax receipt though JF&CS. Cheques can be made out to the Bonnie Lawrence-Shear Drive for Dreidels.

Unwrapped gifts can be dropped off until Dec. 2 at the Bathurst Jewish Community Centre, 4588 Bathurst St.; Par Golf Camps, 821 Eglinton Ave. W; and the manager's suite at 200 St. Clair Ave. W.

For more information about Drive for Dreidels, contact Lawrence-Shear at 416-928-2988.

From left are Bonnie Lawrence-Shear and her sons, Bob and Josh Cooper, who launched the first Drive for Dreidels last year.

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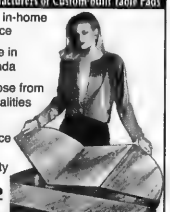

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Greater Toronto Area

United Jewish Communities honour Toronto rabbis

By FRANCES KRAFT
Staff Reporter

Rabbi Jay Kelman and Rabbi Elyse Goldstein have serious ideological differences, but both share a willingness to engage in interdenominational dialogue and a dedication to adult Jewish education that they've translated into innovative programs.

At the General Assembly of United Jewish Communities in Cleveland two weeks ago, the two rabbis – one Orthodox and one Reform – received UJC rabbinical awards for "significant impact in their community," the only Canadians among 27 of their colleagues to be so honoured.

Rabbi Elyse Goldstein

"They both reach out beyond a narrow scope, and have created easy access points for the community. Also, both work transdenominationally. They see community in the broadest sense. They're wonderful role models," Susan Jackson, director of community planning, engagement and outreach for UJA Federation of Greater Toronto, told *The CJN*.

Jackson has worked with Rabbi Kelman on Torah in Motion – the educational organization he formed three years ago, based on a traditional perspective – and with Rabbi Goldstein on Kolel: The Adult Centre for Liberal Jewish Learning, which Rabbi Goldstein launched 13 years ago. Both receive federation funding.

Torah in Motion, whose slogan is "Confronting the Challenges of Modernity," recently held its third annual conference, bringing together speakers representing widely divergent views within the Orthodox world. The organization now has a mailing list of 1,200 people, the vast majority of whom have attended programs, said Rabbi Kelman.

Similarly, Kolel has grown since its inception from 50 students a week to 200, who study in 18 classes. Its teachers represent the Reform, Conservative, Orthodox and Reconstructionist movements, sometimes in one forum teaching the same text from different perspectives. This year, Kolel ran its first mission to Israel.

Rabbi Goldstein's enthusiasm for her work is evident in her energetic speaking manner. "I've seen people go from no knowledge and no commitment to a deep understanding of the role Judaism plays in their lives," she said. "I've seen parents become more proactive, I've seen people convert because they've come through these doors, I've seen Jewish marriages get stronger. It's a very rewarding way to be a rabbi."

Rabbi Kelman, who has taught at Kolel, is one of a handful of Orthodox rabbis who will talk to Rabbi Goldstein, she said.

"I teach from my perspective, but I see no reason not to teach because I may disagree with the philosophical outlook of the organization," said Rabbi Kelman, who is spiritual leader of Beth Jacob V'Anshe Dridlz Congregation and was ordained at Yeshiva University.

Rabbi Jay Kelman

"I try to do what I think is right, regardless of the politics. The concept of Jewish unity is very important," he said, referring to the halachic concept of *darchei shalom* (the ways of peace).

Rabbi Kelman, who teaches many non-Orthodox students at the Community Hebrew Academy of Toronto, believes it's important for non-Orthodox Jews to know what Orthodox Jews are thinking. "If we're going to break down the stereotypes [in both directions], it's very important that we talk to each other. We're all part of klal Yisrael."

The rabbi attributes his attitudes in part to his upbringing at Beth Emeth Bais Yehuda Synagogue, a traditional Conservative congregation where his father, Rabbi Joseph Kelman, who was also ordained in the Orthodox movement, served for many years as spiritual leader.

"In my formative years, I grew up in a shul where people drove their cars to come to services every week. You see the religiosity in other people."

Also, he noted, his extended family includes rabbis spanning the spectrum from Reform to Orthodox. "Thank God, we all get along. There is a unity in the family despite our theological differences. I think it's a wonderful model."

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Coast to Coast

Top court to hear claims of CJC plot

By JANICE ARNOLD
Staff Reporter

The Supreme Court of Canada has agreed to hear a motion by a Quebec City lawyer to suspend proceedings against his client because Justice Minister Irwin Cotler and Canadian Jewish Congress (CJC) allegedly colluded in appointing Rosalie Abella to the court in order to influence the case's outcome.

Guy Bertrand had asked the Supreme Court not to hear Ottawa's appeal of a 2003 Federal Court of Appeal decision that overturned the deportation of his client, Leon Mugesera, and his family. Mugesera allegedly committed hate crimes in his native Rwanda. The Supreme Court will hear Bertrand's motion Dec. 8, the day the appeal is to begin.

Bertrand charges that Cotler and the "powerful, rich and influential" CJC, which is an intervenor in the case, plotted to get Abella on the high court because all three have a common interest in seeing Mugesera out of the country. Bertrand also faults Cotler for not disclosing his ties to CJC, as well as his friendship with Abella and her husband Irving, to the parliamentary committee that reviewed Abella's nomination. Cotler and Irving Abella are both past presidents of CJC.

In his submission, Bertrand claims that, before holding their current posts, both Cotler and Rosalie Abella participated in public events where Mugesera was denounced. Congress has also urged Ottawa to appeal the Federal Court's ruling that the government had not proved the hate crime allegations against Mugesera.

Mugesera allegedly incited racial hatred and genocide against Rwanda's Tutsi minority in a 1992 speech in that country. He has been living in Quebec for 10 years.

In its brief to the Supreme Court, the Justice Department says Bertrand's allegations of a "vast plot" are "absurd, even shocking."

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

חנוכּה — דער יום־טוב פון ליכט

פון לאה (לילי) קוטנער

קומענדיקע וואָך וועלן ייִדן איבער דער וועלט פייערן דעם ליכטיקן יום־טוב חנוכּה. עס וועט זיין פריילעך אין שטוב, די ליכטלעך וועלן לייכטן, די קינדער וועלן זיך פרייען און זיך שפּילן און דאָס פאָלק וועט דערמאָנען די ניסים פון אַמאָל. גיט מען אָבער אַ קוק צוריק קען מען זען, אַז די ייִדישע געשיכטע איז פול מיט ליידן, פאַרפאָלגונגען און קאַמפן פאַר פרייהייט. עס איז אויך פול מיט האָפענונג, שטרעבונג און מיט חלומות פאַר אַ בעסערער צוקונפט. דער מצב פון ייִדישן פאָלק איז פיל מאָל געווען פינצטער ווי די נאַכט. עס זיינען אָבער תּמיד געווען ייִדן, וואָס האָבן געדולדיק געוואַרט אויף אַ בעסערן מאָרגן.

ווען אַלעקסאַנדער מוקדון האָט פאַרנומען דעם מיטעלן מזרח אין יאָר 333 פאַר דער נייער צייט רעכענונג, האָט ער געוואָלט אַסימילירן אַלע לענדער צו דער גריכישער קולטור. דאָס איז אים געלונגען מיט אַלע פעלקער, אַחוץ די ייִדן. ווען ער איז אָנגעקומען קיין ירושלים און באַזוכט דעם בית המקדש איז ער געווען אָנטציקט פון זיין פּראַכט. ער האָט פאַרלאַנגט מען זאָל אַריינשטעלן דאָרט זיין סטאַטוּע. אָבער דער כּהן גדול האָט אים דערקלערט, אַז דאָס איז קעגן דער ייִדישער רעליגיע. אַלעקסאַנדער איז געווען גענוג טאָלעראַנט און האָט איינגעשטימט מיט אים.

דער כּהן גדול האָט פאָרגעשלאָגן צום קעניג אַ בעסערע אידעע, ווי אַזוי צו פאַראייביקן אַלעקסאַנדערס נאָמען. יעדעס ייִדישע ייִנגעלע, וואָס וועט געבוירן ווערן אין דעם יאָר, וועט קענען טראָגן דעם קעניגס נאָמען אַלעקסאַנדער. פון דעמאָלט אָן איז דער נאָמען אַלעקסאַנדער איינגעשלאָסן אין דער ליסטע פון ייִדישע נעמען.

דער גרויסער פירער מוקדון איז געשטאָרבן זייער יונג און עס איז נישט געפונען געוואָרן קיין פירער פון זיין קאַליבער. די גרויסע גריכישע אימפּעריע איז צעטיילט געוואָרן אין דריי. ארץ־ישראל איז אונטערגעפאַלן אונטער דער מאַכט פון אַכזריותדיקן סירישן הערשער אַנטיוכוס עפּיפאַנעס. ער האָט געפירט אַ קאַמפּיין צו אַסימילירן די ייִדן צו דער גריכיש־העלעניסטישער קולטור מיט כּוח און טעראָר.

די ייִדן האָבן זיך קעגנגעשטעלט און אין יאָר 165 (פדנצ״ר) איז אויסגעבראָכן דער אויפשטאַנד פון די חשמונאים. שווער און ביטער זיינען געווען די קאַמפן פון דער קליינער גרופּע מכּביים קעגן די מעכטיקע כּוחות פון דער גריכישער אימפּעריע. דאָך האָבן די ייִדישע העלדן אָפּגעהאַלטן אַ נצחון איבער די גריכן און זיי האָבן צוריקגעברענגט דאָס רעליגיעזע און גייסטיקע לעבן צום פאָלק ישראל. אין אונדזערע תפילות ווערן די נצחונות אָנגערופן ניסים. פייערן מיר די אַכט טעג חנוכּה אויסצודריקן אונדזער דאַנקבאַרקייט פאַר דעם.

דאָס איז אָבער נישט די הויפּט סיבה, צוליב וועלכער מיר פייערן דעם יום־טוב חנוכּה. מיר פייערן צוליב דעם נס פון קליינעם קריגעלע אויל, גענוג בלויז אויף איין טאָג, אָבער עס האָט געברענט גאַנצע אַכט טעג. איז די פייערונג טאַקע צוליב אַן אומבאַקאַנטן כּהן גדול, וועלכער האָט געזאָרגט צו באַהאַלטן אַ קריגעלע אויל ביז צום חנוכּת הבית פונעם בית המקדש. דאָס קליינע קריגעלע אויל האָט צוריקגעברענגט דאָס ליכט, וואָס איז פאַרטונקלט און כּמעט פאַרלאָשן געוואָרן אין דער כוואַליע פון אַסימילאַציע און קולטורעלן אונטערגאַנג.

פון אַלע טראַדיציאָנעלע ייִדישע יום־טובים איז חנוכּה דער יום־טוב, וואָס דריקט אויס דעם גייסט פון דער מאָדערנער מדינת ישראל, וועלכע איז אויך געבוירן געוואָרן מיט שווערע קרבנות, מיט מיליטערישע קאַמפן פאַר פרייהייט און אומאָפּהענגיקייט קעגן גרויסע און מעכטיקע אַרמייען. ווען מיר צינדן אָן די ליכטעלעך דריקן מיר אויס אונדזער דאַנק פאַר דער פרייער מדינת ישראל, וועגן וועלכער מיר האָבן געחלומט לאַנגע דורות.

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On Campus

York U investigating CUPE rally

By FRANCES KRAFT
and ANNA MORGAN
Staff Reporters

York University is currently investigating a rally "in defence of campus democracy," organized last week by the Stewards' Council of CUPE 3903.

The rally, which attracted approximately 200 people, began in the Vari Hall rotunda and then moved to the doors of York University president Lorna Marsden's office.

In an open letter to Marsden, CUPE 3903 demanded, among other things, that Marsden's "administration cease punishing students for exercising their rights to free speech, assembly in public halls and political engagement, as well as publicly apologize to York University professor David Noble for accusing him of anti-Semitism."

In a joint statement issued last month by York University, Hillel and Solidarity for Palestinian Human Rights (SPHR), Noble was accused of handing out offensive research material at a film presentation sponsored by SPHR. The joint statement denounced the research titled "The York University Foundation: The Tail That Wags the Dog," and stated that the material handed out by Noble targeted "Jewish members of the York community."

Noble, who spoke at last week's rally, said, "We are declaring administrative policy on temporary use of space null and void.

"We will speak when and where we want, assemble when and where we want," he said to loud applause.

Noble went on to encourage the audience to look around the room at the surveillance cameras.

"A place where there's free speech and freedom of assembly is the safest place in the world. I urge the administration to remove it [the camera] before someone removes it for them," Noble said.

York University political science professor David McNally, who also spoke at the rally, said that "those who constitute the political elite and economic power have never liked democracy. We would go to sleep; they would amass wealth and power without restraint and without accountability.

"We'll be following up on [last week's] events," said York University spokesperson, Richard Fisher.

"Vari Hall is not an appropriate place for a rally. We're all members of a community and don't have the right to stop people from going about their classes," Fisher said.

In the meantime, in an apparent flip-flop of their earlier statement denouncing the material handed out by Noble, SPHR issued a new statement which says its members "emphatically support Prof. Noble and other like-minded and open-minded professors who individually and collectively elicit critical thought from students on campuses everywhere."

The statement went on to say that "the administration's attempt to bully individuals that stand in support of Palestinian human rights was again made clear in its dealings with two of SPHR's spokespersons. The administration asked SPHR to condemn allegedly 'anti-Semitic' material that was neither provided to the spokespersons nor distributed by SPHR or its members. The material was distributed by Prof. Noble in his own capacity, and SPHR reaffirms his right to do so."

Students at the union-led rally held in York's Vari Hall last week.
[Frances Kraft photo]

Hillel@York was deeply disappointed to learn that SPHR@York has recanted its initial condemnation of Noble's targeting of Jewish members of the York University Foundation.

"Sadly, this is another attempt by SPHR to further polarize our campus and raise tensions between student groups," said Dori Borshiov, president of Hillel@York.

SPHR@York did not return *The CJN's* calls.

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On Campus

'Do the write thing' program raises awareness

By JONAH BROTMAN
Special to The CJN

Despite the predominance of middle-aged journalists in the Jewish media, a new wave of young Jewish journalists is now emerging. With programs such as "Do The Write Thing", which ran concurrently with the General Assembly of United Jewish Communities in Cleveland from Nov. 12-16, young Jewish journalists are quickly learning how to combine their love for the state of Israel with the love of journalism.

"Do The Write Thing" is an annual program for Jewish student journalists from campuses across North America. Sponsored by the Jewish Agency, the World Zionist Organization and the campus-oriented USD/Hagshama, the program helps young journalists such as myself, realize the importance of the Jewish media and our role in it.

Through panel discussions, interactive sessions and even a press conference with Israeli foreign minister and deputy Prime Minister Silvan Shalom, our group of Jewish student journalists developed a new understanding of media in general and how Judaism applies to the profession.

University of Toronto law student Sheryl Saperia agreed.

"Even though I'm not studying journalism, I really learned a lot about the field and how to be an effective Jewish journalist, and because of this program, I have become a lot more interested in journalism in general," she said. "Because the group [of students] was small, we were all able to have close contact with leading journalists in the Jewish world and that was really exciting."

> *'The field of journalism and the future of Judaism needs you'*

Orna Hollander, Canadian regional director of USD/Hagshama, said, "I thought that all the students benefited a lot from this weekend's conference," she said. "I really hope that all the students will take the information they learned to their campuses and hopefully, throughout their lives."

The aspect of the program that I found most exciting was the opportunity to be an actual journalist. Each day, participants in the program were assigned to cover sessions of the GA and write an article summarizing the event. This provided me with a chance to interview key personalities on the panels and to experience the true feeling of journalism.

In its 15 years of existence, "Do The Write Thing" has helped hundreds, if not thousands, of Jewish student journalists realize their potential. In my case, the overall message of the entire weekend culminated with one statement. Noted Jewish journalist Neil Rubin, senior editor of the *Baltimore Jewish Times*, said that, "the field of journalism and the future of Judaism needs you." This blunt message perfectly summarizes the inspirational nature of the "Do The Write Thing" program.

"Do The Write Thing" was a complete success in both the minds of the participants and the organizers this year. Next year, the General Assembly and "Do The Write Thing" will be coming north to Toronto. Hopefully, more Canadian student journalists can attend because the experience is enlightening, empowering and incredibly important for the future of the Jewish people.

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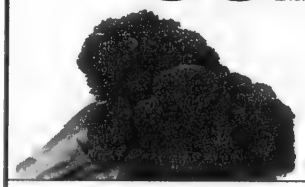

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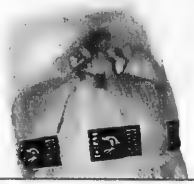

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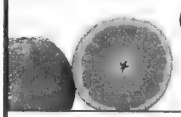

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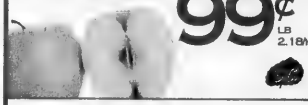

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Coast to Coast

Songwriter is remembered for I'll Never Smile Again

By CYNTHIA GASNER
Special to The CJN

Many Canadians do not know that one of the world's greatest pop songs of all time, *I'll Never Smile Again*, was written by a Canadian, Ruth Lowe, more than 60 years ago.

Although the song has been recorded by famous orchestras and well-known vocalists, it was not until recently that attention was once again focused on the composer. The original, four-page, hand-written manuscript turned up in Winnipeg and was returned to Lowe's son, Toronto photographer Tom Sandler.

"Although she won a Grammy Award and her music was

Tom Sandler with mother Ruth Lowe pictured at right.

Songwriter Ruth Lowe

No. 1 for months, and is still heard regularly, I think she has never been recognized properly in her own country," says Sandler.

"She was a pioneer in the music industry, worked with many of the greats and has produced something that lives on."

Lowe wrote *I'll Never Smile Again* in 1939, to express her grief after the death of her first husband, music publicist Harold Cohen, at the age of 29. She had given the original manuscript to her friend Vida Guthrie, who was the musical arranger for orchestra leader Percy Faith.

Guthrie died in 1990, and the music sheets went to her daughter, Jane Morton, who lives in Winnipeg. Morton did not know what to do with the manuscript.

This summer, Morton received a call from a friend who told her that the History Channel was going to show a documentary biography on Lowe, who died in 1981 at 66. After she saw Lowe's son, Tom, on the program, she got his e-mail address and sent him a note telling him that she had his mother's original manuscript.

Sandler says he was overwhelmed and spent no time making the decision to fly to Winnipeg to get the manuscript. "It was very exciting. I think my mom would be the most excited and the happiest for me right now. Her dream would be complete – happy children. That was her real priority in life, even more than her music."

Ruth, whose father Sam Lowe was a struggling grocer in Toronto, moved his family to Los Angeles when she was a child. Her father died soon after they returned to Toronto. As a teenager, she went to work at the Song Shop on Yonge Street, playing songs on the piano for people who were buying sheet music.

At the store, Lowe heard that the famous all-female Ina Rae Hutton Orchestra needed a piano replacement for one night. She got the job and so impressed Hutton that she toured the United States with the orchestra.

Lowe met and married Cohen, and they lived in Chicago until he died of a kidney ailment in 1939. The 24-year-old widow returned to Toronto broken-hearted and began writing songs and playing piano on CBC.

She also worked with Percy Faith. To a reporter, she once said, "One day, Percy walked into the studio and heard me playing this song [*I'll Never Smile Again*]. He thought it was lovely and asked if he could play it on his show. He later recorded it."

Several months later, when Tommy Dorsey performed at the Canadian National Exhibition, someone gave him Percy Faith's recording of the song.

Dorsey recorded *I'll Never Smile Again*, featuring a young vocalist, Frank Sinatra, and the Pied Pipers. It became the biggest hit song of 1940 and was No. 1 on the first *Billboard* magazine chart. Other bands, including Glenn Miller's and Count Basie's, recorded the song and included it in their repertoire.

Sandler says although the song "wasn't about the Second World War, it caught the emotion of the time."

Lowe moved to New York, where she met many great performers. When Sinatra left the Dorsey band, he asked Lowe to write a theme song for him. She wrote the lyrics for *Put Your Dreams Away,* which was Sinatra's theme song for more than a quarter of a century.

In 1943, Lowe returned to Toronto, where she married Nat Sandler, a stockbroker. They had two sons, Stephen and Tom. Her life changed, as she became a well-to-do wife and mother. Although she continued writing songs, it was difficult to make the rounds to music publishers.

Tom says he remembers the many famous musicians who would come to their home when they played in Toronto. In 1954, his mother was tricked into visiting Los Angeles and to her utter surprise, after being out of the limelight for a decade, she heard host Ralph Edwards say, on the television show of the same name, "This is your life, Ruth Lowe."

In 1982, *I'll Never Smile Again* was inducted into the Grammy Hall of Fame. Now, more than half a century after it was written, *I'll Never Smile Again* is still being recorded by some of the world's most renowned musicians.

Sandler is working on a book about his mother's life. "She left a great deal of memorabilia from famous performers and composers, as well as old records and clippings," he says. "I think it will make a fabulous history."

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Would Abbas be a big improvement over Arafat?

According to Reports

By PAUL MICHAELS

Are Palestinians rallying behind Mahmoud Abbas (Abu Mazen), an interim leader and the leading candidate for Palestinian Authority president?

Matthew Fisher reported in the *National Post* ("Powell takes olive branch to Mideast," Nov. 23) that a recent Palestinian university poll found that 24 per cent of voters supported Abbas. This is a huge increase from the three per cent popular support that Abbas garnered before Yasser Arafat's death.

In a Nov. 23 telephone call, Danny Rubenstein, an Israeli journalist, author and expert on the Palestinians, explained that the difference in these figures merely reflects the fact Abbas is the only Fatah candidate for PA president. He still has a very limited following on the Palestinian street, according to Rubinstein, who predicted a power struggle in the months ahead.

Fisher wrote that Abbas "has denounced violence as a way for Palestinians to achieve statehood and is perceived as a moderate."

But Rubinstein has written ("Lost in transition," *Ha'aretz*, Nov. 15) that Abbas is not as moderate as some believe: "Many of the hopes that have been pinned on Abu Mazen in the past few weeks stem from a basic mistake – namely the assumption that because his [non-bellicose] style, like his character and his lifestyle, differ from Arafat's, he will also espouse political views that are more convenient for a settlement. But this is not the case. On political positions, there is no difference between Abu Mazen and Arafat."

Abbas' insistence on the "right of return" to Israel, as reported by Associated Press ("Abbas kicks off campaign for president with hard line toward Israel," by reporter Mohammed Daraghmeh, Nov. 24) lends support to Rubinstein's analysis.

Rubenstein is on the political left and shares the majority view among Israelis that favours the creation of a Palestinian state if the Palestinians are prepared to provide genuine peace and security. The signs so far are not encouraging.

* * *

The Mideast policy of the United States, particularly its alliance with Israel, is to blame for the hatred Osama bin Laden harbours towards the West. That's the thesis espoused by ex-CIA analyst and Osama bin Laden expert Mike Scheuer in his book *Imperial Hubris*.

Scheuer was interviewed by Neil MacDonald on *CBC News: Sunday Night*, Nov. 21. Said Scheuer: "The U.S. is occupying the holiest place on the Arabian peninsula, the second holiest place in Iraq and the Israelis [are] occupying Jerusalem."

MacDonald replied: "It is political heresy in Washington to draw a direct line between Osama bin Laden and Israel..."

Scheuer: "If you talk about Israel, you are labelled an anti-Semite and then that's the end of the discussion."

That reply may be the way that Scheuer avoids criticism. After all, Scheuer has spent more time emphasizing the United States' "unqualified support for Israel" as a major cause for bin Laden's actions than has bin Laden himself. Many in the American Jewish community fear that Scheuer is trying to get average Americans to blame Israel (and even some American Jews whom he refers to as "Israel's citizen-spies") for the Islamists' anti-Americanism (as editor Andrew Silow-Carroll has argued in the *New Jersey Jewish News*).

* * *

In a charming piece about a documentary series on Chinese restaurants around the world ("Those egg rolls tell a story," *Globe and Mail*, Nov. 20), Jan Wong mistakenly placed the Israeli city of Haifa in the West Bank. This is a sloppy but minor blunder compared to the series of errors in the Nov. 13 *Globe* feature by Stephanie Nolen headlined "Help Wanted."

Nolen, an editor of *Palestine Report* from 1996 to1997, was parachuted into the West Bank from Africa to cover Arafat's death for the *Globe*. Nolen wrote, erroneously, that in the Oslo accords, Israel pledged to freeze settlements.

She also wrote that there are "eight million Palestinian refugees." If so, nearly every Palestinian, including the 1.2 million Arab citizens of Israel, are refugees. UNRWA, the UN agency responsible for Palestinian refugees, puts the number at 4.1 million, about 46 per cent of Palestinians worldwide. Where Nolen came up with the figure of eight million is anyone's guess.

Paul Michaels is communications director for the Canada-Israel Committee.

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Coast to Coast

'The focus should be on Israel's desire for peace'

Continued from page 1

Members of Jewish organizations who have contact with the public in their communities are being asked to "communicate to Canadians just why there is such a natural fit [with Israel]: shared democracy, high-tech development, assistance to third world countries," he said.

In the event of a terrorist outrage in Israel, "we don't have to go out and say Palestinian terrorists blew up the bus. That's understood. We don't want to press buttons to put them into the instinctive Canadian reaction of balancing and equalizing things out." The focus should be on Israel's desire for peace, Fogel said.

Shimon Fogel

The guide outlines seven "myths" that have underlined the Jewish community's understanding of the issues as well as its approach to pro-Israel advocacy. These have either not resonated with the Canadian public or have backfired, the guide states.

The myths, followed by the poll's findings, are:

• that the media is biased against Israel – the poll found more Canadians feel the media is unfair to Palestinians;

• that Palestinians are to blame for the violence – 89 per cent believe both Israelis and Palestinians share equal responsibility for the violence and must be equally responsible for peace steps;

• there is natural sympathy for Israel – Palestinians are viewed as the underdogs and those who say they are more familiar with the Mideast conflict are more likely to favour the Palestinian side;

• the government must be encouraged to be more favourable to Israel – Canadians want the government to remain neutral between the two sides; and

• Canadians are more supportive of Israel because of shared values – Canadians don't recognize shared values with Israel and only 42 per cent were aware that Israel is a democratic state. Similar percentages did not know Israelis enjoyed freedom of speech or religion.

One observer of the Jewish scene agreed it's time for a fresh start in promoting Israel's cause.

> ***'The guide poses a challenge to grassroots activists'***

"It's worth a shot," said Prof. Martin Lockshin, director of the Centre for Jewish Studies at York University in Toronto.

"The new ideas do not [involve] criticism that much but highlight the commonalities. This may be more effective," he said.

Lockshin agreed with the poll's findings that "the traditional approach has not been effective. The assumption most human beings have when they see both sides fighting is that both sides are wrong. People on the sidelines will say, a plague on both your houses."

Lockshin said he was particularly disappointed in the poll's finding that most Canadians don't recognize Israel as a fellow democracy. He said the assertions from radical left-wing circles that have slammed Israel repeatedly seem to have had an impact on public perceptions.

Lockshin said it's possible the kind of advocacy suggested in the guide – painting a positive image of Israel – will have a positive impact in universities.

Another academic, Gil Troy, a professor of history at McGill University, said the poll's findings seem to confirm "a kind of churlishness in the way Canadians approach" the Mideast conflict.

"Too many Canadians have taken a European perspective, not only on the Israeli-Palestinian conflict, but on the war on terror in general. Once you decide you want to embrace the 'pox on both your houses' and 'cycle of violence' approach mindlessly advanced by the Liberal government, it's easier to believe that Israel is not a democracy, not civilized [like us].

"To acknowledge the complexity, to see the beauty and idealism of Israel, would require too much work, too much nuance, and few are willing to invest that kind of intellectual energy in studying the conflict," he said.

However, the guide's approach may be flawed. "Too much of this conversation has been top down and not bottom up," he said.

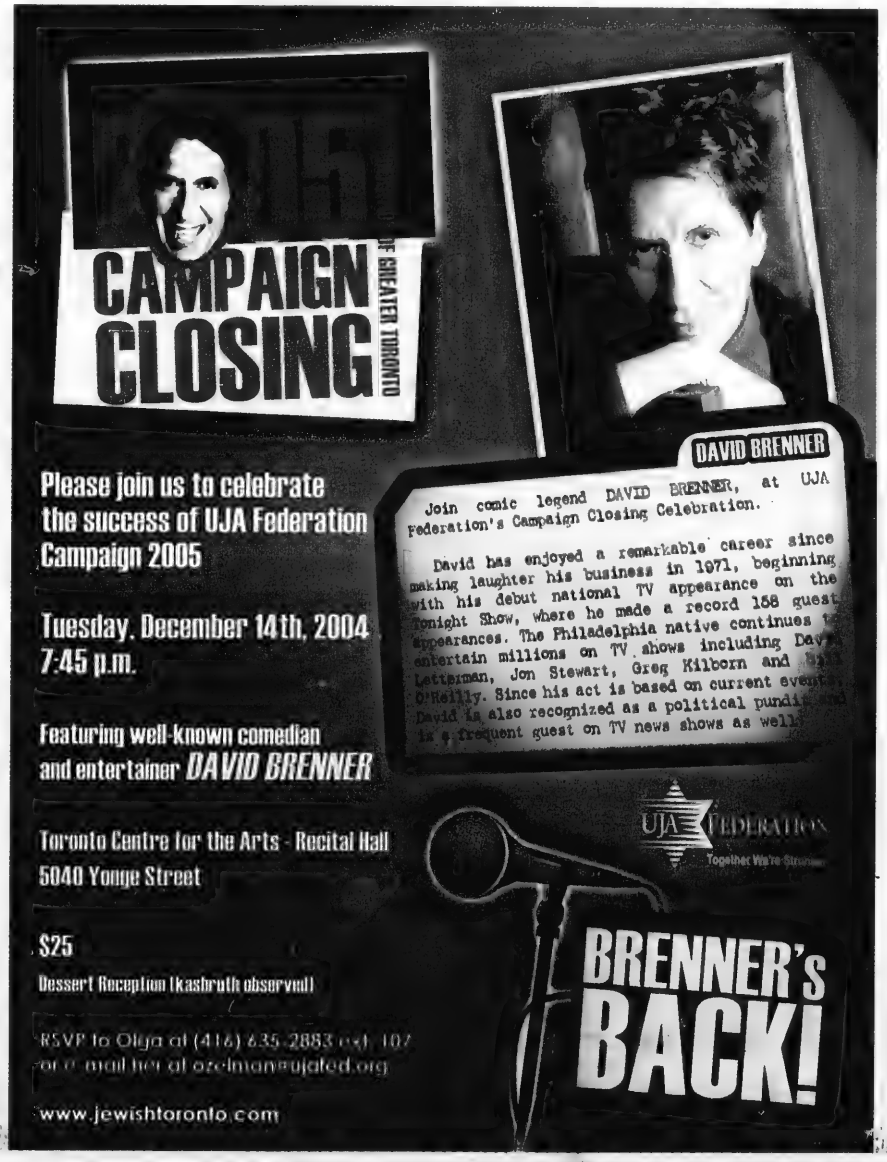
Furthermore, the strategy being touted "of niceness, of never making demands" may not work.

Not only will that approach not appeal to the Jewish organizations' base, but Troy said successful social/political movements – civil rights, feminism, Soviet Jewry – deployed anger and made demands effectively.

"A little bit of anger deployed strategically can be a good thing," he said.

The marketing type of approach advocated in the guide is "a little too European, too insider, passive, a little too concerned what they think of us," he added.

Fogel agrees the guide poses a challenge to grassroots activists. "They are being asked to take a step back. They are being called upon to undertake what does good as opposed to just what feels good," he said.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Coast to Coast

Document on Montreal Jewish life 120 years ago is translated for first time

By DAVID LAZARUS
Staff Reporter

MONTREAL — Only about 1,000 Jews made up the Montreal community 120 years ago, but there were some similarities with today's community.

It was marked by a flexible Orthodoxy, a Reform congregation that was treated with disdain by the Orthodox, and concerns over Jewish education and burgeoning anti-Semitism in Europe.

These intriguing glimpses are revealed in a recent, first-time translation of a remarkable document that first appeared in 1884 in a Russian-Hebrew periodical called *ha-Melitz*.

The author was Yosef Eliyahu Bernstein, described as a "relative newcomer to Montreal" and by himself as a "native of Poland."

Archivist Eiran Harris discovered the letter about two years ago while perusing old issues of *ha-Melitz* in the archives of the Jewish Public Library. He and student Don Charness presented it to Prof. Ira Robinson of the Concordia University religion department, saying its historic significance was apparent.

Robinson did the actual translation from the original Hebrew, and it reveals information never seen before, Harris said.

Previously, research scholars such as the late David Rome have made reference to the document, but it was never translated from its original Hebrew.

"There has never been an attempt to understand the article as a whole," Robinson writes in the forward to the translated document, which was recently published in booklet form by Concordia's Institute for Canadian Jewish Studies.

Robinson said the document vividly describes previously unknown details about Montreal Jewish life from that time, including perspectives on three synagogues and the efforts undertaken to create a new congregation.

This type of information, he suggested, read by Jews in eastern Europe and Russia, could conceivably have influenced a decision to immigrate to Canada.

"You have to remember, immigration from eastern Europe was just beginning, so we knew precious little about the nature of Montreal's Jewish community from that time," Robinson said. "There was no Jewish press yet in Montreal."

Robinson says Bernstein wrote in a "grandiloquent" Hebrew and not Yiddish, the lingua franca of eastern European Jews, as a reflection of contemporary Haskala (Enlightenment) attitudes "that was perfectly at home in a journal like *ha-Melitz*."

Bernstein begins with a warning for potential émigrés: "Be wary. Don't expect to escape anti-Semitism in the New World because it lurks everywhere…

"Set your minds to investigate and to thoroughly know the condition of your brethren in the lands of America, as well as in the rest of the world before you set out on your journey… Here, also, we are considered to be strangers and foreigners in a land not our own…

"Who could have told us that the infectious leprosy of anti-Semitism, while [apparently] already passed from the earth, should once again move the hearts of the nations to attack us?… Is the New World not similar to Russia?… Both here and there, we live among scorpions."

Despite this, Jewish Montreal as described by Bernstein is full of vitality. Within the last two years before the letter was written, 400 Russian-Jewish families had arrived.

"In this city, one finds synagogues, charitable societies, places for public meetings, ritual slaughterers and circumcisers. It has three synagogues for its [three] communities, which differ from one another in their customs and ways."

As Bernstein describes it, Montreal Jewry is divided into two "parties": the "Orthodox" and the "Reformers."

The first congregation is Shaar Hashomayim, which Bernstein portrays as moderate in its Orthodox practice and as being faithfully served by its leader, one H. Friedlander.

"Though he is a true Orthodox person," Bernstein writes, "he knows how to proceed according to the spirit of the times and the place, and in this, he satisfies the congregation."

The second is the Spanish and Portuguese, although Bernstein refers only to it being the "Portuguese" synagogue. According to Robinson, Bernstein's account of the congregation's origins is fanciful, and is apparently based on hearsay and Bernstein's puzzlement over the fact that its worshippers were of Spanish, Portuguese and local birth even though they used the "Portuguese" liturgy.

The third is the Temple Emanu-El, whose members the Orthodox community consider virtual heretics, according to Bernstein.

"The believers arose and made an outcry against their opinion," Bernstein writes. "They suffered the scorn of their opponents, like thorns and pricks." He adds that the temple's new leader, Samuel Marks, arrived "to take them away from their religion."

The fourth congregation Bernstein describes is the short-lived Gemilut Hasadim Shel Anshe Russia, a congregation of Russian Jews which Robinson said has its sole known mention in print in Bernstein's document.

It's a noteworthy account though, Robinson says, because it suggests that its congregants remained Russian patriots despite their homeland's mistreatment of Jews, and that the chassidic shul's not lasting long might have been a result of opposition to Chassidut at that time in Montreal.

The Chevra Kadisha society, which tends compassionately to the sick, dying, and dead, "stands as a sign and a glory," founded on "lovingkindness, mercy and general love of humanity."

At the same time, Bernstein's heart "shudders" at the quality of Jewish education, which is very bad. "The Reform do not even have a school to teach their sons Torah or faith."

As for the Orthodox, "the education… is no better than the previous case because it fails to plant in the hearts of the youth the love of the faith and religion of the Israelites."

For the children of the poor, it is even "worse and more bitter," learning only when their exhausted fathers return from work and rouse them from sleep.

"If only my words would penetrate the ears of the people who have the ability to correct that which is wrong, most of whom are prosperous and could, without a single thought, spend an adequate amount in the establishment of a talmud Torah… and take care of the children…"

Throughout the document, Bernstein writes with eloquence, perceptively and with heartfelt concern, as an honest witness, embracing and describing in good detail the positive aspects of Montreal Jewish life, yet never through rose-coloured glasses.

Hatzolah volunteers respond to emergencies in Israel

By PAUL LUNGEN
Staff Reporter

Somewhere between Magen David Adom (MDA), Israel's national emergency service, and Zaka, the organization that cleans up after terror attacks, is a little-known entity that has quickly become a key component of Israel's emergency services network.

Meira Rice Golbert

Hatzolah Israel is an all-volunteer emergency response agency that became national in scope during the summer. Consisting of approximately 1,000 volunteers scattered across the country, it's responsible for responding to some 80 per cent of the emergency calls in Israel.

That amounts to 200 to 250 per day, said Meira Rice Golbert, Hatzolah's director of development who was in Toronto recently to raise funds and awareness for the organization.

Hatzolah was created 21 years ago in Jerusalem after a number of Israelis witnessed an emergency and saw the victim die while waiting for ambulances to arrive. They saw the need for a quicker response time than the seven to 10 minutes provided by MDA, Rice Golbert said.

The organization works with MDA to respond quickly to emergencies. It is hooked into MDA's emergency call system and its members are trained by MDA personnel. Whether it's aiding victims of terror attacks, or answering more routine calls such as delivering babies, its volunteers are on average only 72 seconds away from an emergency situation, she said.

The first two to four minutes in an emergency is often the most critical period and Hatzolah plays a key role in providing life-saving treatment, she said. About 80 per cent of all calls to MDA result in a Hatzolah volunteer appearing on the scene first, she added.

Hatzolah receives no government funding. It's $1.4-million (US) budget is supported exclusively by contributions from supporters in the Diaspora (60 per cent) and Israel (40 per cent), as well as a $120 (US) fee charged to all volunteers.

> ***'When they hear our story, people will want to get involved, because they will be part of saving lives on a daily basis'***

Because its volunteers are dispersed throughout the country – 600 live in the Jerusalem area, 400 in other centres – they can get to emergency scenes quickly, Rice Golbert said.

The volunteers, who come from all walks of life, are on call 24/7 and are equipped with portable medical kits, beepers and two-way radios. Recognizable from their distinctive orange vests and trademark "AmbuCycle" scooters with a specially equipped box to carry their gear, they can manoeuvre through traffic jams and terrorist scenes to provide first aid.

Rice Golbert is fond of telling a couple of amazing stories about the organization's ability to respond quickly.

The first took place in Beth Shemesh, a community about a 30-minute drive west of Jerusalem. A mother had left her 11-month-old daughter alone for a moment while she answered a phone call and in that span, the girl swallowed a small rubber ball and was turning blue. The frantic mother placed the emergency call to MDA and within 15 seconds of the dispatcher announcing the emergency, volunteer Michael Kaplan was at the apartment.

By chance, Kaplan lived two buildings away and as soon as he saw the address and situation on his pager, he was out the door and at the family's home. He removed the ball and administered oxygen. By the time the ambulance crew arrived, the girl was breathing normally.

A second incident took place earlier this year on a bus on Rechov Yam Suf in the Sanhedria district of Jerusalem. A 70-year-old man had suffered a heart attack and the emergency call went out. Within two minutes, three volunteers were there to administer CPR and employ a defibrillator. On the fifth shock, the victim's pulse returned and 24 hours later he was up on his own in the hospital.

Rice Golbert, a native of Houston, Texas, recently visited communities in North America to inform people about Hatzolah and encourage charitable contributions to the organization.

"When they hear our story, people will want to get involved, because they will be part of saving lives on a daily basis," she said.

For more information, visit www.hatzolah.org.il. Friends of Hatzolah can be reached at 866-502-1818.

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OneFamily Fund dedicated to aiding terror victims

By DAVID LAZARUS
Staff Reporter

MONTREAL—Their stories are as different as they are the same:

Dr. Shmuel Yarfost of Afula will probably never operate again after being critically injured in a terrorist attack in May, 2003.

Ora Regev's son, Eli, died just over a year ago at the bombing of the Maxim restaurant in Haifa.

For Yarfost, 48, and Regev's mother, life will never be the same, they told a recent State of Israel Bonds evening in support of the OneFamily Fund, an organization that provides moral and material support for victims of terror and their families in Israel.

Clutching a photo of her late son, Regev swallowed her tears as she recounted the chronicle of her shattered life that the OneFamily Fund has sought to rebuild, little by little and day by day.

"It's very hard for a mother to talk about a son," Regev told the gathering at the Beth Zion Congregation, the photo resting for all to see atop the rostrum. "It's very hard to talk in the past tense."

Yet Regev did so, as part of the OneFamily Fund's efforts to build support in the Diaspora.

Regev answered, "anytime, anywhere," when invited by the fund to speak as a part of a North American tour.

Regev and Afula were joined in Montreal by other victims and families: Rina Ish-Ran, whose son Yosef, 14, and his friend, were found in a wadi cave over three years ago; and Alona Yom Tov, an Israeli critically wounded in the attack of the Paradise Hotel in Monbasa, Kenya, two years ago.

All in all, over 1,000 Israelis have died at the hands of terrorists and almost 6,300 have been wounded since the latest intifadah began in the fall of 2000.

For one of the fund's chief's spokespeople, Shannon Shibata, the equation to help is a simple one, but the road there has been arduous.

Shibata's voice was filled with emotion as she recounted her own transformation from a naive non-Jewish student at Hebrew University, who witnessed what terrorism wreaked. She could just not fathom doing nothing about it for the simple reason that she "had no choice."

> ***OneFamily's hallmark is the 'knowledge that people in the Diaspora care... It is helping victims become survivors'***

At only 24, Shibata is incredulous that people can still see the targeting of innocent civilians as a "Jewish problem," as she admits she herself once did.

Shibata's Japanese-born father, who she said was once "the biggest anti-Semite in the world," shunned her when she told him she planned to live in Israel and help victims of terror. That is, she said, until he eventually enlightened himself.

Shibata has seen it all. She stayed with families in hospitals as they waited to see whether their sons and daughters were dead or alive. She was the non-Jew who people looked at strangely when they learned what she wanted to do.

Be assured, she exhorted the audience, that "there are gentiles who will stand with you, because you matter.

"You changed people like me because you matter," she said. "What else could I do?"

Shibata pointed out that the OneFamily Fund had its start shortly after 9/11, as a result of the efforts of the Belzberg family, of Vancouver.

Marc and Chantal Belzberg, who now live in Israel, at the specific request of their daughter, used the proceeds from her bat mitzvah to help victims of the Sbarro Pizzeria suicide bombing in August 2001.

The Belzbergs now preside over the fund, which has thrived as a grassroots organization and contributed over $10 million (US) towards the rehabilitation and recovery of terrorist victims and their families. Local Montrealers instrumental in getting OneFamily active in Montreal have included Ariela Cotler and Brenda Gewurtz.

OneFamily Fund programs offer financial and material aid through an orphan's fund; human support in the form of retreats, support groups and workshops; emotional rebuilding through Adopt-A-Family; and helping families celebrate the Jewish holidays, the most difficult times of the year for victims of terror.

For Pam Albert, OneFamily's national director in Toronto, OneFamily's hallmark is the "knowledge that people in the Diaspora care... It is helping victims become survivors," she said.

Other speakers at the event included Israel Bonds' Rena Bassal and Ora Stolovitz; Jewish students who have raised money for OneFamily; the Beth Zion's Eleanor Wiseman and Rabbi Sidney Shoham; and Israeli consul-general Marc Attali, who spoke of the need for Israelis and Jews everywhere to do everything in their power to support terror victims whose lives have been marked by "bravery, loss and determination."

More information on the OneFamily Fund is available by calling, 416-644-4955 or e-mailing pam@onefamilyfund.org. The website is www.onefamilyfund.org.

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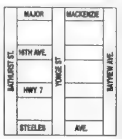

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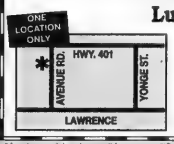

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NOTICE is hereby given that the Annual General Meeting of members will be held at 750 Spadina Avenue in Room 318, on the 14th day of December, 2004 at 8:00 o'clock in the evening to:

(a) Accept as members of the Corporation those members listed in good standing tabled and delivered by the Secretary of the Corporation;

(b) Election of Directors;

(c) Approve the Financial Statements for the Corporation for the year ended August 31, 2004;

(d) Appoint auditors and authorize the Directors to fix their remuneration;

(e) Ratify and approve all the acts, proceedings, transactions, commitments, contracts entered into, and undertakings given by or on behalf of the Corporation by the Board of Directors from the date of the last Annual General Meeting to the date hereof;

(f) Transact such further and other business as may be properly brought before the meeting or any adjournment thereof.

Proxy forms may be obtained from the Business Office of the Corporation during business hours.

DATED the 10th day of November, 2004

BY ORDER OF THE BOARD OF DIRECTORS
"Jodi Shanoff"
Secretary

London Jew angry at MP O'Brien

By PAUL LUNGEN
Staff Reporter

A member of the London Jewish community is angry that a letter accusing him of fabricating details of a meeting with local Liberal MP Patrick O'Brien ended up on the bulletin board of the city's largest mosque.

Jacob Peretz believes O'Brien and the mosque acted inappropriately in prominently displaying the letter where an extremist could have seen it. Peretz said he felt uncomfortable and had concerns for his safety after three unnamed friends told him about the letter, which contained his full address. Peretz subsequently received a photograph of the letter on the bulletin board.

"It's not very pleasant to have your name in a mosque… If a radical saw it, that's what I'm concerned [about]. I don't want any harm done to me or my family."

The letter that appeared over the summer in the London Muslim Mosque was written by O'Brien in response to a story that appeared in the March 11, 2004 edition of *The CJN*. The article described a meeting involving the London-Fanshawe MP and members of the local Jewish community that took place after O'Brien suggested Israel's West Bank security barrier was placing Palestinians inside a giant concentration camp.

The CJN reported that O'Brien told Peretz and the other community representatives that his Muslim constituents had brought the issue to his attention and asked him to make a statement about it. That version of events was backed up by Leo Adler, Canadian spokesperson for the Simon Wiesenthal Center, who also attended the meeting.

But O'Brien denied he was influenced by Muslim constituents. In the letter to Peretz that appeared in the mosque, he stated, "The simple truth is that not one of my constituents… asked me to comment on the wall.

"Your inaccurate portrayal of my remarks is just the latest in a series of fabrications about my statements regarding this issue."

Unbeknownst to Peretz, a copy of the letter was also sent to Mohammad Yassine, the current treasurer of the London-Fanshawe Liberal riding association. Peretz believes Yassine at the time was also a member of the mosque's executive and provided the letter to the mosque to boost O'Brien's election campaign.

"There was no reason for them to have a letter to me with my address from my MP," Peretz said.

Contacted by phone in London, Yassine said, "I'm not aware of the letter you're referring to," and added, "I have no idea what Jacob [Peretz] or Mr. Adler is complaining about."

Adler said that by forwarding a copy of the letter to Yassine and by declining his proposal for a joint Jewish/Muslim program during Holocaust Education Week to discuss the issue, O'Brien was attempting to divide Canadian Jews and Muslims.

> ***'Instead, you chose to tell us one thing while telling your Muslim voters something else'***

"The way [the letter] was worded, it appeared he was standing up to this powerful lobby group [the London Jews]," Adler said.

Writing to O'Brien, Adler complained that the mosque's congregation saw only a small part of the give and take between O'Brien and the Jewish community.

In addition, there was no reason O'Brien couldn't acknowledge that his Muslim constituents asked him to speak out on the security barrier, which is their right as Canadians, the letter stated.

"Instead, you chose to tell us one thing while telling your Muslim voters something else, and you chose to divide one group of Canadians from another, rather than uniting them, and you chose to hide and obfuscate, rather than clarify and be clear and transparent," Adler's letter stated.

O'Brien did not return *The CJN*'s call.

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Coast to Coast

Embassies team up to celebrate Sephardi Jewry

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — A unique partnership within this city's diplomatic community recently showcased the cultural heritage of Sephardi Jews.

The Israeli Embassy was joined by the embassies of Spain, Turkey and Greece – all Mediterranean countries with rich Jewish heritages – as co-hosts of a series of events under the banner "A Mediterranean Odyssey: Sephardi Culture Week in Ottawa."

Israeli Ambassador Alan Baker welcomed the large audience to the opening concert, held Nov. 14 at the Canadian Museum of Civilization.

"To have the embassies of Israel, Greece, Spain and Turkey work together in such a harmonious way for such a special reason this week is making history and can serve as an example," Baker said.

The concert featured classical guitarist Daniel Bolshoy, who played pieces that were written or influenced by Sephardi traditions. Cantor Daniel Benlolo, just back from leading a tour to his native Morocco, sang in Ladino and was joined for a special duet by singer Floralove Katz.

Each embassy sponsored an event during the week.

On Nov. 15, Turkey presented a lecture by Naim Guleryuz, founder and curator of Istanbul's Jewish Museum.

Israel hosted a performance by Solly Levy from Toronto, who told stories at the National Arts Centre.

Spain presented a lecture by Prof. Rosa Asenjo of the University of Montreal and a documentary about the Sephardi quarters in Spain.

On Nov. 18, Greece held an event at the Ottawa Hellenic Centre that featured Greek music and dancing, as well as a lecture by David Bensoussan, president of the Communauté Sépharade Unifiée du Québec, titled, "Marriage a Mogador Maroc."

Congregation Beth Shalom concluded the Sephardi Culture Week with a Kabalat Shabbat and dinner. During services in the synagogue, Cantor Benlolo chanted in the Sephardi tradition, setting the tone for the evening.

Guest lecturer Rabbi Yamin Levi of Yeshiva University spoke about Maimonides, the 13th century physician and philosopher, on the 800th anniversary of Maimonides' death, which is being marked this year.

Ronen Gil-Or, deputy head of mission at the Israeli Embassy, said he spent many enjoyable hours on the event's organizing committee.

"The deputies who worked on the project… became friends and enjoyed working and being together. Benlolo's voice and his expertise added a lot as well," he said.

"It was unique for the diplomatic corps to see this kind of celebration and co-operation between embassies on a cultural topic," he said. "For us at the embassy, it was so interesting to see how much this subject captured the attention and interest of all of these embassies."

Nearly 1,500 people participated in the various events, Gil-Or said.

"Our mandate is to do cultural events also outside of the Jewish community," he said.

Marriage contracts and cohabitation agreements: necessary or not?

Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

Let's take a little journey down Ontario homestead lane and examine two types of living arrangements: marriages and "just living together".

In the storybook first-time marriage of young people with little money, the couple uses their wedding gift (money or joint savings) for a down payment and buys their first home in joint names. They take out a conventional mortgage together. If they ever separate, then they divide the equity between them.

This is straightforward and fair. But in our increasingly complicated world of serial families and successive marriages, life is not so simple. It is not unusual for a divorced person — or a single person who already owns a home — to marry or move in with their *bashert*.

When fairy-tale beginnings meet real-life endings

Let's call our male protagonist Mr. Harold Schlemiel, and let's say that his home is worth $500,000 on the date of his marriage, with a $120,000 mortgage. Without signing a marriage contract, he marries Miss Matilda Kvetch. After five years Miss Kvetch leaves Mr. Schlemiel because he snores too much, at which point the home is now worth $800,000.

Let's assume that neither spouse has any other assets or debts on the date they married nor on the date they separated. During five years of marriage, Kvetch has never contributed anything to paying down the mortgage or improving the home, either directly or indirectly. Since the marriage has lasted for more than five years, and since the spouses failed to sign a marriage contract to exclude the marriage date value of the home from any division, Kvetch is still automatically entitled to half the home's entire value. This value equals $400,000 minus the mortgage. She is even entitled to one half of that part of the equity that existed prior to their marriage, namely half of $500,000, i.e. $250,000.

If Kvetch left Schlemiel before the fifth wedding anniversary she may still be entitled to half, but the shorter the marriage, the less likely she would be so entitled. In addition, even though they were married for less than five years, Schlemiel would still have to prove that there was something about splitting the value of their assets that would be not merely unfair but "unconscionable", which is a very high legal test. So obviously there is a very important need for someone in Schlemiel's position to have a marriage contract signed before getting married.

In the marriage contract the couple could agree, at the very least, to exclude the possibility of Kvetch sharing in the premarriage value of the marital home in the event the couple separates or Schlemiel dies. Other clients in similar situations simply exclude the entire value of the home (including any future increase in value of that home) and refuse to share any of it with their new spouse. This is especially true if the home is completely paid for, such as inherited property or property that has been gifted to the couple. In other situations, much depends on whether a mortgage still has to be paid and whether the spouses are going to be paying it jointly. If so, they often decide that at the very least they will share the future increase in value of the property.

Validity of marriage contract hinges on full financial disclosure

Whatever the decision, for the marriage contract to be valid, the spouses require reciprocal full financial disclosure and independent legal advice before signing such an agreement.

If the entire house is a gift from wealthy parents, and the non-propertied spouse objects to signing a marriage contract, such parents will sometimes place the home in the name of their newly married son or daughter and then take back a non-interest-bearing mortgage for almost the entire purchase price of the home. The parents who are giving the money for the purchase of the home then wait several years until they are convinced that this new marriage is on "solid ground" before signing a release of the mortgage, at which point the equity in the home is then open to division if the parties ever separate.

What if Schlemiel had a $200,000 mortgage and was not getting married but was moving in with someone? Let's assume that his new "common law" wife, named Miss Balabusta, cooks, raises the children, cleans the house, works outside the home, contributes monthly to the mortgage and helps pay for repairs to the home on a regular basis. However, the couple fails to sign a "cohabitation agreement" before moving in with each other. After five years of cohabitation, Balabusta decides that Schlemiel's feet smell and leaves him.

As in the previous example, the house has gone up in value to $800,000 from $500,000 when they first began to cohabit. *Unlike a married woman, Balabusta has no automatic rights to a legal interest in Schlemiel's home.* She also gains no rights to the home in spite of having raised the children and having toiled so admirably.

However, because Balabusta contributed monthly to the mortgage, cleaned the house and paid regularly for repairs, she may have some claim against the property. She could negotiate or sue for a percentage interest in the home, and this percentage could go as high as 50%, depending on how many years she lived in the house and how much money she actually contributed.

"Constructive trust": protecting the rights of the at-risk spouse

Under Ontario law, Balabusta becomes a beneficiary of something called a "constructive trust". If Schlemiel doesn't reimburse Balabusta for her rightful "equitable interest" in the home, then under laws made by the Judges of Ontario, it could be said that Schlemiel was "unjustifiably enriched" by Balabusta's physical efforts and financial contributions. A Court will award her a percentage to match her direct or indirect input. Even if she had contributed only physical effort (though housecleaning, gardening, home repairs and so on) and not money, the Courts have often granted unmarried "spouses" some percentage interest.

However, unlike with married couples these rights don't come automatically. It can cost both spouses tens of thousands of dollars to litigate until the Courts determine what percentage is appropriate. It's obviously a great deal cheaper to (hopefully) avoid costly Court proceedings by signing a cohabitation agreement where partners determine who gets how much, if anything and at what percentage. Romantic? Not by most people's definition. Practical? Absolutely.

Now let's say Schlemiel not only wants a marriage contract to limit his wife's financial interest in the matrimonial home, but he also wants the agreement to compel her to leave their home on 30 days' written notice. However, Section 52(2) of Ontario's Family Law Act specifically renders unenforceable any agreements whereby a spouse can be forced out of the matrimonial home. At the end of a marriage, the only way Schlemiel can get his wife out of the home is by mutual agreement or by the order of a Court.

Getting it right (in writing) the first time: when palatability meets practicality

Surprisingly, no such protection exists if Schlemiel signs a "cohabitation agreement" with Miss Balabusta, unless they get married at some point during their cohabitation. Otherwise, since the couple isn't married, the partners could theoretically agree in a cohabitation agreement that Miss Balabusta must leave on notice, written or otherwise, no matter how long she and Schlemiel have lived together. Nothing in law protects Balabusta once she's signed such an agreement.

Conclusion: if you're about to get "joined at the hip" and already own a home or about to buy one, do some planning and get it in writing.

From the firm of Beard Winter LLP and from all the members of my family, I wish you a *freylich* Chanukah.

*John Syrtash is a partner and family law lawyer with the Toronto firm of **Beard Winter LLP**. Neither B'nai Brith Canada, Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beardwinter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

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JIAS plans commemorative cookbook

By CAROLYN BLACKMAN
Staff Reporter

Jewish Immigrant Services of Canada is seeking submissions for its newest project, a commemorative cookbook that will follow the various waves of Jewish immigration to Canada since JIAS first opened its doors in 1922.

The book will include family recipes along with a story about the donor, including, perhaps, what life was like in their previous country, what food they enjoyed every day or at holiday times, or what memories they have of these foods.

It will also include some background on each immigrant's new life in Canada.

Mila Voihanski, JIAS executive director, said that it is an exciting project "that is long overdue. It will raise awareness of JIAS, and it will [portray] a positive image of immigrants."

Barbara Held, JIAS executive assistant, said "The book will also reiterate that at one point every Jew was an immigrant or the child of immigrants.

"It is important to remember who we are and where we come from. The book will touch its readers because everyone has their own memories, and many of these memories revolve around food. We thought this would be a great way to go down memory lane."

The strong connection between family memories and food hit home for Voihanski on the High Holy Days, she said, after she attempted to create a low-fat holiday dinner.

"My son said that the meal was not just about eating the food, but about the feelings the food evokes. Without the brisket and chopped liver, it was not a traditional holiday meal, he said.

"That is the last time I will change our holiday menu," said Voihanski.

Held said she has a secret family recipe for *gottespeise*, a type of cake that is handed down to daughters on their wedding day. "It started with my grandmother, and it was given to me on my wedding day. That is the type of recipe and story we are looking for."

Flyers about the project have been sent out across the country, said Held, because JIAS has helped people everywhere in Canada.

> ***'It is a way to tell our stories to our children, and pass down traditions'***

The book committee, made up of people from a variety of backgrounds including India, China, Russia, Ukraine, England, South Africa, Argentina and Morocco, will collect recipes and stories, interview people who do not want to write their own story, sort through pictures, and test all prospective recipes, said Voihanski.

Cookbook author and chef Norene Gilletz is their food consultant.

"We could feel the excitement about the project at our first committee meeting. It is a way to tell our stories to our children, and pass down traditions," said Voihanski.

For information on volunteering on the committee, or to share a recipe and story write JIAS Canada, 4580 Dufferin St., Suite 306, Toronto, M3H 5Y2; call 416-630-9051, ext. 33; fax 416-630-9029; or e-mail national@jias.org.

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Chanukah Food Ideas

Recipes children can make on their own

By NORENE GILLETZ
Special to The CJN

If you are looking for amazing recipes your children can really make then get them a copy of *Kitchen for Kids* by Jennifer Low (Whitecap). Low, a busy mother of two young children, is the food editor of *House & Home* magazine.

Kitchen for Kids contains more than 100 easy, yummy recipes that let children work safely in the kitchen (no sharp knives, no stove-top cooking). The instructions are detailed but not overwhelming. Every recipe has been successfully tested by kids aged four to 11, helping them discover the thrill of cooking from scratch.

The fabulous photos by talented Mark Burstyn are excellent. This delightful kid-friendly cookbook is ideal for Chanukah gift-giving. Without a doubt, the kids will use it all-year round!

There are lots of recipes for sweets such as cakes, cookies and desserts – isn't that the most direct path to a child's heart? Who wouldn't love Gooshy S'More Cakes, Sweet Snowflakes or Alphabet Cookies? There are also tempting recipes for Big Soft Pretzels, Peek-a-Boo Meatloaf and Noisy French Toast.

Cindy Beer, a busy Thornhill mom, always meant to get her kids involved in cooking, but somehow it just never happened. I decided it was time for Cindy to start "kidding around" in the kitchen! I handed her a copy of *Kitchen for Kids* and told her to let Daniel, almost 10, and Shoshana, 6, pick several recipes they would like to make. The kids made "a whole bunch" of choices, then Cindy pared down the list and helped them choose two recipes.

Daniel and Shoshana decided on Chocolate-Mint Pinwheel Lollies. They loved the picture of the cookies, so their choice was easy! Cindy was determined to include a healthy main dish, so she chose Tuna Fish Patties, since they're baked, not fried.

Cindy put all the ingredients out on the kitchen table, as the kids helped her. Cindy lined the baking pan for them and softened the butter in the microwave. The kids measured out the sugar and added it to the bowl. They mixed the butter mixture, with a little help from Mom. Daniel broke the egg and added it. He carefully measured each ingredient, then Shoshana added it to the bowl.

Mixing was a bit difficult, so the kids used their hands. They loved squishing the dough! They dropped the blobs of dough and flattened them with their knuckles, with Mom guiding them. Mom started rolling the dough into a cylinder and the kids finished it up. Daniel cut the cookies, under Mom's nervous eyes.

Continued on page 38

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Kids take over the kitchen

Continued from page 37

It was hard for Cindy to let them do things on their own. She was worried about them getting egg shells in the batter and making a mess, but she decided to relax and let them do their thing. The kids inserted the popsicle sticks, then waited with bated breath for the cookies to be ready. They were slightly browner than they might have been, but that was Mom's fault – she didn't check them soon enough!

"Daniel and Shoshana did an A-1 job!" says Cindy.

Conclusion: "We'll make these again, but next time we'll omit the peppermint extract and replace it with extra vanilla extract." (Daniel decided he doesn't like mint, but Shoshana does.)

Shoshana helped Cindy make the tuna patties and it was a good learning experience. There wasn't any onion salt, so they added a little extra salt. Cindy forgot to buy dried dill, so they omitted it. They didn't have saltine-type crackers, so they crushed up some croutons together, then added a little extra matzah meal to make up the difference. Shoshana mixed up the tuna mixture, then shaped and coated the patties with cereal and put them on the baking sheet. They came out delicious and crunchy!

Conclusion: These would make a good choice for Chanukah. Everyone ate them. The adults enjoyed them and the kids ate them up, although Shoshana prefers plain tuna right out of the can.

"Next time we'll try them with salmon," Cindy says.

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CHOCOLATE-MINT PINWHEEL LOLLIES

Supplies: 8 x 8-inch pan, plastic wrap, baking sheet, parchment paper, bowls, measuring cups and spoons, baking spatula or wooden spoon, dinner knife, about 18 wooden popsicle sticks

Butter Mixture
1 cup unsalted butter, soft
1 cup white sugar
1 large egg
3 tbsp. corn syrup
½ tsp. baking soda
⅛ tsp. salt
flour for dusting

Mint Dough
½ cup plus ⅓ cup butter mixture
1 tsp. peppermint extract
about 8 drops of green food colouring
1¼ cups all-purpose flour (spoon in, level)

Chocolate Dough
rest of butter mixture
1 tsp. vanilla extract
¼ cup unsweetened cocoa powder (spoon in, level)
1⅔ cups all-purpose flour (spoon in, level)

Continued on page 40

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Put the kids to work cooking

Continued from page 38

Line the square pan with plastic wrap and lots of overhang. Line a baking sheet with parchment paper.

To make the butter mixture, in a large bowl, use a baking spatula or wooden spoon to cream the butter and sugar. Add the egg, corn syrup, baking soda and salt. Mix well.

To make the mint dough, measure out ½ cup plus ⅓ cup of butter mixture into another large bowl and add a drop of green food colouring to it so you won't have a mix-up. (Don't mix up the two bowls of butter mixture because they are different amounts.) Set aside.

To make the chocolate dough, use the butter mixture in the bowl that does not have the food colouring. Add the vanilla and cocoa powder. Mix well. Gradually stir in 1⅔ cups flour. When the dough gets too stiff, use your hands to knead it into a smooth ball, working inside the bowl.

If the dough is too sticky, knead in 1 tsp. of flour. Pinch off and drop big blobs of the Chocolate Dough into the lined pan. Press them down to cover the bottom of the pan in a thin layer. Dust pans with flour, if needed.

Chill the pan for about 10 minutes. (Don't leave it for much longer or it will get too stiff to roll.) Wash your hands. While the Chocolate Dough chills, finish making the Mint Dough.

Stir the peppermint extract and another 7 drops of green food colouring into the butter mixture in the second bowl for a bright colour. Mix well.

Gradually stir in 1¼ cups flour. When the dough gets too stiff, use your hands to knead it into a smooth ball, working inside the bowl.

The dough might seem crumbly at first, but keep squeezing and it will soften. After chilling the chocolate dough, drop blobs of mint dough on top and press to cover the chocolate dough.

Dust hands with flour, if needed. Use the plastic to lift the square of dough out of the pan and onto your work table. Keep the plastic under the dough.

To make it easy to roll, use the heels of your hands to flatten one side of the dough to ¼ in. thick. (Flatten 2 inches into the slab.) Place this flattened strip in front of you to begin rolling. Lift the plastic to help you roll the dough into a tight cylinder.

Pat the ends in. Wrap the dough in the plastic. If the cylinder is fatter in some parts than others, roll the fatter parts a few times to even it out.

You should have a cylinder that is 2½ inches in diameter. Chill 30 minutes.

Preheat oven to 350. After chilling, remove the plastic, then use a dinner knife to cut the cylinder into 1-in. thick rounds. Or a grown-up can cut it with a sharp knife.

If the dough is too stiff to cut, let it warm up a little first. Place the rounds on the lined baking sheet at least 3 in. apart. Insert wooden sticks into the rounds so they look like lollipops. Pat the rounds back into circles if they get squished.

Bake the cookies about 16 minutes, or until the edges are firm, the tops are no longer shiny and the green dough is still green. (If baked too long, the green dough will turn golden.)

They might be slightly soft in the middle, but will firm up once cooled. Cool completely on the sheet. Makes about 20 Chocolate-Mint Pinwheel Lollies.

TUNA FISH PATTIES

Supplies: baking sheet, parchment paper, measuring cups and spoons, heavy plastic bag, rolling pin or coffee mug, bowls, fork or pastry blender

Ingredients:

1½ cups cornflake cereal
1 tsp. vegetable oil
6-oz. can of solid white tuna
about 10 saltine-type crackers (for ½ cup crumbs)
2 large egg whites
3 tbsp. mayonnaise
1 tsp. Worcestershire sauce
1 tsp. onion salt
¼ tsp. dried dill
¼ tsp. dried oregano
pinch of pepper

Preheat oven to 350. Line a baking sheet with parchment paper.

Seal the cornflakes in a heavy plastic bag. Crush them with a rolling pin or coffee mug to the size of rolled oats. Pour into a bowl. Drizzle in the vegetable oil and stir with a fork to coat. Set aside. Get help opening and draining the can of tuna. Put the tuna into a bowl and mash into small flakes with a fork or pastry blender.

Put the crackers in a plastic bag and crush the same way as the cornflakes. Add ½ cup cracker crumbs to the bowl of tuna. Except for the cornflakes, add the rest of the ingredients and mix well with a fork.

Shape the tuna into four 1-in. thick patties. Roll the patties in the cornflake crumbs to coat all sides. Place on the lined baking sheet. Bake about 25 minutes, until the cornflake crumbs are lightly browned. Makes 4 tuna fish patties.

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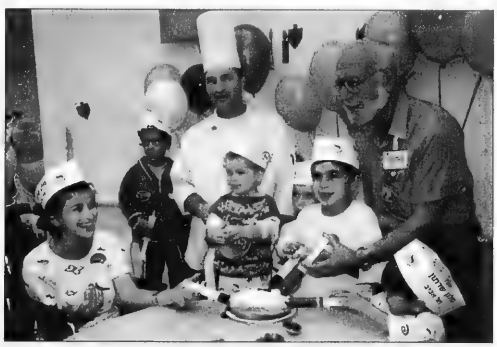

A HUGE SUFGANIYAH: These children at the Schneider Children's Hospital in Israel enjoy a very large sufganiyah.

[Isranet photo]

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Chanukah Food Ideas

Home-made sufganiyot for Chanukah will spoil you

By SUE EPSTEIN
Special to The CJN

I must admit that I had never heard of eating sufganiyot on Chanukah. In fact, until I made aliyah 17 years ago, I had never heard of sufganiyot at all. When I was a child, my grandmother made hazelbluzen, a little fried bow-tie-shaped sweet, for Chanukah. As an adult, we often had American-style doughnuts.

New Orleans is famous for its French beignets. The first Chanukah I was in Israel, I was amazed to see almost every food shop selling what I thought were French beignets, but I found out that they are called sufganiyot in Israel. The French don't fill them however.

Granted, it's much easier to simply buy a box of sufganiyot or doughnuts for Chanukah but what a difference between the very best of the store-bought and the home-made. Beware, however. If you do make these fried delicacies this Chanukah, you'll never be satisfied with store-bought ones again.

HAZELBLUZEN

2 eggs
pinch salt
1 1/8 cups flour
1/2 cup powdered sugar (icing sugar)
1 tbsp. cinnamon
vegetable oil for deep frying

Mix first three ingredients and knead until soft and elastic. Roll out on a floured board to a thin sheet. Cut into 2-inch squares with a pastry cutter. Make a slit through the centre of each square and pull one corner through the slit. Drop into deep hot oil and fry until a delicate brown, turning if necessary. They fry quickly and must be watched so that they do not become too brown. They will puff up into all sorts of odd shapes while frying. Drain on absorbent paper and while hot, dust with powdered sugar and cinnamon. As a variety, these can be made in the shape of a rosette or a pinwheel. Makes about 18.

SUFGANIYOT

2 packages yeast
1/3 cup sugar
3/4 cup water
1/4 cup orange juice
1/3 cup margarine
1/2 tsp. salt
4 or 5 cups. flour
3 egg yolks

Mix water, sugar, juice and yeast. Let stand 10 minutes. Melt margarine and add to yeast mix. Beat in eggs and salt. Add flour, mixing by hand to form a soft dough. Let rise 1 1/2 hours.

Note: To test if dough is ready for rolling, place a small piece in a glass of water – if the dough floats to the top, it is ready.

Roll dough 1/4-inch thick and cut into circles (approximately 2 inches in diameter). Let circles rise 1/2 hour. Heat oil in a deep frying pan or pot until small bubbles rise to the surface. You can test the oil by dropping a small piece of bread into it. If it sizzles and bubbles, the oil is ready. Deep fry about 3 minutes, turning once.

Remove with a slotted spoon and drain on several layers of paper towel with newspaper underneath. Sprinkle with confectioner's sugar.

When sufganiyot are cool, inject with jelly. You can use syringes like those used for administering medicine to young children, but better ones are available at cooking supply stores. Makes 18-24.

CHOCOLATE SUFGANIYOT

1/4 cup oil plus oil for frying
3 cups sugar, divided
2 eggs plus 1 egg yolk
3 1/2 cups flour
1/4 cup cocoa
1 tbsp. baking powder
1/2 tsp. salt
1 cup buttermilk

Note: To make these pareve, you can substitute pareve creamer or soy milk to which 1 tbsp. of lemon juice or vinegar has been added or substitute orange juice.

Combine 1/4 cup oil, 1 cup sugar, eggs and egg yolk in bowl and beat with electric mixer until fluffy.

Sift together flour, cocoa, baking powder and salt. Stir into oil mixture alternately with buttermilk.

Heat 2 to 3 in. oil in heavy deep skillet to 340. Drop batter by tablespoons into hot oil and cook in batches until doughnuts are evenly fried, 2 or 3 minutes per side. Do not crowd pan.

Drain on paper towels. Roll in remaining 2 cups sugar. Makes 24.

SUFGANIYOT 2

If you feel that preparing sufganiyot from scratch is too time-consuming try these doughnuts that are made from frozen challah or roll dough. You'll be glad you did.

1 25-oz. package frozen challah or roll dough
1 8-oz. jar raspberry or strawberry preserves
1 48-oz. bottle vegetable oil
2 tbsp. powdered sugar

Thaw dough according to package directions. If using roll dough, pat each roll into a 4-inch circle. If using challah dough, roll out to 1/4 inch and cut into 4-inch circles. Place half of roll circles on lightly greased baking sheets, spoon 1/2 tsp. preserves in centre of each circle. Brush edges of each jelly-topped roll circle with water. Top with remaining roll circles and pinch edges to seal. Cover and let rise in a warm place, free from drafts, 30 minutes or until doubled in bulk.

Pour oil to a depth of 2 to 3 in. into a Dutch oven and heat to 375. Fry 2 or 3 doughnuts at a time 1 to 1 1/2 minutes on each side or until golden brown. Drain well on paper towels. Sprinkle doughnuts with powdered sugar, and serve immediately. Makes about 12.

SUFGANIYOT FILLINGS

An alternative way to fill sufganiyot is to roll out the dough to a thickness of 1/8 in. Cut out the dough into 24 rounds with a juice glass or any object about 2 inches in diameter. Take 1/2 tsp. of preserves and place in centre of 12 rounds. Top with the other 12. Press down at edges, sealing with egg whites. Crimping with the thumb and second finger is best. Let rise for about 30 minutes.

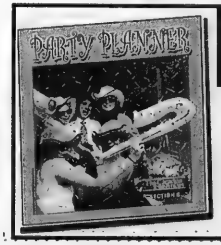
For all fillings, mix ingredients together and fill sufganiyot.

Sweet Filling
1 cup drained cottage or farmers' cheese
1 egg
2 tbsp. sugar
1 tsp. vanilla

Savory Filling
1 cup drained cottage or farmers' cheese
1 egg
2 tbsp. salt
pepper
dash oregano and parsley flakes

Nut Filling
1 cup chopped walnuts, pecans or pistachios
2 to 3 tbsp. sugar
1/2 tsp. rose water
1/2 tsp. orange-blossom water

Variation: Use 1/2 tsp. ground cinnamon; substitute 2 tsp. water for rose and orange-blossom water.



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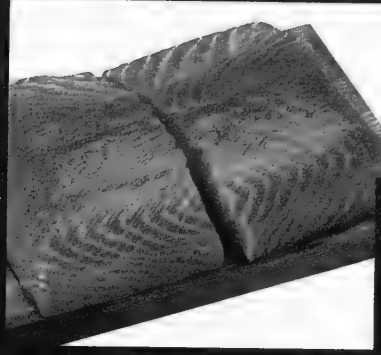

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Guests will appreciate these tasty finger foods

BY EILEEN GOLTZ
Special to The CJN

With Chanukah just around the corner, and family and friends stopping by to help celebrate, it's nice to have tasty hors d'oeuvres or canapés to serve before the latkes and sufganiyot are ready.

Decide ahead of time whether you will be passing trays of appetizers around, or whether you will keep them all on a table. If passing them, be sure to choose trays that aren't too large and heavy. And avoid serving only fussy intricate little appetizers – throw in some dips, spreads or patés.

BASIL TOMATO TART

1/2 of a 15-oz. unbaked pie crust
1 1/2 cups shredded mozzarella cheese
5 roma tomatoes or 4 medium tomatoes
1 cup loosely packed fresh basil leaves
4 cloves garlic
1/2 cup mayonnaise or salad dressing
1/4 cup grated parmesan cheese
1/8 tsp. ground white pepper
fresh basil leaves (optional)

Line crust with double thickness of foil. Bake at 450 for 8 minutes. Remove foil. Bake 4 to 5 minutes more or until set and dry. Remove from oven. Reduce temperature to 375.

Sprinkle crust with 1/2 cup of the mozzarella cheese. Cool slightly on a wire rack. Cut tomatoes into wedges; drain on paper towels. Arrange tomato wedges atop cheese in the pie shell. In a food processor bowl, combine basil and garlic and process until coarsely chopped. Sprinkle over tomatoes.

In a medium mixing bowl, combine remaining mozzarella cheese, mayonnaise, parmesan cheese and pepper. Spoon cheese mixture over basil mixture, spreading to evenly cover the top. Bake at 375 for 35 to 40 minutes or until top is golden and bubbly. Serve warm. If desired, garnish with basil leaves. Serves 6 to 8.

ARTICHOKE BRUSCHETTA

1 6-oz. jar marinated artichoke hearts, drained, patted dry, chopped
1/2 cup grated parmesan cheese
1/3 cup finely chopped red onion
1/4 cup water chestnuts, chopped
1 tsp. parsley, dried
5 to 6 tbsp. mayonnaise
16 1/3-in.-thick French bread baguette rounds

Place the artichoke hearts, cheese, water chestnuts, parsley and red onions in a bowl. Mix in enough mayonnaise to form thick spread. Preheat broiler. Top bread rounds with spread. Arrange bruschetta on baking sheet. Broil until spread is heated through and begins to brown, about 2 minutes. Makes 16 pieces.

BASIL MOZZARELLA & TOMATO PIZZA FOR ONE, TWO OR THREE

1/2 8-oz. package Italian bread shells (one 4-oz. bread shell, about 6 inches in diameter, or you can use small flour tortillas)
1 plum tomato, very thinly sliced
1/2 cup shredded mozzarella cheese
2 tbsp. chopped fresh basil
2 tbsp. sliced pitted ripe olives
1/8 tsp. cracked black pepper

Preheat oven to 450. Place one 4-ounce Italian bread shell on an ungreased cookie sheet. Arrange plum tomato slices over bread. Sprinkle with shredded mozzarella cheese. Top with chopped fresh basil, sliced olives, and black pepper. Bake 10 minutes or until cheese is melted. This can be doubled or tripled and each individual pizza can be cut into quarters and served as bite size pieces.

CHICKEN AND BEEF SATÉ

1 lb. chicken breast cutlets
1 steak, 1 inch thick (about 1 1/4 lb.)
2 large limes
1 tbsp. grated, peeled ginger root
2 tsp. sugar
24 (10-in.) wooden skewers
1/4 cup soy sauce
2 garlic cloves, crushed with garlic press
cucumber relish (below)
spicy peanut sauce (below)

Slice chicken cutlets lengthwise into 3/4-in.-wide strips; place in medium bowl. Holding knife almost parallel to work surface, slice steak crosswise into thin strips; place in another bowl.

From limes, grate 2 tsp. peel and squeeze 2 tbsp. juice. In small bowl, mix lime peel, lime juice, soy sauce, ginger, sugar and garlic with fork.

Stir half of soy-sauce mixture into chicken. Stir remaining soy-sauce mixture into beef. Cover and refrigerate both bowls 30 minutes to marinate. Soak wooden skewers in water 20 minutes.

Meanwhile, prepare spicy peanut sauce and cucumber relish. Thread chicken strips and beef strips separately on wooden skewers, accordion-style. Using a grill pan or an outdoor grill, grill the chicken and beef strips over medium heat 3 to 7 minutes, turning once, until just cooked through (you can also broil the meat). Serve immediately with spicy peanut sauce and cucumber relish.

Spicy Peanut Sauce:

In medium bowl, with wire whisk or fork, mix 1/4 cup creamy peanut butter, 1/4 cup very hot tap water, 4 teaspoons seasoned rice vinegar, 1 tablespoon soy sauce, 1 tablespoon light molasses, and 1/8 teaspoon crushed red pepper until smooth. Makes about 1/2 cup.

Cucumber Relish: In medium bowl, with spoon, mix 4 medium Kirby cucumbers (about 4 ounces each), diced, 1/4 cup seasoned rice vinegar, 2 tablespoons diced red onion, 1 tablespoon vegetable oil, and 1/4 teaspoon crushed red pepper. Makes about 2 1/2 cups.

ASIAN STUFFED MUSHROOMS

1 pound mushrooms, large
2 tablespoons oil
3 large garlic cloves, peeled and minced
2 tablespoons fresh ginger, peeled and minced
3/4 cup red bell pepper, finely chopped (1 medium pepper)
1 stalk bok choy, chopped (1/2 cup) (you can substitute celery)
1 teaspoon sesame oil
1 tablespoon soy sauce
1/2 teaspoon salt
1/2 cup fresh bread crumbs
1/4 teaspoon chili paste
3 scallions, thinly sliced
1 tablespoon fresh lemon juice

Preheat the oven to 375. Grease a baking pan. Pull the stems from the mushroom caps and chop them finely. Place the caps in the prepared baking pan. Heat the oil in a skillet over medium heat. Sauté the garlic, ginger and red bell pepper just until tender, about 3 minutes. (Stir in a tablespoon or two of water if the ginger begins to stick.) Stir in the chopped mushroom stems and the bok choy. Cook until the mushrooms are tender and the liquid has evaporated (about 5 minutes more). Remove pan from the heat, and stir in the sesame oil, soy sauce, salt, bread crumbs, chili paste, scallions, and lemon juice. Using a teaspoon, stuff the mushroom caps with the filling. Bake for 20 to 25 minutes, until caps are tender. Serve immediately. Serves 6. This can be doubled or tripled.

THAI EGGPLANT DIP

A tasty baked eggplant appetizer, served with baked pita bread wedges.

1 eggplant
1/3 cup golden raisins, chopped
2 tbsp.water
2 tbsp. chopped fresh basil
2 tsp. fresh lemon juice
1 tsp. olive oil
1/4 tsp. black pepper
1/8 tsp. salt
1 garlic clove, minced
4 pitas
1/2 cup shredded part-skim mozzarella cheese (optional)
3 tbsp. grated parmesan cheese

Preheat oven to 425. Pierce eggplant several times with a fork, and wrap in foil. Place eggplant on a baking sheet, and bake at 425 for 1 hour. Cool slightly. Peel, seed and mash eggplant with a potato masher.

Combine raisins and water in a small bowl. Cover with plastic wrap and microwave at high 30 seconds. Let stand, covered, 10 minutes, then drain.

Add the raisins, basil, lemon juice, olive oil, pepper, salt and garlic to eggplant. Mix well and then preheat the broiler. If you are using cheese, sprinkle the pitas with cheeses and broil for 2 minutes or until cheese melts.

If you are not using cheese, toast the pitas under the broiler for 1 minute. Cut each pita into 6 wedges, and serve with a spoonful of eggplant dip on top. Serves 6 to 8. This can be doubled or tripled.

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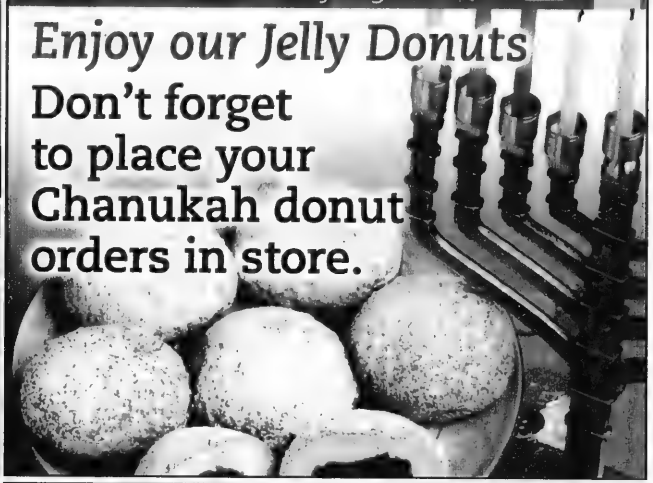

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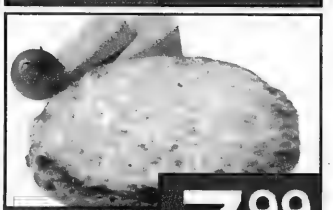

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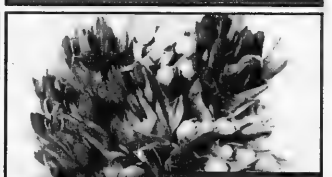

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Chanukah Food Ideas

Surreal Gourmet's new cookbook features bite-sized foods

By KATHRYN KATES
Special to The CJN

Bob Blumer, creator and host of *The Surreal Gourmet* on Food Network Canada recently celebrated the start of his fourth season with the launch of his fourth cookbook – *Surreal Gourmet Bites: Show Stoppers and Conversation Starters* from Whitecap Books Canada.

The Surreal Gourmet is aired in 20 countries, including the Food Network in the United States.

"In every episode of my show I take my "Toastermobile," which is an Airstream trailer with a full kitchen built inside it, and I go on location and cook for a group of people, for example – construction workers.

"One will become my sous-chef and we will make food that is themed to construction workers or whoever. We serve it and have a big dinner party – every episode is a drive-by dinner party!" states the Montreal native who hangs his hat in Los Angeles – just below the Hollywood sign – when he isn't taping his TV show in Toronto or long-distance cycling through exotic locales such as New Zealand and Thailand, just for the fun of it.

On occasional episodes of his show, Blumer invites celebrities to join him in the Toastermobile. This season, viewers will be treated to a show featuring all four of the finalists – Troy, Nick, Amy and winner Kwami – from last season's *The Apprentice*, with Donald Trump, on NBC. If this competitive foursome can't take the heat… then they better stay out of the Toastermobile's kitchen.

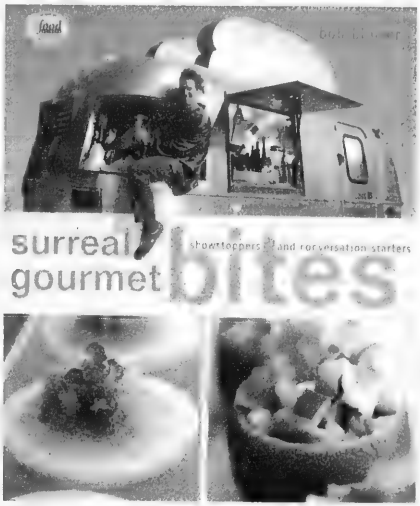
Fans of *The Surreal Gourmet* know that there is great camaraderie between the chef and his celebrated guests, probably due, in part, to Blumer's origins in the entertainment world. He has worked in a variety of capacities in the music business, including as manager to singer Jane Siberry for 12 years.

"Around year seven of managing Jane, she was making a record in England, which took a year, so I had time on my hands. I liked to cook at the time, I was a good cook by my friends' standards, but I certainly wasn't a real chef – but for some reason I decided I wanted to write a cookbook and I just did it.

"The book was filled with my entire bachelor repertoire recipes – there was nothing surreal about it, but I illustrated it myself and the illustrations were surreal and that is how I ended up calling myself the Surreal Gourmet," states the chef and artist.

He describes his latest book, *Surreal Gourmet Bites*, as "a flight of bites" – a whole collection of bite-sized foods that can be used as appetizers or could make up an entire dinner menu.

"My mission is to make food that people can actually duplicate. My whole objective is to help people become culinary heroes in their own kitchen, so I'm trying to make other people look good, and the way I can make them look good is by making it easier for them," adds Blumer.



In the book, Blumer includes a recipe in tribute to his Jewish roots that he calls Vodka & Latkes: They're Not Just For Chanukah Anymore. "Sometimes food for the Jewish holidays is traditional and can get a little boring, so this is my way of taking something that is traditional and having people look at it in a totally different light," says Blumer, who prides himself on being the mensch his mother raised him to be.

VODKA & LATKES

2 medium russet potatoes, peeled and grated
1 egg beaten
1 tbsp. matzah meal
1 tbsp. minced onion
½ tsp. salt
¼ canola oil for frying
1 bunch fresh dill
¼ cup sour cream
3 oz. smoked salmon
1½ cups lemon vodka, chilled in the freezer

Squeeze excess water out of potatoes. In a large bowl, toss potatoes with egg, matzah meal, onion and salt.

In a large sauté pan over medium-high heat, add oil. When oil is hot, drop 12 1-tsp. dollops of potatoes into oil and flatten gently with a fork. Fry for 2 minutes, or until the bottom side is golden brown and crispy. Flip and cook for 2 more minutes, or until the second side is crispy.

Drain on a paper towel. Repeat the first part of the process with 12 more dollops. This time, after the bottoms are crispy, but before flipping the latkes, place a dill top on the uncooked top side of each latke. Using your finger, gently press dill into the potatoes. Flip latkes, then use a fork to press the latke down against the surface of the pan. Cook until the bottom side is crispy.

To assemble, line up the first batch of latkes. Top with a tsp. of sour cream and a couple of layers of salmon. Cover with a dill-encrusted latke and serve with a shot of vodka. L'Chaim!

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A glimpse into the world of Israeli wine

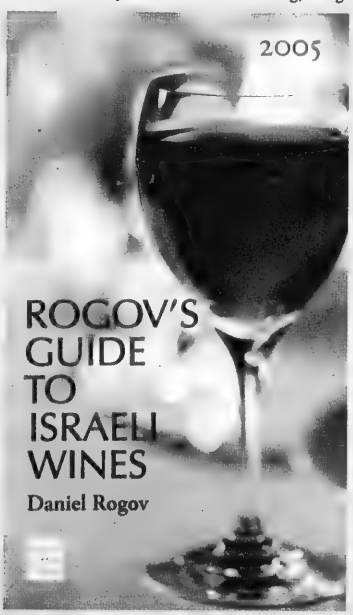
By CAROLYN BLACKMAN
Staff Reporter

The reputation of kosher wine has come a long way since the days when most people thought being kosher meant being red and ultra-sweet.

It still might come as a surprise to some, however, that in the past 20 years – although people were cultivating grapes and making wines as early as 5,000 years ago – wine producers in Israel have raised their standards to the highest levels.

With more than 120 wineries now producing thousands of wines annually, Israel has made its way onto the world wine scene.

Whereas 25 years ago, more than 80 per cent of the wines produced in the country were sweet, today nearly 80 per cent are dry whites and reds.



In order to offer consumers a glimpse into the world of Israeli wine, Toby Press has launched an annual guide written by Israeli wine critic Daniel Rogov, author of weekly wine and restaurant columns in the daily newspaper *Ha'aretz*.

The more than 250-page hard-covered guide includes information on Israeli wineries and their products, reviews of more than 1,000 wines, an introduction to the history of Israeli wine and wine regions, and a glossary of wine terminology.

Israel is an ideal country for manufacturing wine, Rogov tells us, because it lies in the right area – 30 degrees north or south of the equator – for cultivation of wine grapes, which can thrive in many different types of soil and in climates that receive little rainfall.

The country is divided into five vine-growing regions: Galilee, Shomron, Shimshon, Jerusalem Mountains and the Negev, and grows both white and red wine grapes.

The wines of every large winery and the majority of medium-sized wineries in Israel are kosher, but those of smaller wineries are often not.

In order for an Israeli wine to be certified as kosher, several requirements must be met, but Rogov stresses that none of these requirements has a negative impact on the quality of the wine.

Actually, he says, some requirements are widely acknowledged to be sound agricultural practices even by producers of non-kosher wines.

A highlight of the book for some readers will certainly be Rogov's description of his wine-tasting.

The peak time for tastings, he says, is in the morning, "long after the first coffee, but before one has developed a true hunger.

"The room in which I do my tasting is well lit and as odour-free as possible. The only things on the table are my notepad, sugar-free and salt-free bread, a large sheet of blank white paper, and a bucket for spitting."

Many critics instruct their assistants to serve the same wine at least twice during a tasting, he says, in order to "check on one's state of mind," for if, during the course of the tasting, the same score or a score of plus or minus one point is awarded, it shows that one was truly focused on the task at hand.

"On the other hand, scores of the same wine that differ by two or more points indicate that either one's palate or one's sense of concentration was not well enough honed that morning."

Those who want to hold their own wine-tasting parties need not follow professional rules, but a few basic guidelines include tasting white wines before red, and within the same group, start with light wines before full-bodied wines.

While professionals can sample 50 or more wines at a single sitting, the maximum number that should be tasted at a friendly gathering is eight, says Rogov.

Rogov's Guide to Israeli Wines would make a good Chanukah gift for wine-lovers, or those interested in Israeli wine.

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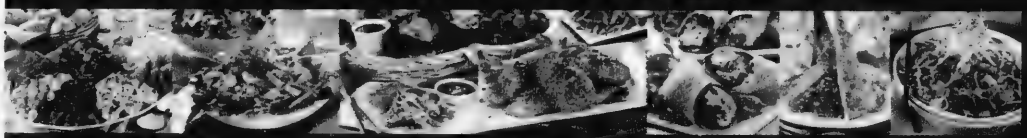

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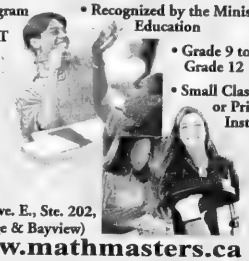
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KIDDISH

Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman

CANDLE NUMBER SIX

"Welcome to this year's Chanukah performance."

The auditorium, packed with eager parents and grandparents, fell silent as Mrs. Tehrani began speaking. "Chanukah is the holiday celebrating the Jews' victory over the Syrian Greeks in ancient Israel, the reconquest of the Temple in Jerusalem, and the subsequent miracle of the tiny flask of oil burning for eight whole days. To commemorate this miracle, we..."

Sitting near the stage with the rest of her class, Rebecca found it hard to listen to Mrs. Tehrani. Nervously, she practised her line over and over in her head. *"I am candle number 6, some menorahs use oil and wicks. I am candle number 6, some menorahs use oil and wicks."* Soon, she was going to have to stand up in front of the whole room, light the sixth candle in the large menorah, and say her line.

"I am candle number 6, some menorahs use oil and wicks. I am candle number 6, some menorahs use oil and wicks." she repeated to herself, desperately hoping she wouldn't forget her line.

"First, the kindergarten will do the dreidel dance," Mrs. Tehrani concluded, walking to the side of the stage and smiling as the kindergarteners clambered up the stairs and formed a circle, holding hands.

"OK, one, two, three," counted their teacher, and the music started playing. Some of the children started singing too early. Some of them started singing too late. Around and around they spun, heartily screaming. "I have a little dreidel." Two of them almost fell off the stage, but Mrs. Tehrani caught them.

"I am candle number six, some menorahs use oil and wicks."

"That was so beautiful." Mrs. Tehrani was addressing the audience again. "Next, the first grade will light the school menorah and recite Chanukah poetry written by Esther Pam, fifth grade."

Rebecca's stomach tensed. It was almost her turn. *"I am candle number six, some menorahs use oil and wicks."*

Now Ben was lighting the first candle. "I am candle number one," he proudly declared. "Lighting the menorah is so much fun."

Everybody applauded. Now it was Elliana's turn.

Oblivious to everything around her, Rebecca just kept chanting to herself, *"I am candle number 6, some menorahs use oil and wicks."*

Then Caleb. Then Lea. Then Avi. "I am candle number 5. Some candles come from a beehive."

Now it was Rebecca's turn. It's going to be OK, she told herself. It's easy. You can do it. Slowly, she stood up, and walked to the menorah. There was a stool there, in case anybody couldn't reach. Rebecca climbed onto the stool, facing the menorah...and the crowd. Through the five dancing lights in the menorah, she could see her parents and older sister, waiting expectantly. Her teacher, Morah Liat, gave her the shamash, the lit candle she would light the menorah with. Carefully, she stretched out her hand and touched the shamash, to candle number 6. But instead of lighting, the wick sputtered, and the candle in her hand went out, emitting a thin wisp of smoke. The whole room was staring at her. "Oh," she moaned, not knowing what to do.

Morah Liat took a fireplace lighter and relit Rebecca's shamash.

Rebecca tried to light her candle again. This time, the flame caught, and candle number 6 blazed up. Rebecca was already hopping off the stool to return to her seat when Mrs. Tehrani whispered, "Your line!"

My line! She jumped back onto the stool, again facing the waiting crowd, desperately trying to remember her line. She couldn't. *How did it start?*

"I am candle..." prompted Morah Liat.

Right! "I am candle number 6..." But she couldn't remember the rest. Wide eyed, she sent Morah Liat another pleading glance.

"Most menorahs..." mouthed her teacher.

"Most menorahs use oil and wicks!" burst out Rebecca so fast that she knew nobody in the audience heard what she said. But that didn't stop them from cheering louder than they had for anyone else. Rebecca ran to her seat, her cheeks aflame. They were only clapping for her so she wouldn't feel bad.

Tami lit candle number 7, but Rebecca didn't notice. All she could think about was how she had totally messed up in front of everybody.

* * * * * *

"I would like to thank all the children for their beautiful presentations. Thank you, parents and grandparents, for joining us here today. We will be serving soufganiyot, jelly donuts, now. Happy Chanukah."

Everyone leapt up and joined the jelly donut frenzy. Well, almost everyone. Rebecca remained drooped in her chair, ruminating. She felt a hand on her shoulder. It was Mrs. Kahn, the third-grade teacher.

"Rebecca, I want to tell you a story. When I was in second grade, I was in a Chanukah performance like this one. They sprinkled cotton balls all over the stage to look like snow, and when I went to light the menorah, I slipped on the cotton and knocked over the menorah. It went crashing down in a spray of glass and oil, and the cotton balls burst into flame. I was so scared I jumped off the stage. People were running everywhere and screaming, 'Pour water on it!' 'No, don't, it's an oil fire!' Someone grabbed a fire extinguisher and put it out, but there was so much smoke already that the automatic sprinklers went off — everyone got soaked, and the fire department came...You're laughing. I was crying. The performance was ruined. But you know what?"

"What?" asked Rebecca, who was unsuccessfully trying to suppress her laughter.

"Now I look back at it and I laugh too, even though it seemed so horrible at the time... Come, let's go get some soufganiyot before they're all gone."

Rebecca stood up, smiled and raced Mrs. Kahn to the donut table.

DIFFERENCES

How many differences can you find between the two pictures?

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Abbas gains in Palestinian leadership race

By DAN BARON
Jewish Telegraphic Agency

JERUSALEM — With a patient Realpolitik, as well as the tacit approval of Israel and the United States, Mahmoud Abbas is inching toward the Palestinian leadership.

A poll of West Bank and Gaza Strip residents released Sunday found that 41 per cent of Palestinians support Abbas' bid to succeed the late Yasser Arafat as Palestinian Authority president – a coup considering the dour 69-year-old PLO veteran's single-digit showing in the polls until recently.

The presidential election is scheduled for Jan. 9.

Abbas' popularity increased partly by default, after firebrand Fatah leader Marwan Barghouti, serving five life sentences in an Israeli jail for murder, dropped his own potential run for the top office last Friday. Political analysts attributed Barghouti's decision to fears within Fatah that, if the faction was split by infighting, Hamas would take over the Palestinian street.

> ***'When they would like to meet, we will meet'***

Israeli Prime Minister Ariel Sharon has had to perform a balancing act of his own. On the one hand, Sharon confidants say, he wants Abbas to win. Yet if he backs Abbas too openly, Sharon runs the risk of creating the image in the eyes of Palestinians that Abbas is a puppet.

So Sharon made do, in an interview with *Newsweek* published Sunday, with vague encouragement.

We "will take all the necessary steps to enable them to conduct their elections with as little interference as possible by opening the roads and taking our forces out of their towns," Sharon said.

Asked whether he was ready to meet with Abbas, Sharon replied, "When they would like to meet, we will meet."

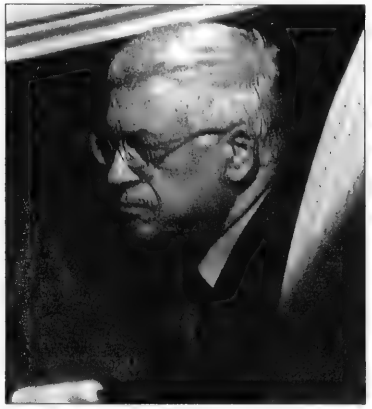
But more remarkable for its absence was Sharon's traditional insistence on a complete cessation of Palestinian terrorist and guerrilla attacks before peace talks can resume. Instead, he chose to urge the Palestinian Authority to stop anti-Israel incitement in its official media and in its schools.

This promised to be a relatively easy task for Abbas, who, as Palestinian Authority prime minister, tried to stop such incitement until he resigned in frustration at the lack of progress on the "road map" to peace.

But, as if spurred by Sharon's rhetorical restraint, Abbas is now talking about a ceasefire – not through a crackdown within the West Bank and Gaza, but by consensus within the various Palestinian groups.

"Our goal is to cool down the whole situation, to stop all kinds of violence and terror. We will ask the Israelis to stop their assassinations and house demolitions," Abbas said in a parallel *Newsweek* interview.

Abbas even took a personal risk by seeking to assuage Israeli concern over his affirmation, during a recent Palestinian parliamentary session, of the demand for a "right of return" to land now in Israel for Arab refugees from the 1948 war.



Mahmoud Abbas

Asked if this demand was irrevocable, Abbas told the magazine, "I didn't say that.

"I'm not talking about anything beyond the road map," he added. "According to the road map, there should be a just and agreed-upon solution for the refugees according to" UN Resolution 194, which grants Palestinian refugees who want to return the right to do so and calls for compensation for those who waive this right.

"President [George W.] Bush said there should be a two-state solution. The Palestinian state should be independent, viable and contiguous."

Zionist groups announce initiative to combat anti-Semitism

By AMIRAM BARKAT
Ha'aretz Daily Newspaper Ltd.

STRASBOURG — Groups of young people will distribute educational material to combat anti-Semitism in French public schools, a convention of European Zionist youth groups decided Sunday in Strasbourg.

The project is slated to begin in January, with teams of Jewish and non-Jewish youth entering classrooms and explaining the importance of fighting anti-Semitism.

Some 250 leaders of Zionist youth groups from 22 European countries attended the conference, held to respond to the steep rise in the number of violent anti-Semitic incidents in Europe, and especially in France in 2004.

Amos Hermon, chair of the Jewish Agency's education committee, said most of the violent incidents have been against Jewish school children in classrooms or on their way to school.

It became clear at the conference that political affiliation influences the strategies proposed to counter anti-Semitism, Hermon said.

"Right-wing groups, such as Beitar and Bnei Akiva, claim aliyah [immigration to Israel] is the only solution. More politically neutral groups, like the Scouts, believe in cultivating inter-religious dialogue with Christians and Muslims," he said.

Hermon and Israeli Minister of Diaspora Affairs Natan Sharansky initiated the conference.

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Ukrainian Jews wonder if Yushchenko is good for them

By LILY GALILI
Ha'aretz Daily Newspaper Ltd.

Analysis

The 100,000 Jews living in Ukraine lack any real impact on election results in a country with 50 million inhabitants. But like other places in the world, Jewish strength is not measured in numbers only, but in terms of its economic and political power. At present, there are 15 Jewish representatives in the Ukrainian parliament, a number much greater than their proportion in the population, and Jewish tycoons can be found in the political camps of both challenger Viktor Yushchenko and Prime Minister Viktor Yanukovich.

According to sources following the election in Ukraine, most Jews supported the liberal Yushchenko, because of his links to the West, but also out of concern that the re-election of Yanukovich, with his ties to Russia, would force isolation on Ukraine and nudge it closer to the Arab world.

However, Yushchenko's Jewish supporters are not without concerns over the strengthening of the Ukrainian nationalist elements in his party, which they believe could bring about an increase in anti-Semitism in the country.

> ***'I am convinced the article was commissioned to blacken the name of Yushchenko and sabotage a source of support for him'***

"The present government, with its ties to Russia, is good for the Jews," said one Jewish activist in western Ukraine who asked to remain anonymous. "There were only short periods of independence in Ukraine. Objectively speaking, the struggle here now can be seen in a positive light as the beginning of the flourishing of a civil society. But from the Jewish perspective, I'm not sure it's good. The freedom heralded by Yushchenko's party strengthens nationalist elements around him. So far in western Ukraine [where most of whose residents supported Yushchenko], there have been fewer anti-Semitic incidents than in western Europe. Here and there, swastikas were painted, sometimes tombstones were smashed. The present government is fighting this. So there is fear of change."

This attitude trickled down to an article published last week in the British daily the *Guardian*, which noted Yushchenko's ambivalent position on closing down an opposition paper after it published a stinging anti-Semitic article. The article in *Selskie Vesti* (*Village News*), stated that Jews had joined the German army in invading Ukraine. Senior Ukrainian officials, among them Yanukovich, called for the closing of the paper.

Yushchenko, however, wavered in his response. In the midst of the election campaign, the most widely read opposition paper, which had supported him, was too important to give up easily. Only after initial confusion did Yushchenko criticize the article and join the call to shut down the paper.

"I am convinced the article was commissioned to blacken the name of Yushchenko and sabotage a source of support for him," said Leonid Finberg, director of the Judaica Institute in Kiev and chairman of a publishing house. "Presenting him as a person who supports anti-Semitism is a terrible distortion. His father was in Auschwitz, and it is known that his family saved Jews during the Holocaust. The Ukrainian intelligensia, including the Jews, supports him completely. He had made a great contribution to constructive dialogue between the Jewish and the Ukrainian intelligensia."

Finberg also told of the strong position Yushchenko took at a conference on anti-Semitism in Sweden and about an appearance he made before a group of Ukrainian Jews.

Finberg attached little importance to graffiti calling to strike at Jews and Russians that was painted on the walls of clubs associated with Yushchenko. "There are nationalist and anti-Semitic elements on the fringes of all political personalities here. I have no doubt that Yushchenko and his people are not connected to this. Such graffiti can be found today all over the world, including Israel."

The head of the Ukrainian Jewish community, Yosef Zisles, rejected what he called "absurd rumors" connecting Yushchenko to anti-Semitism.

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Britain honours spy who saved thousands from Nazis

Ha'aretz Daily Newspaper Ltd.

BERLIN — Britain honoured its top spy in Nazi Germany and officially revealed a secret hero who saved 10,000 German Jews from the Holocaust while working undercover as a passport officer in Berlin.

Frank Foley not only bent the rules by giving out visas to Jews trying to flee the mounting persecution under Hitler, he even went to concentration camps to plead for prisoners and sheltered many in his home. As an undercover agent, Foley had no diplomatic immunity, and put his life in danger with his actions.

> ***'This guy is a shining light who has been kept on the sidelines...'***

"In the big history of the Holocaust... there are a number of small stories which serve to mitigate humanity," said British Ambassador to Germany Peter Torry at a plaque-unveiling ceremony last week in Britain's embassy in Berlin.

"At considerable risk to himself, this unassuming man chose to follow his conscience," he added. Yad Vashem designated him a "Righteous Among the Nations" in 1999.

"I never met [Foley]," said 91-year-old former refugee Elisheva Lernau, "but his name was written on my heart."

Lernau fled Germany for Palestine in 1935 with papers provided by Foley and just 10 German reichmarks in her purse.

During the 1930s, Jews hoping to flee to Mandatory Palestine needed a British visa – only officially available to highly qualified Jews or those who could deposit a large sum in a Palestine bank.

"This guy is a shining light who has been kept on the sidelines... the honour he has received should have happened during his lifetime," said Peter Weiss, whose mother was sheltered by the British spy.

Foley's work first came to light in a book by spywriter Michael Smith, who was tipped off by British intelligence.

"They told me about this man who saved more Jews than Schindler," said Smith, referring to Oskar Schindler, the German industrialist who saved some 1,100 Jews. He was made famous by Stephen Spielberg's 1993 film *Schindler's List*.

"Schindler's character is what makes him interesting to people... he was German... he was using the Jews, and then he found a place in his heart for them," Smith added. "Foley was just a good guy doing what he could."

The British spy left Germany a day before the outbreak of World War II and continued to work for the British Secret Service. He died in England in 1958, his role a close secret. However, those he saved in Israel campaigned to keep his memory alive.

France lets Hezbollah TV station stay on air

By PHILIP CARMEL
Jewish Telegraphic Agency

PARIS — A year of intense pressure from Jewish organizations has come to naught after France's public broadcasting authority said it would allow Hezbollah's television station to continue transmitting.

In a move that was strongly criticized by Jewish groups, the CSA public broadcasting authority rejected an interior ministry recommendation that Al-Manar's transmissions be "immediately terminated," and issued Al-Manar a new licence on Nov. 19.

Because the station is broadcast across Europe on the French-owned Eutelstat satellite network, the decision effectively allows Al-Manar to continue transmitting throughout the 25-state European Union.

Jewish groups began protesting the channel following the transmission of the virulently anti-Semitic Syrian-made series *Al-Shatat*, or *Diaspora*, during the Muslim holy month of Ramadan in October 2003.

Received assurances the channel would cease broadcasting hate material

Based on the notorious czarist-era forgery *The Protocols of the Elders of Zion*, the series depicted Jews planning world domination and presented violent scenes in which a Christian child is murdered on a rabbi's orders so his blood can be used to make matzot.

Jewish leaders showed the film to a top-level cabinet committee late last year, evoking a strong reaction from Prime Minister Jean-Pierre Raffarin.

Addressing the annual dinner of the CRIF umbrella organization of French Jews in January, Raffarin promised to bring new legislation enabling the CSA to revoke the licences of channels that could prove a danger to public order, describing the Syrian series as "unbearable to the eye, scorching to the heart and revolting to reason."

The legislation has already been effective in one instance, when the CSA refused to licence a Kurdish channel linked to the PKK terrorist group.

However, the CSA said last week that it had received assurances from Al-Manar that the channel would cease broadcasting hate material, and therefore could be licenced.

Jewish groups immediately denounced the decision, with CRIF saying it was "scandalized."

In a letter to CSA Chairman Dominique Baudis, CRIF President Roger Cukierman accused the broadcasting authority of bowing to pressure from Arab states.

"There is such incoherence in this decision that it appears to me that it can only be explained by CSA submission to pressure from countries which sponsor Hezbollah: Lebanon which hosts it, Syria, the occupying power, and Iran, which finances and arms Hezbollah," Cukierman wrote.

American Jewish organizations also joined in the fray.

In a letter to French President Jacques Chirac, the Anti-Defamation League's national director, Abraham Foxman, said the decision "undermines the significant progress that the government of France made last year to combat the anti-Jewish and anti-Israel environment that exists in some sectors of French society."

Jason Isaacson, the American Jewish Committee's director of government and international affairs, protested the decision in a private meeting in Paris with government spokesperson Jean-Francois Cope.

"Al-Manar is a fountain of hatred against Jews, Israel, America and other Western societies spilling over the airwaves, and it should not be allowed to use France as a vehicle for spreading its message of hate across Europe," Isaacson said, according to an AJCommittee statement issued after the meeting.

The widespread criticism of the decision apparently has failed to moderate Al-Manar, which remained as verbose as ever.

Reacting to the new agreement with the CSA, a spokesperson for Al-Manar said it now had "regularized relations between the two parties and caused the failure of efforts by Israel and the Zionist lobby to stop the transmission of this Arab channel in France and throughout Europe."

But CSA chairman Baudis warned that the new licensing agreement was not a blank cheque.

Referring to offensive material broadcast in the past by Al-Manar, Baudis said the channels's "signature of this license implies, therefore, that you will formally renounce the broadcast of programs of this nature on the satellite, which comes under French law."

Whether that actually happens remains to be seen.

At peak viewing time last Tuesday evening, the channel broadcast its weekly game show, *The Mission*, with the winner given the honor of symbolically entering Jerusalem to liberate it from the Zionists.

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Palestinian-Canadian convicted in Israel

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A Gaza-born Canadian citizen pleaded guilty last week to planning attacks on Israelis in North America and was sentenced by a military court to four years in prison, the Israel Defence Forces said.

Jamal Akkal, 24, was arrested in Gaza on Nov. 1, 2003, and charged by the military with conspiracy to commit manslaughter. Prosecutors said Akkal planned to carry out attacks against Israeli officials travelling in the United States, as well as bombings against Jewish targets in North America.

Akkal had denied the charges, claiming a confession he gave was made under duress.

Under the plea bargain, Akkal was found guilty of conspiracy to commit manslaughter and receiving paramilitary training, the army said. He was credited with time served since his arrest, and a second charge of receiving paramilitary training was dropped. Akkal, who was also fined 2,000 shekels, had faced up to 21 years in prison, the army said.

Akkal was born and raised in the Nusseirat refugee camp in central Gaza and moved to Windsor, Ont., in 1999, where he received Canadian citizenship. He was arrested in Gaza after he fired eight shots in the air, his lawyer said.

During the trial, Akkal claimed he had gone to Gaza to get engaged. The army said he met with militants from Hamas, received weapons training and planned attacks.

According to the indictment, Akkal planned to buy an M-16 rifle in Detroit and bomb materials to carry out the attacks in cities where many Jews live.

His handlers also allegedly told Akkal to raise money in mosques in North America, ostensibly to help families of Palestinian suicide bombers but actually to fund Akkal's militant activity, the army charged.

Israel denied Canadian media reports that Akkal had been abused during interrogation. Akkal had said Hamas approached him to carry out attacks in North America, but he never agreed to do so.

The Canadian government announced that it will not contest the sentence. Canadian consular representatives were present when Akkal accepted the plea bargain. They said they will continue to offer assistance to Akkal behind bars while he serves his four-year sentence. "However, we cannot interfere in the judicial process of another country," Marie-Christine Lilkoff, a spokesperson for Foreign Affairs Canada, said last week.

With files from JTA.

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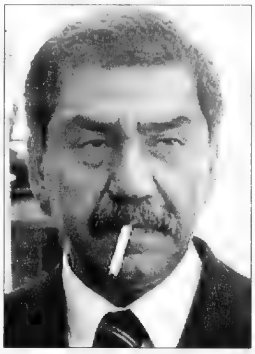
Iraqi political party seeks relations with Israel

By YOAV STERN
Ha'aretz Daily Newspaper Ltd.

BAGHDAD — A new Iraqi political party calling for the establishment of diplomatic relations with Israel will compete in upcoming elections in Iraq.

Mithal al-Alusi, an Iraqi politician who visited Israel a few months ago, heads the new Iraqi Nation Democrat Party. According to Alusi, 1,150 people have signed the party's request to the elections committee to participate in the elections.



Mithal al-Alusi

"We are keeping Iraqi interests in sight. These interests includes strategic relations with the United States and also ties with Israel," Alusi Said.

Iraqis levelled bitter criticism at Alusi about his visit to Israel, which he made using his German passport.

Alusi was removed from his leadership position of his former political party, a warrant was put out for his arrest and he was forced to hide out in his home in the poor Shi'ite Sadr City area of Baghdad. Alusi himself is a Sunni.

Al-Hayat newspaper reported last week that the Iraqi National Congress party, under the leadership of Ahmed Chalabi, will join Alusi's new party. Alusi also said that a few men of Muqtada al-Sadr, the extremist Shi'ite leader, have joined him as well.

"The style of rule of Saddam Hussein must change in the direction of closeness with Israel," Alusi said. "The Iraqis need to deal with various Israeli companies – particularly those of the half-million Iraqis in Israel – from the standpoint of supporting peace and Iraq."

Following his visit to Israel, Alusi delivered a detailed report to the offices of Iraqi President Ghazi al-Yawer, Prime Minister Iyad Allawi and the Minister of Foreign Affairs Hoshyar Zebari. He has not yet received a response.

Poverty in Israel

The number of Israelis living below the poverty line last year stood at 1,427,000, some 22.4 per cent of the population, according to the National Insurance Institute's poverty report for 2003, released last week. The annual report also showed that more than 105,000 people fell below the poverty line last year. Projections for 2004 say the trend will likely continue.

Terror attacks thwarted

The Israel Defence Forces and Shin Bet reported last week that 33 Palestinian terrorist attacks were thwarted in the last three months.

Yad Vashem website booms

Yad Vashem's website experienced a record increase in visitors after it posted a database of Shoah victims. More than 400,000 people visited the website of Israel's Holocaust memorial in the first 24 hours after the database of 3 million victims was posted early last week, more than 10 times the number who usually visit in an entire month, *Ha'aretz* reported. The database is available at www.yadvashem.org.

Israeli, PA tourism

At a joint press conference last week in Jerusalem, Israeli Tourism Minister Gideon Ezra and Palestinian Minister of Tourism and Antiquities Mitri Abu Aita signed an historic joint statement pledging to co-operate to promote tourism to the area. It was the first such meeting between the two ministers in four years. In the statement, both parties undertake to "take effective measures to assure the safe and smooth passage of pilgrims and tourists visiting Israeli and Palestinian areas."

Israel limits missiles

Israel earned praise for adhering to some principles of the Missile Technology Control Regime, though it is not a member of the 34-nation group. "Israel is a good example of how countries can lead unilaterally without being members, and implementing all MTCR guidelines," said Argentine Ambassador Carlos Sersale di Cerisano, who led a visit to Israel during his tenure as MTCR chairman. The group seeks to limit the risks of proliferation of weapons of mass destruction by controlling relevant technology transfers. Sersale, who stepped down from his yearlong tenure as chairman in September, gave a briefing in Washington, D.C., last week.

Draftee motivation high

The Israeli military reported record-high motivation among draftees. According to figures released last week by the army, 92 per cent of recent inductees asked to serve in combat units, a standard gauge of morale. The army also said 96 per cent of draftees reported satisfaction at having been posted to one of their top three unit choices.

Files from JTA and Ha'aretz

Columbia vows swift action on anti-Israel professors

By SHLOMO SHAMIR
Ha'aretz Daily Newspaper Ltd.

NEW YORK — Columbia University president Lee Bollinger plans "specific steps" soon in response to allegations that professors and lecturers at the Ivy League university have made vitriolic and malicious comments against Israel in classes.

Bollinger made the pledge in a phone call last week to Anti-Defamation League national director Abraham Foxman. Bollinger didn't detail the character of the steps, but emphasized "the matter will be handled immediately.'

Columbia was recently embarrassed by reports that Middle Eastern professors are exploiting their academic standing to express extreme political views on Israel, using slanderous and defamatory statements.

The allegations against the professors, including their names and photographs, were published last week in an investigative report by the *New York Daily News*.

Many Jewish students told the paper they face harassment, threats and ridicule for defending Israel's right to exist.

After the recent public screening of *Columbia Unbecoming*, a film about alleged faculty bias and bullying against Jewish students that was produced by the David Project, a pro-Israel group in Boston, one student denounced another as a "Zionist fascist scum," the *Daily News* reported.

In October, Columbia said it would probe the intimidation allegations and improve procedures for students to file grievances. "Is the climate hostile to free expression? I don't believe it is, but we're investigating to find out," Columbia provost Alan Brinkley told the paper.

Jewish sources in New York told *Ha'aretz* last week that major Jewish donors to the university were considering severing ties with the prestigious institution in response to the "corrupt behaviour" by academic staff. In particular, the sources mentioned Jewish graduates of the university active in alumni organizations.

They said Bollinger had recently received irate requests from alumni protesting the behaviour of the professors and explaining they expected an appropriate response from the university to what they called "malicious comments" against Israel.

The university president recently proposed the establishment of a special chair for Israeli studies, with the view of separating it from Middle East studies. The proposal was interpreted by the Jewish community as an appeasement gesture after the wave of protest against behaviour by professors in the Middle East studies program.

Foxman told *Ha'aretz* last week that his meeting with Bollinger left him with the impression that the president "is aware of the problem and understands its seriousness."

Foxman called the Columbia events "particularly grave as the institution is located in New York, which has a large Jewish population, and Jewish students are exposed to insults from professors."

Foxman emphasized that "if Columbia handles the problem decisively, it will be a strong message to other U.S. campuses where similar phenomena occur."

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'No safe haven' from cyber-bullies, panel told

By CAROLYN BLACKMAN
Staff Reporter

The Internet has created a whole new world for bullies.

They used to be limited to the schoolyard, but they can now use their computers to follow their victims home, said participants at a recent forum sponsored by Jewish Family & Child Service.

"[By using their computer], kids have found a new way to bully each other," said Glen DiPasquale, chief psychologist for the York Region District School Board.

Also on the panel were social worker Joe Rich, a regular guest therapist and parenting expert on CityLine and resident therapist on Global TV's new show *Last Chance for Romance*; and Det.-Const. Bruce Downey of York Region Police's technological crime unit.

Rich said the oldest research available about cyber-bullying only goes back about five years. "We are still struggling to understand it. The kids are ahead of us."

The phenomenon is frightening because children "have no safe haven any more. [Hateful] messages are sent 24 hours a day. Kids can wake up to them," DiPasquale said.

"The messages are anonymous so kids' actions are consequence-free."

In the first incident recorded in York Region, some students created a website about another Grade 7 student, complete with text drawings and photos, DiPasquale said.

"Can you imagine [how the girl felt] when she went to that site? She was being humiliated in front of the whole world. At a time when kids are already sensitive, this can be traumatizing."

In another incident, a number of girls received "foul" e-mails and went to their parents, who in turn called police. "[Some girls] had made it look like these messages came from boys.

"When [kids] think they won't get caught, all their inhibitions go. There is total anonymity."

Computers are a wonderful tool, he said, "but there is great potential for harm. We need to talk to our kids about abusing them. They must see that it can be an insidious, deeply rooted problem."

Downey, who deals with crimes that involve computers, said his caseload is growing by leaps and bounds. "Cyber-bullying is plain bullying with a digital trail. It involves uttering threats and conveying false messages that are defamatory."

He advised parents to call the police immediately if they come across a cyber-bully.

"If you find yourself [or your children] being victimized, do not delete anything. We rely on a digital trail, so do not do any investigating on your own. You may delete something we require."

Police investigate cyber-bullying as if it were a face-to-face crime, Downey said, "and in most cases we can identify it back to the author."

In another bullying symposium sponsored by Associated Hebrew Schools, guest speaker Isadora Hare said that children who have been bullied are more likely than other kids to be depressed, have low self-esteem, be absent from school and think about suicide.

Parents need to be supportive, said Hare, who works in the U.S. Department of Health and Human Services' office of adolescent health.

"Never tell your child to ignore the bullying, and don't blame [him]... Sympathize with your child and tell [him] that you are glad he had the courage to tell you about it."

Parents are often reluctant to report bullying to school officials, but bullying probably won't stop with the help of adults at your child's school, she said.

She said parents should consider calling the police if another child has physically assaulted your child or is seriously threatening him with harm.

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1. Cashowski J, GA. Lysosomal Storage Diseases. In: Brunwald E, Fauci AS, et al, eds. Harrison's Principles of Internal Medicine. 15th ed. New York, NY: McGraw-Hill; 2001:2276-2281.

Corrections

In the *Party Planner* (*CJN*, Nov. 18), the headline for the article on florists (page B-18), "Young brides prefer cascading brocades to hand-tied bouquet arrangements," should have read, "cascading bouquets," according to Wisteria Floral Design owner Debbie Haedecker, who was incorrectly quoted in the story. Also the caption under the picture incorrectly spelled Wisteria.

* * *

In the article on specialty food places (page B-31), the story may have inadvertently implied that Gladstone's Bar and Grill provides cheesecake desserts, when, in fact, it is Carole's Cheesecake company that does so.

* * *

In the article on the Paramount Conference and Event Venue, (page B-22), the phone number should have been 905-326-3000.

The CJN regrets the errors.

Health & Lifestyle

Jewish values have fostered Israeli technological innovation

By BRYAN BORZYKOWSKI
Special to The CJN

While it's common knowledge that Israelis make great falafels, many people would be surprised to hear that Israel is a leader in Internet technology, medical research and biotechnology.

According to Alastair Gordon, director of communication for the Canadian Coalition for Democracies, Israelis have had a hand in creating everything from Internet routers, Windows XP software and instant messaging to developing CT scanners and MRI systems.

Speaking at Darchei Noam synagogue recently, Gordon said: "Other than the United States... Israel arguably creates more innovations... than any nation on the planet."

'Other than the United States... Israel arguably creates more innovations... than any nation on the planet'

The Toronto-based Gordon knows more about Israeli innovation than most people, but his appreciation for Jewish technology didn't stem from using the Israeli-made instant messaging program, ICQ.

In addition to owning a number of patents, Gordon founded and sold three companies, all in different areas of technology. One of his companies, Panacom Automation Inc., which was involved in computerized industrial automation, was sold to Hewlett-Packard.

Gordon, who isn't Jewish, says his admiration for Israeli technology came from working with Israelis while running his companies.

"I have founded and divested three technology companies, and in all cases I benefited from innovations developed in Israel," he says. "It didn't seem to matter what technology I was working with... there was always an Israeli connection."

'If you look inside your computer, you will likely see 'Made in Israel' on the central processing unit'

Gordon soon began to wonder why such a small country was so productive. The reason, he says, has to with values. "The values being passed down in Jewish society are human decency, tolerance, self-sufficiency, contribution to society, personal responsibility and education." All of which, he adds, creates a climate for innovation.

Gordon says technologies that Israelis have helped create include the Pentium 4 microprocessor; 3D face recognition, which is currently found in many airports; radiation-free diagnostic instrumentation for breast cancer; and new acne treatments.

If Israel's detractors knew about the county's innovations, he asked, would they be so quick to criticize Israel?

"If you look inside your computer, you will likely see 'Made in Israel' on the central processing unit," says Gordon. "I wonder if the devoutly anti-Israel clergy and their Harvard brethren will give up their precious computers from which they broadcast e-mails demonizing Israel."

Another major 20th-century innovation that Israelis helped to develop was the cellphone.

"The cellphone was invented by Motorola Israel," says Gordon. "Even though Motorola is based in the U.S., its biggest research facility is in Israel. That proves that either Motorola are a pack of Zionists or that Israelis are very smart and creative. Why do I suspect the latter?"

Despite all the contributions Israel has made to the world, the average person is unaware of the country's achievements, something Gordon chalks up to bad public relations.

Israel's innovations prove that not only is the country creative, he says, but it also shows how its values are different from Palestinian values.

Gordon took issue with a blurb on CBC's website that said, "Classrooms in Israel and Palestine breed enough fear and hatred to make sure there will be war there for generations." He says everything Israel has done to benefit the world verifies that it's the Palestinians who are preaching hate, not the Israelis.

"The fact that innovation and contribution for the past 50 years resulting from Palestinian education has been precisely zilch, while the Israeli education system has yielded unprecedented innovations, puts a lie to CBC's crude attempt at selling moral equivalency between Palestinian and Israeli education.

"The behaviour and innovation of Israelis and Palestinians is proof positive that only one side is preaching hate."

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Mazel tov to Sylvia Truster Wargon on your 80th birthday and your ongoing professional achievements. Love, Sholom & Erminia; Avivah & Elliott; Sam & Sasha.

Mazel tov to David & Gayle Alper on their 40th wedding anniversary. Love from Clay, Heather, Blair and Corey Rotstein; Eric, Candace and Hannah Alper.

Carol Gruss & Benjamin & Esther Foorer are thrilled to announce the marriage of their children Avi & Claudi Foorer. Mazel tov!

Raya & Moshe Karvat, Janice & Alan Luftstpring are thrilled to announce the engagement of their children Karen Karvat & Aaron Luftspring.

Mazel tov to Nicole Ritchie & Andrew Schachter on your upcoming marriage on April 17.

SEND US YOUR PHOTOS!!

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What's New

By REBECCA NADLER

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What's New Deadlines: Monday, Dec. 6, is the deadline for the Dec. 16 issue and Monday, Dec. 13 is the deadline for the Dec. 23 issue. PLEASE NOTE: There is no issue Dec. 30. The Dec. 23 issue will include events from Dec. 23 through Jan. 5. The deadline for the Jan. 6 issue is Dec. 15. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Dec. 2

HOLOCAUST DENIAL

Bernie Farber, executive director of Canadian Jewish Congress, will discuss "Holocaust Denial," part of a series on learning to fight anti-Semitism. 7:30-9:30 p.m. at Kolel. $20. Advance registration required 416-485-7007, ext. 0.

CARMEL TRIO CONCERT

The Canada-Israel Cultural Foundation presents The Carmel Trio with **Eyal Ein-Habar** on flute, **Dudu Carmel** on oboe, both first chair soloists from the Israel Philharmonic Orchestra, and **Akiko Tominago**, award-winning Canadian pianist. 8 p.m. at the Al Green Theatre, 750 Spadina Ave. $36, students $18. 416-932-2260.

SEX AND THE JEWISH CITY

Beth Emeth Synagogue presents "How to Talk to Young People: Sex and the Jewish City," exploring premarital sex, Judaism and same sex-marriages, and birth control and Jewish law, with **Rabbi David Bauman**. 8 p.m. 416-633-3838.

Saturday, Dec. 4

A CHANUKAH HAPPENING

Join Adath Israel Congregation for a sing-along klezmer concert with **Sruli** and **Lisa** for kids of all ages. 7 p.m. Chanukah treats and loot bags. Reserved seating $10, general admission $5 available at the door. Tickets, 416-635-5340 or rachel@adathisrael.com.

CHANUKAH PARTY

Na'amat Club Aliza will hold its annual Chanukah party with Israeli singer **Danny Ben Israel**, karaoke with **Daphna Tsur**, and dancing. 8 p.m. at the Borochov Centre. Tickets $22 in advance, call **Shoshi** 905-889-9419 or **Dalia** 905-771-3960. $25 at the door. Proceeds from this event will support schools and day care facilities in Israel.

Sunday, Dec. 5

TRADE BREAKFAST

Ephraim Shoham, trade commissioner for the government of Israel to Canada, discusses facilitating development, trade and investment between Canada and Israel at the BAYT Canada Israel Trade Breakfast, 9-11 a.m. $25. 905-886-3810, ext. 160.

MAIMONIDES

"Maimonides and the Transformation of Judaism: Reflections on the Rambam's 800th Yahrzeit" featuring doctors **Jim Diamond**, **Kenneth Seeskin**, **Daniel Lasker** and **Ken Green**. 9:30 a.m.-3:30 p.m. 147 Overbrook Pl. Pre-registration $20, lunch included. $30 at the door. www.torahinmotion.org or 416-633-5770.

LAUGH WITH ADAM GROWE

Kolel's Reviving Eden presents comedian **Adam Growe**, discussing his comedy career and the impact Judaism has had on his life at Hotel Le Germain, 30 Mercer St. 11:30 a.m.-1 p.m. $10, pre-registration required. 416-485-7007, ext. 0.

WOMEN'S BOOK CLUB

Kate Remembered by **A. Scott Berg** will be discussed at The Feminist Book Discussion Group, Older Women's Network, at the Barbara Frum Library, 1:45 p.m. Call **Marge Mintz** 416-630-5049.

JRCC CLASS

"Mom, Why Can't We Have an Xmas Tree?" with **Rabbi Michael Skobac** at the Jewish Russian Community Centre. 8 p.m. Free. 416-222-7105, ext. 230, to register.

BETH DAVID BREAKFAST

Beth David Brotherhood presents **Alvin Abram** reading excerpts from his novel, *An Eye For An Eye*. 9:15 a.m. Charge. 416-633-5500.

Continued on page 57

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What's New

Continued from page 56

FENG SHUI

Adath Israel Dynamic Singles 35+ presents "Feng Shui – The Jewish Way," with architect, **Richard Idels**. 11:30 a.m. $15 if prepaid by Dec. 2. $20 at the door. rachel@adathisrael.com or 416-635-5340.

Monday, Dec. 6

BOOK AND FILM CLUB

Andrea Most analyzes her book, *Making Americans: Jews and the Broadway Musical*, at Beth Tzedec library's Jewish Book Club. 1:30 p.m. Fee. 416-781-3514, ext. 25.

FILDERMAN CELEBRATES

The Dr. W. Filderman Lodge of B'nai Brith will celebrate its 20th anniversary, the 100th issue of the magazine *Semnalul* and Chanukah with a festive meal. 5 p.m. RSVP to **Felicia Lowy** 416-631-0634.

HOMEOPATHY

Women's League of Beth Emeth Synagogue presents "The Art of Homeopathy," with **Dr. Jane Thomas Yagen**, doctor of homeopathic medicine. 7:30 p.m. Guests $3.

Tuesday, Dec. 7

LUNCH AND LEARN

Join Beth Tikvah Synagogue as **Gerald Zeidenberg** discusses "Understanding Jewish Poland from 1880-1919," exploring the period as a laboratory for Zionism, socialism and the foundation of the chassidic movement. Lunch 12:30 p.m. Program 1-2:15 p.m. $7. Reserve at 416-221-3433, ext. 0.

CHANUKAH CONCERT

The Lachan Jewish Chamber Choir conducted by **Cantor Benjamin Maissner**, the Renanim Youth Choir conducted by **Susan Michaels**, and the popular children's singers **Sharon** and **Bram** will perform a Chanukah concert, "Make A Chanukah Miracle," at Leah Posluns Theatre, 7:30 p.m. Proceeds will help children in Israel who are victims of terrorism.

Wednesday, Dec. 8

PARENTING BOOK CLUB

Chabad Lubavitch of Markham offers a morning parenting book club to discuss **Wendy Mogul's** book *The Blessing of a Skinned Knee*, with **Goldie Plotkin** facilitating. This week, "Bring Moderation, Celebration and Sanctification to Your Table." 9:15-10:15 a.m. 905-886-0420.

THE DAVID STORY

Join Beth Tikvah Synagogue Sisterhood for the study of **Robert Alter's** translation *The David Story*, with **Rabbi Wayne Allen**. 9:30-11 a.m. 416-221-3433, ext. 0.

REACHING OUT

Shaar Shalom Sisterhood hosts "Reaching Out to Jews by Choice," a forum for exploring the triumphs and challenges of integrating into the Jewish community, with **Rabbi Martin J. Berman**, a teacher of conversion classes, and **Sivan Braganza** and **Janet Wollner**, Jews by choice. 8 p.m. $5. 905-889-4975.

Other News

THE CHOSEN

Teatron Theatre's presentation of the play *The Chosen*, by **Aaron Posner** and **Chaim Potok**, continues to Dec. 12 at the Leah Posluns Studio Theatre. For tickets, 416-781-5527 or teatron@sympatico.ca.

BECKER TOURNAMENT

Come out and cheer the 16 teams participating in the annual CHAT basketball tournament at 200 Wilmington Ave. and the BJCC, Thursday, Dec. 9, to Sunday, Dec. 12. For information, call 416-636-5984.

PASSOVER FOOD DRIVE

The National Council of Jewish Women invites representatives of schools, synagogues and community organizations to an information breakfast for the 22nd annual Passover food drive, Thursday, Dec. 9, 8 a.m. at Council House, 4700 Bathurst St. RSVP 416-633-5100.

THE GOLDEN LAND

Canadian Zionist Federation and Beth David Synagogue present a screening of *The Golden Land 1654-1930*, Thursday, Dec. 9, with an introduction and commentary by **David H. Goldberg**, director of research and education, Canada-Israel Committee. 8 p.m. 55 Yeomans Rd. Free. 416-633-5500.

CHANUKAH ONEG SHABBAT

Shaar Shalom Singles and Intersynagogue Singles 35+ will host a Chanukah Oneg Shabbat with abridged Shabbat service led by **Cantor Ben Silverberg** with guest speaker **Bernie Farber**. 2 Simonston Blvd., Friday, Dec.10, 8 p.m. For information, 416-224-9494.

CHANUKAH PARTIES

Young Judaea and **B'nai Brith Youth** will host a teen Chanukah dance with a live band. Saturday, Dec. 11, 8 p.m. to midnight at 4700 Bathurst St. $5. All teens welcome.

The **Winchevsky Centre** invites the whole family to a play, candlelighting, silent auction, music, games and a special program for adults at their Chanukah party, Sunday, Dec. 12. 11 a.m. Members $5, non-members $8. 416-789-5502.

Shaarei Shomayim Congregation celebrates Chanukah with a family Chanukah party Sunday, Dec. 12, 6:30 p.m. Enjoy candlelighting, dinner, music, games and prizes. For reservations, call 416-789-3213.

Beth David Sisterhood celebrates the "Eight Candles of Chanukah" on Tuesday, Dec. 14, at 7:30 p.m. Participate in their Chanukah auction. Donate a wrapped gift, $10 value, and all funds raised will benefit needy Jewish children. Non-members $5.

Adath Sholom Sisterhood's annual Chanukah party is Tuesday, Dec. 14, at 7:30 p.m. Enjoy a night of entertainment with singer **Fern Dworkin**. $8. 416-635-0131.

JF&CS GROUPS

Jewish Family & Child Service information/registration, call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

The following workshops take place at The Promenade Mall, #313.

"Birthdays, Hockey Games and Holidays: Making It Work After Divorce," Monday, Dec. 6, 7-9 p.m.; "When You're About to Separate: What To Tell The Kids," Tuesday, Dec. 14, 9:30-11:30 a.m.; "High Conflict Divorce," Tuesday, Dec.14, 6:30-9 p.m.; "Adolescents and Divorce," Wednesday, Dec.15, 7-9 p.m.

FOR SENIORS

The Friendship Group at **Beth Tikvah Synagogue** will hold its Chanukah party 5765 with entertainment by **Rita** and **Alex** on Sunday, Dec. 5, at 2 p.m. Members $5, non-members $7. RSVP 416-223-7117 or 416-512-2897.

Earl Bales Seniors' Club: Sunday dance, Dec. 5; Saturday dance, Dec. 11; Casino Rama, Wednesday, Dec. 8; Casino Niagara, Monday, Dec. 27; Call 416-395-7881, Mondays to Thursdays, 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove. St. Dec. 2, discussion: Dec. 12, Chanukah party with live band and light supper. Call **Menachem Wallach**, 905-731-7748.

Young at Heart Seniors trips to glatt kosher Saxony Hotel in Miami. Call **Helen** Sunday to Friday, 416-635-6343.

Beth Tzedec Senior Haverim Program and **Lunch & Learn In Retirement** host "An Afternoon of Music," Wednesday, Dec. 8, 12:15 p.m. at Holy Blossom Temple. Lunch will be served. $2. Reserve by Dec. 2 at 416-789-3291, ext. 233.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Organ concert at Roy Thompson Hall, Tuesday, Dec. 7. Bus leaves at 10:30 a.m. and returns at 2 p.m. Members $2, non-members $5. Pre-registration required at ext. 2267.

Chanukah cooking – make latkes and treats, Wednesday, Dec. 8, 6:30-8:30 p.m. in the Gathering Place.

Chanukah party, Monday, Dec. 13, 12-2 p.m. $5. Register at ext. 2267.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Chanukah luncheon and concert with **Effi Zohar**, Wednesday, Dec. 8, 12-2:30 p.m. Members $12, non-members $15. Tickets at ext. 123.

Israeli Etrog Club for Hebrew speaking seniors meets Tuesdays at 7 p.m. Dec. 7, comedy night; Dec. 14, Chanukah party. Call ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Chanukah luncheon with **Marvin Rosenshien**, Tuesday, Dec. 7. Tickets available in advance.

Family Chanukah celebration, Sunday, Dec. 12, 12:30-2:30 p.m. Includes vendors, carnival rides, Kosherland Food, crafts, magic and a raffle with prizes.

The Jewish Discovery Museum grand re-opening celebration Sunday, Dec. 12, 2:30-4:30 p.m.

The Koffler Centre of the Arts presents the *The Nutcracker*, Dec. 18 and 19 at Leah Posluns Theatre. For tickets, call 416-872-1111.

Centre Camp is looking for staff for its winter camp program. Apply at www.centrecamp.ca or call **Andrew Levy** at ext. 265.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

"The Forbidden Music of the Weimar Republic," with musician **Jordan Klapman**, Sunday, Dec. 5, 11 a.m. Members $5, non-members $8. Coffee and bagels.

Would I Lie to You Again? presented by Toronto Jewish Film Society, Sunday, Dec. 5, 4 & 7 p.m.

Sing along with the film *Joseph and the Amazing Technicolor Dreamcoat*, Dec. 26-30. For tickets, call 416-872-1212.

SINGLES EVENTS CAN BE FOUND ON PAGE 58

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OBITUARIES
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Steeles Memorial Chapel

Feferman, Sara	Nov 14/04	4160 Bathurst St
Gutgarts, Arkady	Nov 14/0	425 Cedarcroft Bl
Nashman, Mildred	Nov 1504	Private
Katz, Frank	Nov 16/04	200 Carmichael
Gerskup, Mary	Nov 16/04	3560 Bathurst St
Jessel, Hilda	Nov 18/04	550 Cummer Av
Ginsberg, Rose	Nov 18/04	78 Burncrest Dr

BENJAMIN'S PARK MEMORIAL CHAPEL

Esther Perlman	Nov 12/04	Baycrest
Murray Lieberman	Nov 12/04	85 Skymark Dr
Glenda Freedman	Nov 12/04	89 Skymark Dr
Constance Bookspan	Nov 13/04	619 Avenue Rd
Sandra Segal	Nov 12/04	26 Laurelcrest Av
Benjamin Da Costa	Nov 15/04	640 Sheppard Av E
Dov Gondelman	Nov 15/04	18 Dewlane Dr
Harry Kalb	Nov 14/04	128 Sherwood Av
Stanley Ash	Nov 16/04	18 Steeles Av E
Hana Reiss	Nov 17/04	1085 Steeles Av W
Freda Wetston	Nov 20/04	10 Senlac Rd
Harry Gallinger	Nov 19/04	131 Beecroft Rd
Harold Green	Nov 18/04	16 Bitteroot Rd

HEDREW DASIC MEMORIAL CHAPEL

Esther Raphael	Nov 14/04	3560 Bathurst St
Gordon Melamed	Nov 16/04	45 Brunswick Av
Diane Freedman	Nov 20/04	22 Shallmar Bl
Constance Bermack	Nov 20/04	429 Walmer Rd

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Harold Green tried 'to make world better'

By LEILA SPEISMAN
Staff Reporter

Harold Green, who was prominent in the worlds of both real estate and philanthropy, died on Nov. 18. He was 78.

The Toronto-born and raised Green was chair of Verdiroc Development Corporation and principal of Greenwin Property Management Inc.

Beginning as a bricklayer, he later joined the Greenwin Construction Company established by his father, the noted builder Lipa Green, and Arthur Weinstock. In 1978, together with his three sons, Eric, Cary and Kevin, he started Verdiroc, which builds residential, commercial and institutional developments across Canada.

A company press release says he was among the first to embrace the concept of mass-produced housing components, as well as a new system of construction called the flying form.

He believed strongly in the importance of maintaining good relationships between management and labour. In 1967, he founded and was the first president of the Metro Toronto Apartment Builder's Association, which forged the first collective agreement between workers, employers and the unions, and established medical, dental and legal aid benefits and a pension plan for construction workers.

He also established the Local 183 Training Centre, which helped in retraining construction workers.

In 1998, he was inducted into the Greater Toronto Home Builders' Association Hall of Fame.

Green used his expertise in building to help as a board member, construction advisor and consultant for the expansion to Mount Sinai Hospital and the various Jewish Community Centres, and for the Lipa Green Building.

Harold Green

He was also active in United Jewish Appeal, and, especially, the Canada Israel Children's' Centres, whose 14 centres in Israel offer children training and opportunities in tennis, as well as various other social services.

This was partly because of his own interest in tennis, which he played extensively. He was also interested in gardening and being a "devoted and proactive parent and grandparent and family member," as his son Cary said.

Cary Green, who considers himself "blessed and privileged to be Harold Green's son," described his father as "a mensch, in the purest sense of that term. He spent every day planning how to make the world better. He lived fully and meaningfully. There were no idle or wasted moments – his goal was to contribute."

His father was modest and down to earth, he said, adding simply, "He was good to people."

Harold Green is survived by Miriam, his wife of nearly 52 years; children Eric, Cary and his wife Rhonda, Kevin and his wife Lisa, and Robin; brothers Al and Sammy; sisters Dina, Ruchie and Shavey; 10 grandchildren, 23 nieces and nephews, and many great-nieces and great-nephews.

Former Israeli army chief drowns

By DAN BARON
Jewish Telegraphic Agency

JERUSALEM — Rafael Eitan died the way he lived, facing the storm alone.

After Eitan drowned last Tuesday while braving winter squalls to inspect a pier he built off Ashdod port, friends and colleagues voiced no surprise at the fate of the 75-year-old former Israel Defence Forces chief of staff.

"He always said he wanted to die on the battlefield, so I guess, in a way, he got his wish," lawmaker Nehama Ronen told Army Radio.

Nicknamed "Raful" and rarely seen without his trademark kibbutz cap, Eitan was for many Israelis the image of the old sabra – always ready to match tough talk with action.

"His life's story is characterized by a warm and courageous bond to the land. He recognized that we have to fight in order to defend the existence of the State of Israel," Prime Minister Ariel Sharon said in a statement.

But Eitan was forced to end his military career after he was reprimanded following the 1982 massacre of Palestinian refugees by an Israeli-allied Christian militia in the Sabra and Shatila camps outside Beirut.

Born in Moshav Tel Adashim in 1929, Eitan as a boy led reprisal raids against marauding Arabs. He joined the Palmach, a Jewish militia in pre-state Palestine, at age 16.

After Israel was born, he went on to serve in all its wars, leading the country's only deployment of troops by parachute, the 1956 operation against Egyptian forces in the Mitla Pass.

"He was a brave commander and a brave soldier," said Amnon Lipkin-Shahak, who served under Eitan and later became IDF chief of staff.

Rafael (Raful) Eitan

When he was chief of staff, Eitan put a premium on discipline, stamping out what he saw as the slovenliness that had crept into the ranks in the 1970s, and insisting that troops wear berets at all times. He was widely admired for innovations that allowed the IDF to retain its technological superiority over Arab foes.

Like Sharon, who stepped down as defence minister following the Sabra and Shatila massacre, Eitan bounced back as a politician.

Having formed Tehiya and Tsomet, nationalist factions opposed to ceding any land captured in the 1967 Six-Day War in peace deals, Eitan joined the coalition governments of former prime ministers Yitzhak Shamir in 1988 and Benjamin Netanyahu in 1996.

Eitan quit politics in 1999 after his party failed to win any Knesset seats in the general election, returning to work as an olive farmer, encouraging disadvantaged youths to gain professional experience during their military service and pursuing several construction projects, including the port at Ashdod.

"Raful never forgot his great love – the land and labor. Thus, to our sorrow, he met his end," Sharon said. "I lost a comrade-in-arms and a friend."

Eitan is survived by his wife, Ofra Meyerson, with whom he lived in Herzliyah, and three daughters. His two sons died under tragic circumstances – one of illness at age 10 and the other in an accident while training as an Israeli Air Force pilot.

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CJN Profile

Medical school admissions director sees hope for future

By ANNA MORGAN
Staff Reporter

So, what does it take to get into medical school? And how will decisions about who to accept today affect Canada's health-care system 10 years from now?

As director of admissions at the University of Toronto medical school, Dr. Maureen Shandling probably sits in the best seat to explain a national health-care conundrum that begins with more than 10 applicants for every first-year medical school spot.

"With close to 2,100 students applying for 198 positions, the University of Toronto medical school admissions committee begins by considering mainly those students with A averages from three full-time years of university. However, the committee also understands that a doctor has to have more than just good grades in the sciences," Shandling says.

"In order to be considered, students have to have taken a couple of biology courses and a humanities. Other than that, they can pick and choose their other classes. We have people coming in from engineering, arts, music and a variety of different programs," adds the associate professor at the faculty of medicine.

The application also asks for a personal essay, a description of any volunteer activities and three references. In addition, students have to take the MCAT, a standardized exam given across North America, and they need to score in the top 40th percentile.

Once the applications are considered by different members of the admissions committee, 450 candidates are chosen to proceed to the next stage. At that point, applicants undergo an hour-long interview with a faculty member and a medical student.

"Once you've succeeded academically, what really stands out are people who have consistently done well in other things, whether it be in music, sports or work in the community," Shandling says.

"The admissions team looks for people who can work well with other people – team players who are able to communicate."

When making these kinds of decisions, Shandling is aware that the results of the admissions process will have an impact on the effectiveness of the health-care system many years down the road.

"It take 10 years for a doctor to become a full-fledged part of the system," Shandling says.

On the other hand, the Ontario Medical Association's recent decision to turn down a package of government incentives that attempted to alleviate physician shortages highlights how difficult it is to resolve health-care problems that may have begun years ago.

Recent press reports have indicated that Ontario, for example, is currently facing a shortage of family doctors, a scarcity of physicians willing to work weekends and an insufficient number of doctors in rural areas. These shortfalls are partially a result of decisions made a decade ago by governments across Canada in an attempt to cut health-care costs by reducing the number of doctors in the system. At that time, the University of Toronto's medical school had its positions slashed from 250 to 175.

In addition, Shandling notes that shortages in the number of physicians is only one aspect of the problem. Medical school faculties have to consider many other pieces of the puzzle.

"A health-care system is exceedingly complex and difficult to manage in its details. But it's the details that determine a lot of issues," Shandling explains.

Right now, many doctors practise as individual practitioners. However, in the future, it will be important to ensure that everybody is not only part of his or her own practice but part of a bigger system.

"Physicians have a lot of skills, but they also need to work with other people in order to make systems work," Shandling says. "So when you look at our applicants and the kind of non-academic things that are important, one of the key things we look for is working with other people in teams and being able to communicate."

In addition, the medical school has a gender- and culture-blind admissions process, Shandling says, noting that the first-year class really reflects the diversity of the population in Toronto.

Recently, "most of our entering medical school classes across Canada have had a majority of women over men and an ethnocultural diversity that has just exploded."

Shandling notes that when she went through medical school there weren't many senior women around. Now "there are more women entering medical school, as well as in almost all post graduate classes, which is an absolute reflection of people applying."

Something is definitely happening in high schools that is affecting the way our boys compete in the academic world. As a scientist, Shandling knows that choices made in one part of our educational environment will influence other aspects of our society.

Dr. Maureen Shandling

In health care, the trend towards a higher percentage of women in the field has a definite impact on medical manpower issues, Shandling says.

"Women practise medicine differently than men do."

Data published recently by the College of Family Practitioners indicates that women tend to provide more surgical and obstetrical services and practise fewer hours per week than men.

"There is no question that the shortage of doctors in the health-care system is not just a reflection of the number of medical school graduates. Availability is also an indication of the way physicians practise medicine and where they are planning to go."

"We realize that, as a medical school, we can't solve all of society's problems, but one of the things we've started doing is to look with some critical sense at what makes people decide to go into primary care or rural areas, so that we can make more informed decisions."

Shandling, who is also the deputy physician in chief at the Mount Sinai Hospital department of medicine, was born in Zimbabwe. At the age of four, she moved to Edmonton with her family. Her mother, Becky Shandling was principal of the Edmonton Talmud Torah before she retired, and her father Hym Shandling was a corporate and litigation lawyer before semi-retiring.

After attending the University of Alberta Medical School, Shandling completed an internship in internal medicine. When she came to Toronto to pursue a specialty in neurology, she met her husband Sheldon Levitt who is a partner at Quadrangle Architects Limited. Her daughter, Sarah, 16, is a student at the Community Hebrew Academy of Toronto and her son, Eitan, 13, goes to United Synagogue Day School.

Besides her position at the University of Toronto medical school and her role in the administration of Mount Sinai Hospital, Shandling also has an active clinical practice in neurology.

Between her professional life as a doctor and her job as a mom, Shandling says her greatest challenge is just managing it all.

"There always seem to be so many things on the go," she says.

Yet, despite the demands that the medical profession presents, Shandling is thrilled about the calibre of people who still want to become physicians.

"Students today are smart, they're hard-working and they've contributed in significant ways to their community.

"That augurs well for you and me because these are the people who are going to look after us in 20 years," Shandling says.

Sonny Goldstein, CFP

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Hebrew Hammer a filmfest hit

By LARRY ANKLEWICZ
Special to the CJN

The Hammer has arrived! The film, *The Hebrew Hammer*, that is!

The Hebrew Hammer is a Jewish private detective who proclaims the benefits of Jewish Power and who throws his Jewishness in the face of the gentile world.

Mordecai Jefferson Carver is the Hebrew Hammer. He wears two huge chai chains around his neck, he drives a long blue Cadillac with a Magen David as a hood ornament, and his office door announces him to be a "Certified Circumcised Dick."

Political correctness is not the Hammer's strong point. He is what he is and he's proud of it.

The Hebrew Hammer played to sold-out audiences of cheering, screaming and applauding young people two years in a row at the Toronto Jewish Film Festival.

This is farcical comedy at its best and you don't have to be Jewish to appreciate it, but it sure helps. The film is simplistic, often outrageous, but it is always a lot of fun.

Adam Goldberg plays the audacious Mordecai Jefferson Carver, the Hebrew Hammer, with tongue in cheek. Director/screenwriter Jonathan Kesselman, has taken Jewish stereotypes and turned them on their heads. His hero wears a long black leather coat, black fedora, payes and a tallit, and doesn't back away from anyone.

This is Kesselman's love letter to being Jewish and a direct response to Hollywood's tendency to portray Jews as neurotic schlemiels. In this case, Kesselman exaggerates each Jewish characteristic and turns it around into a positive feature.

You can't take the story line in *The Hebrew Hammer* too seriously. The Hebrew Hammer is hired to foil the plans of Santa Claus' evil son to destroy Chanukah. The important points in this film are the various signs and symbols that empower the Hammer and make him a hero to his people and a saviour of Jewishness.

The Hebrew Hammer isn't just Jewish. His whole life is centred around Jewishness.

Adam Goldberg is terrific as the Hammer. He is heroic enough to play the character and shows great exuberance in the way he embraces the role and shows off his Jewishness.

Peter Coyote is hilarious as the head of the Jewish Justice League who wears an Israeli army uniform and a Moshe Dayan eye patch.

Mario Van Peebles appears as the head of the Kwanzaa Liberation Front and the Hammer's staunch ally, while Judy Greer is the Hammer's sex-crazed Jewish girlfriend.

Now you can bring the fun into your own home and watch the movie on your own TV set. *The Hebrew Hammer* arrived in video stores, on video and DVD, a short time ago. Get out there and get your very own copy now and find out what you've been missing.

New novels take readers on journeys of the mind

By JOSEPH SERGE
Arts Editor

Toronto teacher H.M. Cooper has written two novels, one currently available and the other soon to be published.

Daughters of the Teardrop Sea (Publish America), Cooper's debut, is a surreal fantasy novel that takes place, mostly, in the mind of the protagonist.

Laura Sawchuk, a pregnant psychiatrist, is driving back from her friend's cottage when her car is struck by a drunk driver. As she lies in a coma, almost brain dead, her husband and family begin to discuss their options regarding her unborn child.

But unbeknownst to them, Laura is fighting her own battle. In the world of her imagination, populated by mythological figures, she goes on a harrowing journey to find and save her child.

The narrative unfolds in lush, dreamy prose rife with symbolism and liquid metaphors. Lyrical and imaginative, Cooper combines classic mythology with contemporary drama.

Something Lyrical for the Night, soon to be published by American Book Publishing, also deals with a mental journey of sorts, but this one is more literal than figurative.

Max is a young theatre actor going through an identity crisis in the 1970s. Almost overnight, he slips into schizophrenia and a world of delusion.

When he is unable to separate reality from his hallucinations and begins to converse with dead people and ancient lovers, his friends and family have him committed.

Through a series of letters to his uncle that he writes as therapy from a mental hospital, the narrator explores his own psychosis and realizes that he has to face each of his demons in order to be cured.

In both books, Cooper crafts poetic prose and displays a masterful command of the language. *Something Lyrical* provides an interesting insight into the mind of madness.

Though his narrative style tends to be passive – with more telling than showing – he makes up for this through rich imagery and eloquent prose.

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Celebrate Chanukah with Judy and David's sing-along show

By DAVE GORDON
Special to The CJN

Children's entertainers Judy and David will be performing in Toronto over the next two weeks, in what is touted to be one of Canada's biggest family Chanukah celebrations.

The Juno-award winning stars of Treehouse TV's *Judy and David's Boom Box* will lead kids and parents in the fourth annual sing-along, dance-along Chanukah show.

As at every Judy and David concert, the audience will be singing along from the first note. The audience will be asked to join in to answer clues, stand up like a proud Maccabee, and find out more about the Festival of Lights.

With a little help from a Chanukah Boom Box, a mysterious magic menorah, and Bagel the Dog, Judy and David lead everyone on a storytelling adventure. Some audience members will even end up on stage in costume as Maccabees, soldiers and other key characters from the Chanukah story.

The live show will also offer both original and traditional Chanukah songs. Most of the show's tunes will be familiar to all in attendance.

"Every child will have access to every song. They don't need to read a song sheet or know songs in advance," says Judy.

This year, a portion of every ticket will support Na'amat's Tree of Love charity, providing essential day care for children of all denominations in Israel.

Since 1993, singing duo David and Judy Gershon – better known as simply Judy and David – have been providing hip, fun-filled children's music, and selling over 5 million recordings from the release of 17 cds. The Toronto-based couple, both 35, have accomplished all of this from their home basement office. This allows them to bridge work and childcare.

Having young children of their own has added a new perspective on their music, explains Judy. As with most families, they explain that juggling parenthood and careers has always been both a gratifying and delicate balance since their first born, Jared, arrived seven years ago.

Judy and David offer traditional and original songs.

"It has had a profound effect on our careers," Judy says, as she does the phone interview while drawing pictures with her daughter, 5-year-old Abigail. "They give you a deeper understanding. They will humble you. I more appreciate parents' time now. Parents take time out of their busy lives to give the gift of live music and giving us an opportunity to give it to them," she says.

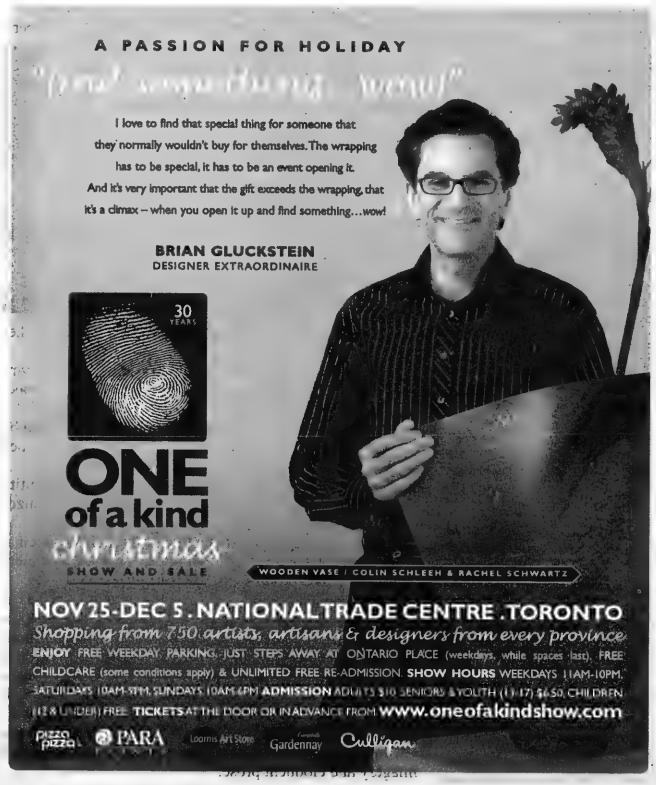
Judy and David's two kids have often come with them on tour. One excursion had them passing through the American South during the winter holiday season.

"I remember lighting a menorah in hushed tones at a Roy Rogers restaurant in Georgia," says David.

As for the upcoming Chanukah show, Judy says that it will be "a high energy" show, with each show being different.

David says that the audience should expect, "some great Chanukah 'chestnuts,'" and adds, "It will be a really fun way to learn about Chanukah and get really jazzed with really fun music."

David and Judy will be performing in Toronto at the Burton Auditorium, York University Dec. 4 (4:30 p.m.)and Dec. 5 (10:30 a.m. and 1:30 p.m.). They will perform at the Al Green Theatre, Mies Nadal JCC on Dec. 11 (6:30 p.m.) and Dec. 12 (10:30 a.m., 1:30 p.m. and 4:30 p.m.). Tickets ($18-$24) are available at Ticketmaster (416-872-1111).


A PASSION FOR HOLIDAY
I love to find that special thing for someone that they normally wouldn't buy for themselves. The wrapping has to be special, it has to be an event opening it. And it's very important that the gift exceeds the wrapping, that it's a climax – when you open it up and find something...wow!
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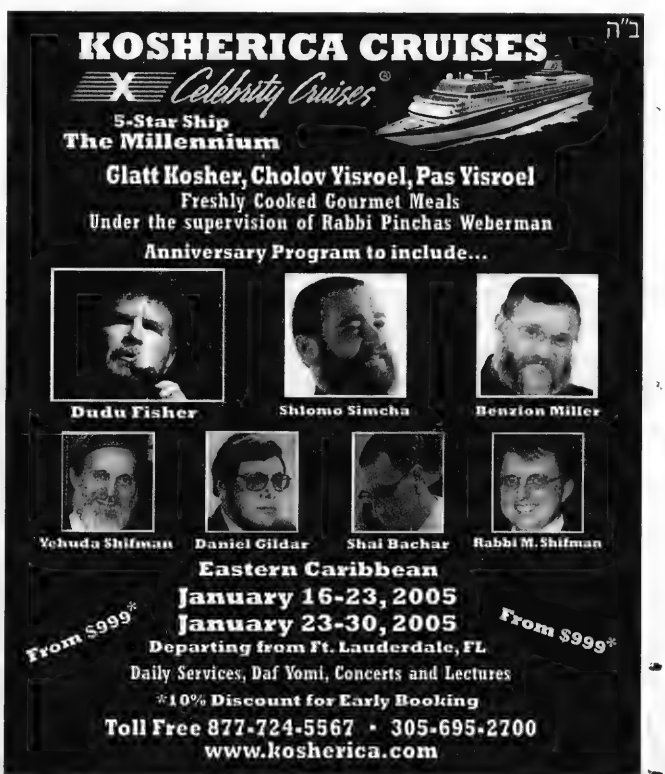

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Golem makes klezmer music hip

By DAVE GORDON
Special to The CJN

I don't understand a word of conversational Yiddish, except for some words that have sneaked into English, such as *chutzpah* and *schlep*.

But you don't have to understand Yiddish to enjoy klezmer.

Klezmer is Jewish folk music with eastern European influences, often sung in Yiddish.

Golem: A big crazy monster out of New York.

One group that is singing klez to the Generation XYZ crowd is Golem, a New York-based band whose newest disc *Homesick Songs,* is a rich palette of sound and texture. Replete with accordion, tambourine, violin, trombone, and drums, if there were such thing as Jewish big band music, this'd be it.

Homesick Songs touts itself as a collection of love songs, not for people, but for places: towns, cities, and countries left behind in eastern Europe.

It begins with *Odessa*, an ode to the Ukrainian city. It's an unforgettable fast-paced tune, perfect for whirlwind wedding horahs.

Odessa, the liner notes explain, was known for sailors, gangsters, Jews and eggplants. Indeed, strange combinations. The band's music itself blends disparate elements, transforming the old stylings of the Old Country, and infusing it with New York edge, sexiness and brashness. This is where eastern Europe meets the Lower East Side.

Golem borrows faithfully from shtetl sounds and words, yet somehow transforms old quaint eastern European folksongs into toe-tappingly hip tunes for this generation. And, like many things retro, klezmer has become cool.

The Golem refers to the fabled Jewish monster made of clay and given life by means of a charm.

"We named the band Golem because, first of all, monsters and Frankenstein are pretty wild – just like us," says Annette Ezekiel, bandleader, vocalist and accordionist of the band. "Plus, in our desire to reawaken Jewish music, we like to think of ourselves as a big crazy monster tearing through old Yiddish music, a little out of control, but always meaning well, just like the Golem."

Homesick Songs is the band's third album, and sung almost entirely in Yiddish. The exceptions are *Rumenye*, which includes some spoken-word storytelling in English; and the fourth track, *Romanesh*, which contains some whimsical spoken-language in English, although not suitable for children's ears.

Also on the new disc is the old Yiddish folk classic *Chiribim*, an upbeat ditty about noodle soup and a soaking-wet rabbi, just as cheery as it is, well, "*bim-bum*.."

True to its mix-and-match format, the band speaks and sings in languages other than Yiddish. Golem's previous album, *Love Hurts*, included tunes sung in Yiddish, Russian, and Ladino (a "lost" Hebraic-Spanish spoken by some Jews from Spain). In fact, Golem's website says that their bandleader can emcee weddings or bar mitzvahs in these, and other languages. So you're also just as likely to see Golem hopping the club circuit as playing in a shul gymnasium.

Listening to *Homesick Songs* is like reliving those enormous simchah dance circles through your own stereo system. Golem is really klezmer with spunk, and their music offers up an eclectic and cheeky version of an almost-lost music style from places long-gone, but not forgotten.

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Eye on Arts

By Bill Gladstone

TORONTO JEWISH FILM SOCIETY PRESENTS BITING FRENCH COMEDY

The Toronto Jewish Film Society presents *La Vérité si je mens 2 (Would I Lie to You Again?)* with a commentary by speaker **Shlomo Schwartzberg**, former director of programming for the Toronto Jewish Film Festival.

Made in 2001 by French director **Thomas Gilou**, the film is a sequel to Gilou's earlier work *La Vérité si je mens*, and "offers more of the biting wit, ethnic humour and larger-than-life characters that made the first movie so much fun."

Nadal JCC, Al Green Theatre. Sunday Dec. 5, 4 & 7 p.m. Individual tickets $12 at the door; JCC members $10. 416-924-6211.

* * *

Chanukah Concert: Children's entertainer **Kayla Goren** hosts "Come Spin With Me," her second annual Family Chanukah Concert and Party. Partial proceeds go to Jacob's Ladder, the Canadian Foundation for the Control of Neurodegenerative Diseases, which received more than $2,500 from last year's shows.

Each concert relives the Chanukah story of the miracle of the oil and is followed by a party with doughnuts, dreidels, Chanukah gelt and other surprises. Vaughan City Playhouse Theatre, 1000 New Westminster Dr., $22. Sunday Dec. 5. Showtimes 11 a.m. and 3 p.m. 905-882-SHOW.

* * *

Names in the News: A group of York University students has launched *Right2Express*, a web-based magazine that encourages young people to express their opinions and "take on a more vocal role in talking, criticizing our society and politics," according to student **Bryan Herskovits**, who designed the website. Herskovits and co-founder **Jay Solomon**, both of whom are in their fourth year of study, say many students have difficulty publicizing opinions that are taken seriously. They hope to encourage students to get involved in electronic communications via the Internet. "When you don't have credentials out there it's really difficult to do anything," Herskovits explains on the website – www.r2xmagazine.com – which was launched in November.

* * *

Music Notes

• The Miles Nadal JCC and the Canada Israel Cultural Foundation present the acclaimed **Carmel Trio**. Al Green Theatre, 750 Spadina Ave. (at Bloor). Adults $36, students $18. Thursday Dec. 2, 8 p.m. 416-924-6211.

• Musician-host **Jordan Klapman** presents an entertaining lecture, "The Forbidden Music of the Weimar Republic." Coffee and bagels. Miles Nadal JCC. Members $5, non-members $8. Sunday Dec. 5, 11 a.m. 416-924-6211.

• Pianist **Peter Longworth** performs **Schubert**, **Morawetz** and **Brahms** in a solo recital that marks the opening of this season's Chrylark Arts & Music series. $15-$12. Heliconian Hall, 35 Hazelton Ave. Sunday Dec. 5, 3 p.m.

• **Hu Tsa Tsa** presents a launch concert for its new CD, **Well Tempered Klezmorim**. Robert Gill Theatre, University of Toronto, 214 College St. (at St. George). $15 at the box office. Thursday Dec. 9, 8 p.m. 416-978-7986.

* * *

Names in the News II: *The Old Blue Couch*, a book of short stories by Ottawa professor-poet **Seymour Mayne**, was recently translated into Spanish. It was published in Argentina as a 58-page softcover volume titled *El Viejo Sofa Azul* … **Theresa Tova**, the Toronto-based singer-actress and Yiddish chanteuse, headlined the closing night concert of the Amsterdam Jewish Festival in late November… The Royal Ontario Museum has named **Alan M. Schwartz** as chair of its Institute for Contemporary Culture. The noted financier-philanthropist is also a well-known contemporary art collector, specializing in photography. He's served on the boards of the Art Gallery of Ontario and the Alfred Stieglitz Society at the Metropolitan Museum of Art in New York.

* * *

Arts in Brief

• *The Chosen*, a drama by **Aaron Posner** and **Chaim Potok** based on the popular novel by the latter, continues at the Leah Posluns Studio Theatre until Dec. 12. $30-$21. 416-781-5527.

• The **Common Thread Community Chorus, the Shevchenko Choir** and **the Kaniv Dancers** present "In the Spirit of Friendship," a choral and dance concert. Miles Nadal JCC, Al Green Theatre. $15-$7. Saturday, Dec. 4, 7:30 p.m. 416-533-2725.

•A sing-along version of the musical film *Joseph and the Amazing Technicolor Dreamcoat*, starring **Donny Osmond**, features lyrics on the screen, prizes for best costumes, fun bags, dancing and more. Miles Nadal JCC, Al Green Theatre. Adults $20, children $16 in advance ($24/20 at the door). Dec. 26 to 30, 7:30 p.m. TicketKing 416-872-1212.

* * *

At the Galleries

• Original works by 12 artists, including **Vivien Felsen** and **Jean Rodak**, go on view at The World of Picture Frames, 133 Cartwright Ave. (west off Dufferin St., opposite Yorkdale). Opening reception, Thursday Dec. 2, 6 to 9:30 p.m. 416-783-1896.

• Limited edition Venini art glass Circo di Lune sculpture and many other exceptional pieces of art are on view at Amarynth Gallery, 161 Cumberland St. Dec. 1 thru 22. 416-515-9191.

• *The Invisible Man*, works by experimental filmmaker **Mike Hoolboom**, are on view until Jan. 30 at the Art Gallery of York University, 4700 Keele St., Ross Building N-145.

• Works by **the Willowdale Group of Artists** are on display at the Markham Theatre Art Gallery, 171 Town Centre Blvd., Markham, until Dec. 28.

* * *

And Finally: Happy Chanukah to all *CJN* readers. May your candles burn brightly!

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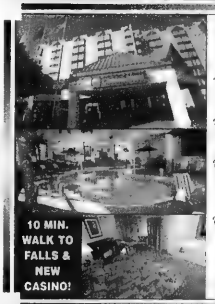

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Allied bombing of Dresden a necessity, author claims

By SHELDON KIRSHNER
Staff Reporter

On Feb. 13, 1945, 1,100 American and British aircraft bombed the German city of Dresden in an excruciatingly punishing 15-hour raid, the sheer ferocity of which was unprecedented in the bloody annals of modern warfare.

The planes dropped thousands of tons of high-explosive bombs and incendiary devices, killing upward of 40,000 people.

The single most devastating Allied bombing of World War II, the raid destroyed the beautiful historic centre of Dresden – the Florence of the Elbe – and may well have convinced the Nazis that they were fighting a losing cause.

But to some, the attack on Dresden – a supposedly defenceless city far removed from the Nazi war effort – was nothing less than an atrocity and little more than an act of spite and vengeance. Such is the enduring controversy that when Queen Elizabeth II recently paid a state visit to Berlin, the German press demanded that she apologize for the destruction of Dresden. Stopping short of their demand, she spoke of the "appalling suffering" suffered by both sides.

In *Dresden: Tuesday, February 13, 1945* (HarperCollins), Frederick Taylor, a British historian specializing in Germany, skilfully dissects the bombing and places it in its proper historical perspective.

And in an unexpected bonus, he deals with the fate of Dresden's Jewish community. Its last remaining members, 200 out of a prewar total of 6,000, were scheduled to be deported on Feb. 16, but the bombing left the Nazis' diabolical plan in splinters.

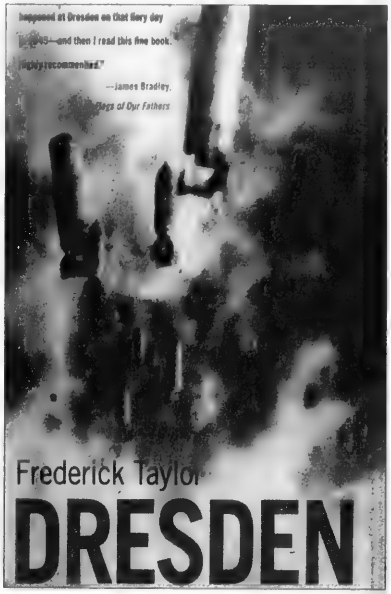
For Jews such as Victor Klemperer, an academic in a mixed marriage whose diary was published several years ago, the raid was not a cataclysm but a miraculous delivery. Amid the chaos that enveloped Dresden, he tore the telltale yellow Star of David from his lapel and found his way to safety.

Dresden, in eastern Germany, was renowned for its rich cultural life and its magnificent buildings, palaces, museums and statuary. The brassiere was invented there and Dresden was the first European city to manufacture cigarettes, coffee filters, teabags and squeezable toothpaste. Camera and optical factories, however, constituted the bedrock of its industrial might.

Dresden, too, was an important transit point for military traffic, and that was a prime justification in the Allies' decision to firebomb it.

Even before Adolf Hitler assumed power in 1933, Dresden was a Nazi stronghold. The party won 37.7 per cent of the overall vote in the 1932 Reichstag election, and the local Nazi newspaper, *Der Freiheitskampf*, had the largest circulation of any newspaper in the city.

Levels of anti-Semitism had always been relatively high in Dresden, its small Jewish population notwithstanding. The influential, anti-Semitic historian Heinrich von Treitschke – who wrote the notorious essay *A Word About Our Jewry* and coined the odious phrase, "The Jews are our misfortune" – was born in Dresden.



By the summer of 1938, Jews who had not had the foresight or will to leave were in dire straits. They were banned from local spas, forbidden to board regional buses or move around Dresden without police permission. Klemperer, a patriot and a decorated veteran of World War I, had lost his job, his house and his savings. But by virtue of being married to a Christian, he had averted deportation.

In October 1938, 724 Polish Jews in Dresden were packed into special trains under police guard and sent across the border into Poland. On Kristallnacht, less than a month later, Nazi-orchestrated mobs burned Jewish-owned shops and Nazi stormtroopers torched Dresden's venerable synagogue, a half-Romanesque, half-Oriental structure designed by the famous architect Gottfried Semper.

The Nazis deported the first Jews on Jan. 21, 1942, cramming 224 people into unheated boxcars. With dripping irony, Taylor notes that they travelled as third-class single-journey passengers, with a group discount.

On Feb. 27, 1943, Dresden's remaining Jewish leaders were dispatched to the Hellerberg labour camp, as were Jews from neighbouring cities – Erfurt, Halle, Lepizig, Plauden and Chemnitz – in the following days. On March 3, they were shipped to Auschwitz.

Officials realized that Dresden would be subjected to a serious air raid sooner or later, precedents already having been set.

The northern port of Lubeck was hit on Palm Sunday, March 28-29, 1942, with a loss of 320 civilians and soldiers. In retaliation, the Germans bombed the British town of Bath, killing 400.

In the wake of German raids on Exeter, Canterbury, Norwich and York in 1943, the Allies carried out a succession of reprisal raids against Hamburg, Kassel and Leipzig. The bombing of Kassel claimed the lives of 10,000 civilians.

The Allies did not let up. Berlin was bombed in February 1944 and Freital, southwest of Dresden, was hammered in August. Dresden's turn came on Oct. 7 when 30 American B-17s struck its Friedrichtstadt marshalling yards and nearby facilities, killing 270 people, including 40 Jews. On Jan. 16, 1945, 376 civilians were killed when 127 liberators bombed Dresden again.

But the worst was yet to come. On Feb. 13, Dresden was mercilessly bombarded, not once but twice. Firestorms devoured almost 12,000 buildings, including the Wehrmacht's main command post and factories vital to Germany's war machine.

"Although we were 40 miles from Dresden, fires were reddening the sky ahead," a British bomb aimer later wrote. "Six miles from the target, the streets of the city were a fantastic latticework of fire…"

Taking advantage of the anarchy, Klemperer passed himself off as a homeless Aryan victim who had lost his papers and belongings. Then, armed with ration cards, he and his wife fled the bedlam.

In mid-April, two weeks before Hitler committed suicide, and with the Red Army pouring into Berlin, Allied bombers again returned, wiping away Dresden as a major railway junction.

In a grisly aside, Taylor reports that the bodies of thousands of civilians were burned under the supervision of seasoned SS experts from the Treblinka concentration camp.

Nazi propagandists, and neo-Nazis in the postwar era, claimed that 100,000 Germans were killed during the Dresden raids. But Taylor debunks this figure, saying that the death toll was really between 25,000 to 40,000.

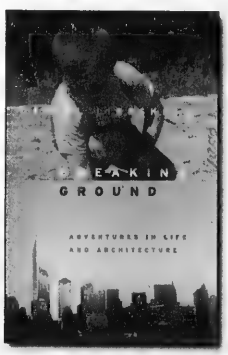
And he obliterates the notion that the Dresden raids were mounted for purely vindictive reasons. "There seems little doubt that the strategic bombing campaign played a major role in the defeat of Germany."

Albert Speer, a leading Nazi official, acknowledged that relentless Allied bombings were effective. German war production plummeted as 35 per cent fewer tanks, 31 per cent fewer aircraft and 42 per cent fewer trucks were produced.

Taylor notes that "Dresden was… a functioning enemy administrative, industrial and communications centre… that lay close to the front line." And so, he concludes, the bombing of Dresden was neither irrational nor pointless.

"Whether it was wrong – morally wrong – is another question," he allows.

IN PERSON
Daniel Libeskind
Wednesday, December 8th at 7:30pm
Indigo Manulife



Join us as **Heather Reisman**, CEO, *Indigo Books & Music Inc.*, interviews **Daniel Libeskind**, author of *Breaking Ground: Adventures in Life and Architecture.*

Mr. Libeskind is the master planner of the World Trade Center site and the architect behind 'The Crystal' at the Royal Ontario Museum in Toronto.

Book signing to follow the event. Admission is Free.

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35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
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55 ACCOMMODATION WANTED
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248 DAY CARE WANTED
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255 DOMESTIC HELP WANTED
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305 ARTICLES WANTED
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315 CARS
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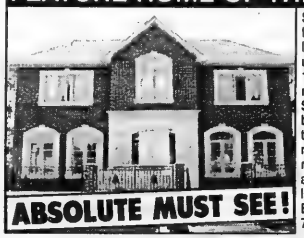

Spectacular custom luxury home loaded with upgrades, on 50 x 140 ft. lot and surrounded by million $ homes! 5 + 1 bdrms., sep. entry to in-law suite, main floor family room + library, asking $1.299 million. Call David Eichorn* (416) 787-1712.

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AVENUE RD. / DAVENPORT - $695,000.
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AVENUE RD. / WILSON - $489,000.
Attractive 2+ bdrm. bungalow in move-in condition. Updated baths + kitchen with granite counters. Stone fireplace. Finished lower level. Private drive + detached garage. ***Lisa Franschman**

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She/he ensures the effective and efficient delivery of arts and culture programs including but not limited to the Koffler Gallery, the School of Music, Visual Arts, and Dance, Jewish Book Fair, Canadian Jewish Book Awards and the Leah Posluns Theatre School.

She/he will be responsible for the overall administration and management of the Koffler Centre of the Arts and will ensure the integration of these programs throughout all of the Centre programs.

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Please send resume to the Search Committee for the Director of Operations, Koffler Centre of the Arts, Bathurst Jewish Community Centre, 4588 Bathurst St., Toronto, Ontario, M2R 1W6 or email to bjcc@bjcc.ca or fax to (416) 636-5813.

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Arts & Travel

White Rose opera honours anti-Nazi German resisters

By SHELDON KIRSHNER
Staff Reporter

Udo Zimmermann's bleak one-act modern opera, *White Rose,* pays tribute to brother and sister Hans and Sophie Scholl, who paid the ultimate penalty for their anti-Nazi activities.

The Scholls, students at the University of Munich and members of the White Rose resistance group, were executed on Feb. 18, 1943 after being convicted of writing and distributing leaflets deemed treasonous.

In their leaflets, "leaves of the white rose," these devout Christians denounced Hitler's tyrannical state, condemned the persecution and murder of Jews and called for a new democratic Germany within a federated Europe.

White Rose, which was staged at the MacMillan Theatre last Sunday night on a one-time basis, was produced and directed by Judy Kopelow to coincide with Holocaust Education Week.

Mounted in association with UJA Federation of Greater Toronto, the one-hour production unfolded on a bare stage blocked off by a black curtain and featured a cast of two, soprano Marta Matulewicz as Sophie and baritone Matthew Zadow as Hans. The grim setting was the Munich-Stadelheim prison in the hours before their execution.

As the opera opened, they each sat behind a big desk awaiting their fate. Behind them was an illuminated painting of Jesus. To their left, at the far end of the stage, was a jumbled mass of unopened suitcases, a bicycle, a basket of fresh white roses and he iconic photograph of a young Jewish boy in the Warsaw ghetto with his hands up in surrender.

The gloomy atmosphere was conveyed not only by the minimalist set but by the jarring, atonal music of Sabatino Vacca's 15-piece orchestra. The uneven blare of trumpets and the menacing beat of drums evoked the mood.

Matulewicz, a fine singer who can hit high notes effortlessly, looked remarkably like Sophie in her last known photograph. She wore a simple patterned dress and a sweater, with a daisy affixed near her heart, and her lustrous hair was parted severely.

Zadow, in his understated performance, was clad as a civilian, not as the soldier Scholl was on the eve of his demise.

As they sing Wolfgang Willaschek's libretto in German, an English translation appeared on an overhead screen far above the stage, which distracted viewers from the performers.

The lyrics summoned up doom and gloom. Hans heared moaning and weeping, while Sophie heared footsteps near her cell.

Midway through *White Rose*, Hans and Sophie hauled five blown-up photographs across the stage and let angelic beams of light fall down on them before propping them up against the curtain.

The photographs are evocative of the Holocaust and White Rose. The first is of the frightened Jewish boy in the ghetto. The second shows a flaxen-haired boy behind barbed wires. The third photograph is of a Jewish girl with pigtails and a yellow Star of David sewn on her lapel.

Sophie gazes at Hans and two other soldiers in the third photograph, and in the fifth photograph, they stand next to each other, both seemingly lost in their thoughts.

As *White Rose* reached its denouement, Hans and Sophie displayed a mixture of despair and strength. "My cries fall into nothingness," he declared. "Who will console my mother?" Sophie asked plaintively.

Recovering from their fleeting moment of weakness, Hans and Sophie exhorted their fellow Germans to be strong and courageous in the face of Nazi tyranny. "No more silence! Arise from your stupor!"

White Rose, which is not entertainment in the usual sense of the word, evoked the hopelessness of their situation and the courage of their convictions.

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Argo lineman wins fourth Grey Cup

Continued from page 1

Starting quarterback Damon Allen missed much of the season and even left the Grey Cup in mid-game with a leg injury. He returned, however, and showed the veteran leadership that's expected of a 41-year-old QB with previous Grey Cup rings to lead the Boatmen to their victory.

Cantor, an 11-year veteran who stands 6-3 and weighs 210 lbs, points out that the Argos sported the CFL's third-best regular season record despite Allen's absence and other injuries. On a personal level in 2004, Cantor recorded 10 quarterback sacks (tied for third-best in the league) and 30 tackles.

Strong defence was a key factor in the Argos' Grey Cup win, as the team limited the high-powered Lions offence despite a shaky start.

Noah Cantor

The Lions' opening drive seemed inauspicious for the Argos. Lions QB Dave Dickinson marched the team up the field smartly, engineering a touchdown on their first possession.

Despite that slow start, the Argos never doubted themselves. "We were confident in what we'd do as a defence," Cantor said.

The Lions used a lot of play action early on "and they kept us off balance." But once the Argos got their bearings and took the lead, the defence felt the game was theirs to lose.

"We felt that with the lead, we would not let anyone beat us," Cantor said."They got a few yards, but our job was not to give up the big play. They're a big play team."

The Argos had expected Lions' quarterback Casey Printers, the league's Most Outstanding Player, would start the game, though they knew he had been injured. The defense was prepared to face either B.C. signal-caller, believing the Lions' offence would not be terribly different under either QB, though "we were aware of [Printers'] running ability," Cantor said.

Either way, the Argos expected to win. "For us, the biggest part of this year was that we didn't think it was a surprise to win. We believed in ourselves. All year long, people counted us out." Cantor said.

"Any time you go beyond your expectations, you're more excited than you would be normally," Cynamon said after the victory. "Because we were such big underdogs and everybody convinced us we couldn't win, as owners, we're even more excited."

With the season over, 33-year-old Cantor has already packed up his family and headed back to their year-round home in Vancouver.

Cantor played in B.C. for five years and he his wife Donna plan to raise their two daughters, Rachel, 3, and Maya, 1 on the west coast. A third child is expected in January.

Cantor has already staked out a future in Vancouver in the restaurant business.

A few years ago, he and a partner acquired a popular family restaurant called Vera's Burger Shack. Since then, they've expanded with three more outlets, and the eateries are doing well. Hamburgers, hot dogs, fries and milkshakes make up the heart of the menu, and by this time, Cantor is likely to have already resumed his role as a hands-on owner, flipping burgers for Vancouver's meat-lovers. The transition to vending ground beef must've come easily to Cantor. Back in his native Ottawa, his family is in the meat-packing business.

During a practice at B.C. Place during the Argos' road game in Vancouver earlier this season, Cantor's teammates were treated to their very own tailgate party. Cantor and his partner pulled out a portable barbecue and treated the Argos to an outdoor feast. It no doubt contributed to the good-natured camaraderie that was so instrumental in the Argos' success this year.

Cantor still has one year left on his contract, as well as an option year, but right now he's enjoying the euphoria of victory and not worrying too much about his football future. When he does hang up the pads, there will no doubt be plenty of burgers and fries to keep him busy.

Women assembling Maccabiah masters basketball team

Women's basketball is alive and well at the Bathurst Jewish Community Centre, where ladies in their 40s and 50s are hoping to represent Canada as master athletes at next summer's Maccabiah Games in Israel.

Every Monday night since June, a group of energetic female hoopsters have been getting together under the tutelage of coach Eli Cohen to improve their skills and prepare for a trip to the 17th Maccabiah Games.

If enough teams enter, it could mean the Maccabiah Games would see its first-ever women's masters basketball competition.

Playing at what they call an "intermediate" level, the women say they aspire to more than just enjoying a good game of basketball.

"Along with keeping the spirit of competition alive, they are also making a significant contribution to the advancement of Jewish women's basketball at a master's level. With enough discipline, perseverance and determination, they are showing the world that women, even as they juggle careers and family, along with a million other things, still have time to play. They are blazing new trails for others who will follow in their footsteps and continue to break down barriers as they move forward, both on the court and in everyday life," the group said in a news release.

A group of women basketball enthusiasts are hoping to reach new heights at the Maccabiah Games next year.

The women are seeking additional talent to bolster their roster. They are asking basketball-playing Jewish women over 40, who can play at an intermediate level, to try out for the team and "share in some of the most memorable moments you will ever experience, as well as have some slam-dunkin' fun."

Tryouts begin this month. For more information, contact Barbara Goldberg at 416-418-4647 or by e-mail at goldyb52@hotmail.com.

Chanukah with the Porters

Do you know what it's like to laugh so hard the tears roll down your face and your stomach hurts? This type of laughter occurs with a really close friend or family member and it's contagious. It happens to me when I go home for Chanukah dinner with my family.

something
By MIRIAM PORTER

Like every family, we are not perfect, but we sure know how to have a good time. Mixed in with some arguing and occasional screaming are intense laughing fits. Anything can set us off. It could be a childhood memory or vacation we were all on, the picture in the photo album of us wearing now outdated glasses or sporting a crazy haircut, the hilarious experiences we have shared apple picking, going to an animal farm or playing board games, or even a secret we remembered that was crucial then but ridiculous now. Once the laughter starts, it spirals out of control until we are laughing so hard we can't speak.

Over the years my ex-boyfriends have had the pleasure of accompanying me home for these Chanukah dinners and catching a glimpse of the Porter festivities. For them, it must have been as if they were outside, and looking in through glass walls at a magnificent orchestra playing. It looked beautiful, but they didn't fully understand what was going on. And why should they? That is what family is for. You have "in" jokes that no one else understands and sometimes words are not necessary.

But for every person I brought home, a present was always waiting there for them. Not just from my parents, but from my grandmothers, who were there for dinner as well. My parents showed us it is important to make others feel comfortable and welcome in your home, no matter what their background or where they came from.

Tzedakah was also a part of my childhood. Quite often my sister and I received certificates that stated, "A tree has been planted in your name in Israel" or, "A donation has been made on your behalf to save a baby harp seal." Charity and helping others continue to play a huge role in my life as well as in my sister's.

To this day on Chanukah, my mother gives my sister and me a little colourful plastic dreidel. It is usually taped to the outside of our present, but I have also found it hidden at the bottom of a box or gift bag. My sister and I are both adults and I am not sure why we receive children's toys, but I always look forward to it. I excitedly spin my dreidel on the dining room table until either dessert arrives or I spill something. Then, like a child, I have to stop playing with it. I am not sure where all my dreidels have disappeared to, but there must be more than 30 of them hidden around the house.

Years ago, when my sister and I lived at home, our tradition during the eight days of Chanukah was to take turns setting up the menorah for the evening candle-lighting ceremony. We would carefully select the skinny coloured Chanukah candles and arrange them perfectly. My shamash candle was always blue.

These days, as I light my own menorah in my own apartment, I still choose a blue shamash and I still set up my candles early in the morning. I am grateful to my parents for always creating an exciting and meaningful holiday atmosphere, not just on Chanukah but also for every simchah. I know these wonderful memories, strong family values and traditions will one day be passed down from my sister and me to our own children.

Chag Samayach!

Miriam can be reached at Miriam@jtvproductions.net.

ROUMANIAN ZUCCHINI POTATO LATKES

2 lbs. zucchini	3 eggs	salt to taste
2 large potatoes	1 tsp. vegetable oil	pepper to taste
1 medium onion	3/4 cup matzah meal	vegetable oil for frying

Peel zucchini, cut in half and discard seeds. Grate and discard liquid. Peel potatoes and grate into zucchini. Remove the liquid.

Grate onion; add to zucchini mixture. Add eggs, oil and matzah meal, starting with 1/2 cup matzah meal and continuing to add more if necessary, until there is body to mixture. Season with salt and pepper to taste and blend well.

In large, heavy frying pan, heat some vegetable oil until almost smoking. Using large tablespoon, spoon zucchini mixture into latkes into pan and brown on both sides. Serve hot with sour cream or applesauce. Makes 18 large pancakes to serve 6-8.

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RANGES

FAREWELL MEETING: U.S. Secretary of State Colin Powell was in the Middle East last week to lend support to the upcoming Palestinian elections and to bid farewell to Middle East leaders. Powell recently announced his resignation as Secretary of State. [RNS/Reuters photo]

Understanding the meaning of silence

By AVRUM ROSENSWEIG

Rather than witness an act of child abuse, I sometimes cower when I see a situation that could erupt into violence against a youth. I can quickly flip to the sports page after reading about the nuclear buildup in Iran, which could result in a death match between Israel and the Islamic republic.

URBAN WRITER

Upon learning a rabbi was savagely beaten by anti-Semitic thugs, I was somehow relieved to know that it happened in France, not Toronto. When I read a chapter in a book about slaves in Sudan, where a marauder sliced a child's arms off because she cried for her mother, I closed the book, felt nauseous, and promptly checked my e-mail for a letter from a friend.

I direct a humanitarian and relief organization and regularly hear about acts of meanness, heartlessness, torture, torment, war, violence, cruelty, sadism or rape. Regardless, I often try to avoid them, closing my eyes tightly so that not a trickle of wickedness can soak my soul.

I grapple with this. Why do I not respond more often and more courageously to the suffering in my world, when my reason, my religion and my conscience dictate that I must?

This is not self-criticism or a negative projection onto all Jews and peoples of the world.

I am past that. Mine is a serious journey submerged in bafflement and stupefaction about humankind. I am desperate to uncover the answers to these questions while witnessing frequent mass stillness in the face of the mayhem perpetrated by God's hoodwinked creations.

I believe the answers could repair the world.

Is it possible that we really don't care about the suffering of others? Do we not know what to do? Are we are too afraid of pain or death to scrap and wrestle with the bad guys? Do we virtually ignore the torturous death of 30 million HIV/AIDS victims, hoping that they'll vanish? Am I a humanitarian only when the agony is in a faraway continent and its face is imaginary?

Please, let's consider this and finally reflect on the very truth of our humanness and what shackles our freedom to act, protest, complain, punch, object, and shout raucously on behalf of Israel, Darfur, the homeless, the elderly, victims of home invasions, battered daughters and the global increase in anti-Semitism?

Do a personal litmus test. Ask yourself whether Ottawa radio host Lowell Green was speaking to you when he said that we Jews don't stand up enough for ourselves (and, by inference, for others)?

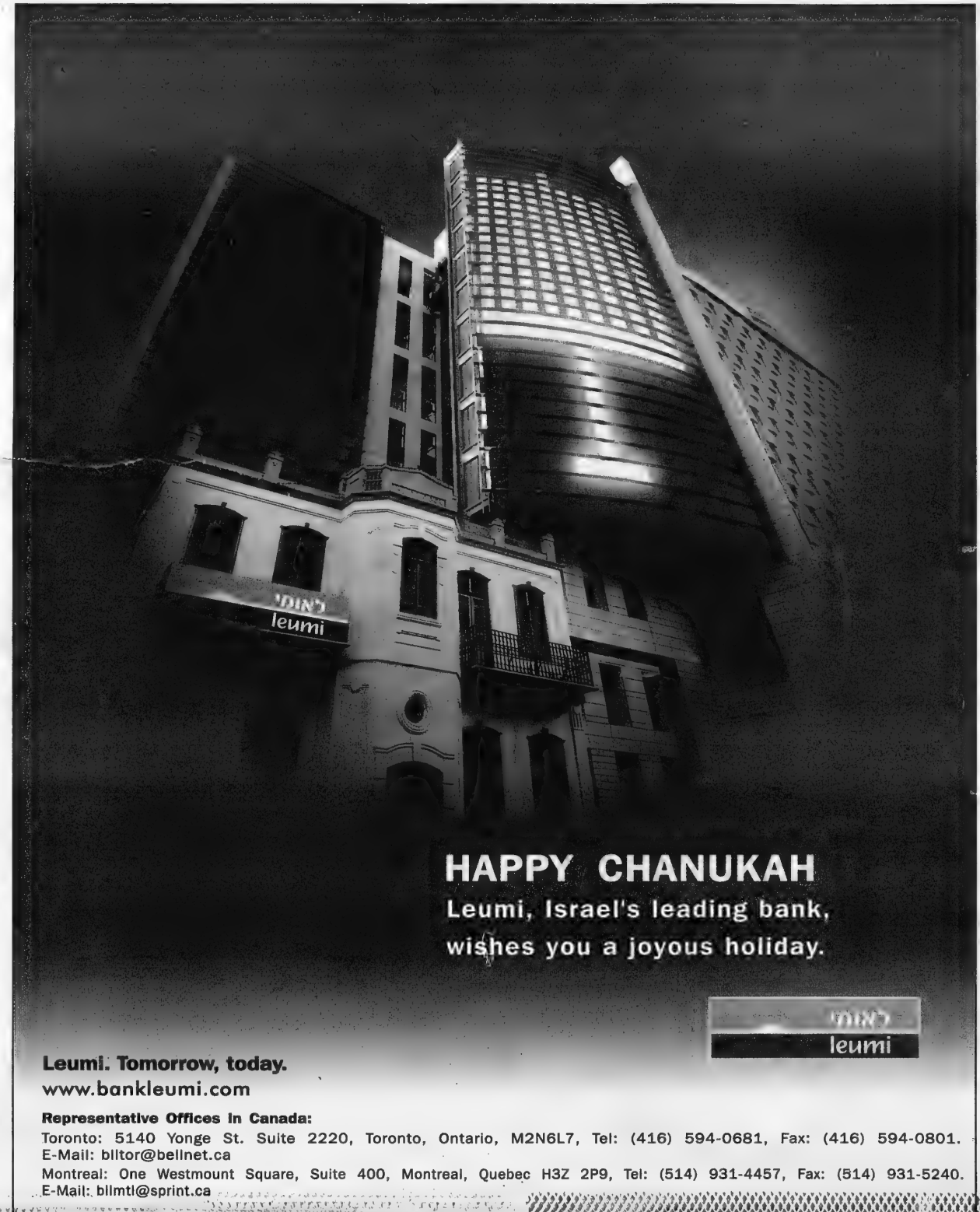
Challenge yourself. How would you respond if Israel were in a full-blown war (God forbid), or if anti-Semitism exploded on the streets of Toronto? Would you fight the battle, despite the risk to you and your children? Do we celebrate the Righteous Gentile who acted courageously for us, but are unable to be righteous Jews ourselves?

Iranian bombs, soon to be capped with nuclear warheads, are in the hands of maniacal despots who dream about obliterating Israel. Two million people are dead in Sudan. One million are dead in Rwanda. Two-and-half million were massacred in Cambodia. Hundreds of old folks are totally alone along the Bathurst Street corridor.

These facts are as unambiguous as the stop sign at the end of the street. When we approach that sign, we stop, but so often when we face terror, we drive past. Why? What happens inside you and me, citizens of a free land, that far too often allows us to let evil act with reckless abandon?

Revealing the answers to these questions, and changing our actions accordingly, could be the next great universal movement, leading to a revolt of shalom – peace – and harmony.

E-mail avrum@veahavta.org. Help the elderly who are alone.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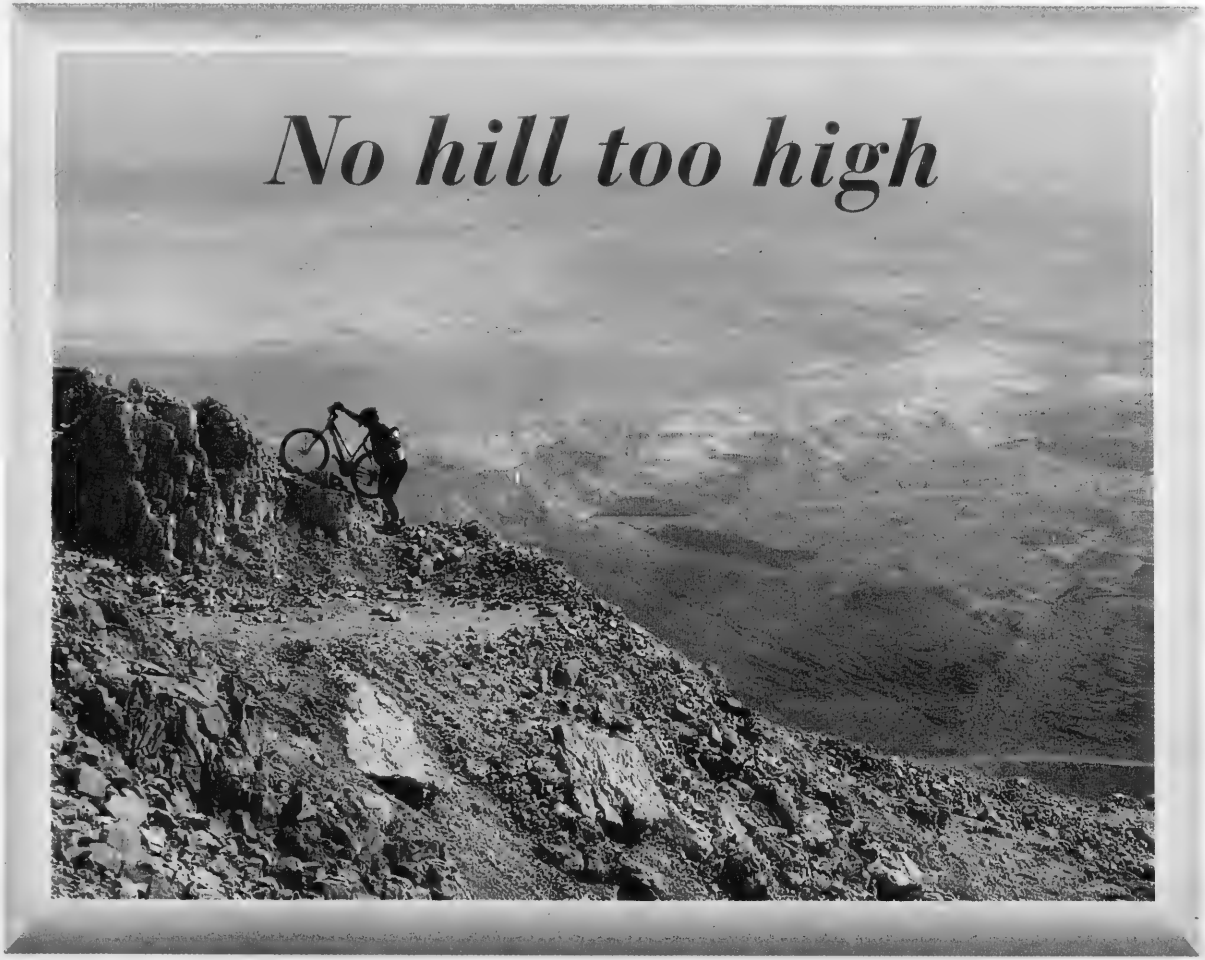
CHANUKAH GREETINGS 5765



[Photo provided by Alyn Hospital]

Set against the powerful stark beauty of the Negev, a lone cyclist conquers an imposing desert promontory, its harsh terrain, steep incline and insecure footing no impediment to his courage and determination. The hill is not too high.

Indeed, for Jews, no hill has ever been too high.

Chanukah reminds us of that. For the triumph of the few against the many, which the festival commemorates, carries the very same message: courage, determination, will and a strong belief in the justice of one's cause.

The cyclist was one of 20 Canadians in a group of some 250 riders who were in Israel recently to take part in Wheels of Love, Israel's largest annual multi-day charity sports event, on behalf of Alyn Hospital, Israel's only rehabilitation centre for infants, children and young adults. (More photos of the Wheels of Love event appear elsewhere in this special greetings section.)

The cyclists pedalled and carried their bikes for five days and nearly 400 kilometres from Mitzpeh Ramon, in the heart of the Negev Desert to Jerusalem, high in lofty, pine-scented Judea.

No hill was ever too high.

EDITORIAL

It is an example we should affix to our hearts as we travel the road that lies ahead.

Violent, hate-laden, Islamist terrorists continue to target the West and Israel, which, for them, bears the double stain of being both Jewish and a vanguard of alien, western values in "their" part of the world.

Suicide bombers too, continue to visit their "holy" death upon innocents. Though Israel's security forces succeed in thwarting most of the attempts by terrorists to kill Jews, they cannot, alas, prevent them all. Thus, Israelis were killed last year in Tel Aviv, Be'er Sheva and Jerusalem. They were also killed in the Sinai.

Even leaders of the Anglican and Presbyterian churches last year launched an assault of sorts upon the Jewish state. Both have proposed to their respective memberships that they divest from companies that do business with or in Israel.

And of course, there is the ever-present menace of Iran and its worrisome nuclear program. Who knows what its leaders' true intent is for the reactors they have built.

Undoubtedly, though, the highest hill that looms in the approaching horizon is Israel's disengagement from Gaza and from parts of the West Bank. Will it lead to societal strife? How will the bitter emotions be reconciled?

What Chanukah teaches us, what every child eventually learns from the earliest years when they hear the story of the Maccabees, is that we cannot avoid climbing the hills.

It is our destiny to do so, in part because it seems that hills lie permanently across the path of the Jewish people. But in greater part it is because seeking out the high places of human endeavour has been our defining mission since we all gathered at Sinai.

Thus, as we light the candles on the Chanukiyah and recall the ancient story that the incremental light symbolizes, we might also be reminded of the courage and determination symbolized by the lone cyclist and his refusal to turn aside from that imposing desert promontory.

As we do every year, we have assembled an eclectic array of stories and photos in this Chanukah Greetings section. We hope you enjoy them.

Chag urim sameyach.

The Canadian Jewish news

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A Very Happy Chanukah

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Songwriter is silenced – long live her songs

By MICHAEL BROWN

Waiting for my turn in the barber shop recently, I picked up an old *Maclean's* magazine with a section on the 100 foremost Canadians of all time. I was curious, of course, and started turning the pages. The list included politicians, war heroes, sports figures, businesspeople, men and women of science and culture, artists and con-artists.

Although the panel of 27 judges included six I recognized as Jewish, I had a feeling I wasn't going to find many Jews on the list. As it turned out, professed anti-Semites outnumbered the bona fide Jews. The literature category, where I had expected to find some Jews, included Stephen Leacock and Anne of Green Gables (not her creator), but not Mordecai Richler, nor Leonard Cohen, nor A.M. Klein. (Margaret Atwood was also left off, so perhaps the judges stopped reading Can-lit in Grade 5.)

The list made me think about what a Jew might do to qualify for such a list. One thing is certain: he or she would not excel at something Jewish. In the Diaspora, both Jews and non-Jews tend to admire Jews who beat the non-Jews at their own game. The two Jews who were mentioned in *Maclean's*, Fannie Rosenfeld, the Olympic gold medal runner, and Henry Morgenthaler, the abortion guru, illustrate the rule. Neither made a notable contribution to Jewish life.

That observation led me to note how different the criteria for such a list would be in Israel. An Israeli list would also include politicians and war heroes, entertainers, maybe Olympic gold medalist Gal Friedman, a jurist or two, the odd business person and even kibbutz farmers. But there, rabbis stand a chance, the roster of writers would be long and the Jewish experience in one way or another would be the central concern of most of the writers and of a good many others, as well.

Songwriter/poet/musician/performer Naomi Shemer, who died just a few months ago, was just such an outstanding and yet representative Israeli. Shemer is best known abroad for the song that has become almost a second anthem of Israel, *Jerusalem of Gold*, composed serendipitously – some say prophetically – just before the Six Day War. In Israel, dozens of her songs are among the most popular in the canon, many of them folk classics that young and old know by heart.

Naomi Shemer

"We are all Naomi Shemer," the entertainer, Shaike Levi, wrote in *Yediot Ahronot* soon after her death. He recalled being in a pub one night, sitting alone and humming to himself one of Shemer's songs.

"When I got to the third line," Levi said, "a person nearby hesitantly joined in, but very quietly. By the fifth line, another was singing and then another, and by the refrain, it was as if a conductor were leading us: the whole pub was transformed into a well rehearsed choir."

Shemer's funeral was like that too. It drew thousands of mourners from all over the country. They included the president, the prime minister and just plain folks, the young and the old and everyone in between, the grunts and the glitterati, Orthodox and secularists, artists and movers and shakers, right-wing settlers and socialist kibbutznikim. It was a Jewish funeral: *K'El Maleh Rachamim* was chanted, and Shemer's husband, son, daughter and sister said *Kaddish*. And it was a kibbutz funeral, simple, four of her songs sung by everyone in place of a eulogy. She had left explicit instructions.

Israeli journalist Uri Sal'i has referred to Shemer as "the voice track of our lives," and President Moshe Katsav sounded a similar note in saying that her songs mark "the milestones of Israeli life." One of her last poems was *Ilan*, in memory of astronaut Ilan Ramon.

My son, Josh, remarked that her songs spoke for and to all the people, the way good folk songs do. For others, though, the same songs "were [more of] a heart-to-heart talk," expressions of feelings that are deeply personal yet shared by other Israelis, like the song *Anachnu meoto hakfar* (*We Come from the Same Village*).

This is a ballad about two best friends who grew up together and shared all of life's experiences until one was killed in war. "Now I walk through the green field" of our village, the surviving youth laments, "and you are on the other side of the fence," lying dead in the ground. A quintessential Israeli experience and an intensely personal one!

But Shemer's was more than an Israeli voice. It was also a Jewish voice. In a sense, her life and works are evidence of the centrality of Israel to the soul and spirit of the entire Jewish people. Here I'd like to focus on Naomi Shemer and her works as a way of understanding what Jews as a people, in Israel and everywhere, have lost with her passing.

Naomi Shemer was born in 1930 to immigrant parents from Lithuania in Kinneret, the second oldest of the kibbutzim that became the vital organs of the future state's infrastructure and the repository of its fundamental values. She grew up in Kinneret and returned there for a time when she was first married. As a student and then as an artist, she lived in Tel Aviv, but her sense of rootedness in the soil and setting

Continued on page B3

HAPPY CHANUKAH!

Reitmans
Designed for real life.

Shemer's lyrics and melodies are deceptively simple

Continued from page B2

of Kinneret never left her. It was there she chose to be buried, near her parents, near pioneer labour leader Berl Katznelson, and near the poet, Rachel, some of whose delicate love poems to the land of Israel Shemer had set to music.

Among the most beautiful is one titled *Kinneret*, with its sensuous invitation to "reach out and touch" the land and its promise never to forget the "*chesed ne'urim*" of that bucolic setting. *Chesed ne'urim* is the prophet Jeremiah's term for the love and nurture God lavished on the newborn people of Israel in their desert wanderings. Shemer called the Kinneret cemetery "*Gan Eden ishi sheli*" (my personal Garden of Eden), evoking both the beginning and the end of life and, at the same time, expressing her love for the place and for the whole land of Israel. *Kinneret* was one of the songs sung at the funeral.

Shemer had ample time to contemplate death in the last decade or so of her life, as she battled cancer. She waged war on the disease without rancour. Death is "an inseparable part of life," she said once, "and when it's over… it's over. Nothing to do about it."

But she didn't give up easily. *Od lo ahavti dai* (*I Haven't Loved Enough Yet*) is one of her best known and most sung songs. "There are lots of things I want to do," the song declares, so "I flee from you as from a plague." The tone is seemingly optimistic and light-hearted, a young person's refusal to settle down before experiencing life to the full: "building a dream home… seeing snow at harvest time." The last line of the refrain is the familiar call to action from Pirkei Avot: "*Ve'im lo achshav, aimatai?*" (If not now, when?) But the song is also a refusal to come to terms with death; it was written during one of her early bouts of illness.

Naomi Shemer in the 1960s

Shemer's lyrics and melodies are deceptively simple. Songwriter Ehud Manor has called her "the most Israeli of voices," but hers was also a very Jewish voice. In the most natural way, she linked the language of the Bible and other classical sources to contemporary street Hebrew, as a number of the quotations cited here illustrate.

But students take note! While she was a popular song writer, she was also a stickler for good grammar. She chided her songwriter son, albeit with good humour, for writing songs full of grammatical mistakes. Her songs elevated – they never "stooped to conquer," and yet they reflected the fundamental values of the folk in all their tension and complexity.

After 1967, Shemer's rootedness in Israel and her love of the land transmuted themselves into right-wing politics, a strong conviction that there should be no Palestinian state west of the Jordan, that all the territory conquered in 1967 belonged rightfully and forever to Israel. For some years, she took to the barricades and marched in street demonstrations. From the song, *Al kol eileh* (*All these things*), came the motto of those opposed to returning Sinai to Egypt: "Please don't uproot what's been planted."

Eventually, as Shemer put it, she "came to understand that it was not in… [her] hands to change the course of history." She returned to music full time.

I suspect, however, that the issue was more complex than that. For one thing, Shemer had a very strong sense of Jewish fellowship, family and Israeli camaraderie. Her husband was more militant than she; her children are members of Peace Now, and she loved them all dearly. She also had love and respect for fellow Israelis whatever their politics. This, too, was expressed in her songs. Israelis were "*anashim tovim be'emtza haderech*" (good people in the midst of a journey), "*ve'itam efshar litz'od*" (and with them [all] it's possible to march).

Shemer understood that Israel was not a finished product. And even when they disagreed about essentials, she felt close to her co-workers in the moulding of Israeli culture – an obituary in the daily *Ha'aretz* called hers a "determining role" in that enterprise.

More important still was Shemer's commitment to the fundamental Jewish value of peace. This comes through in songs written all during her life; it was a much stronger impulse than the desire for an expanded Israel.

Continued on page B4

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'A sense of the finger of God'

Continued from page B3

In her early hit, *Machar* (*Tomorrow*), there is a vision of peace that echoes Isaiah's messianic vision: "A lion will lead a flock of sheep." "And all this," the song continues, "is neither fable nor dream/ It's as clear as the noonday light/ All this will come to pass tomorrow/ And if not tomorrow…/ Then the day after."

In the children's song, *Shlomit Builds a Sukkah*, there are these lines: "Shalom, wonder sukkah/ How good and how pleasant! Shlomit has built a sukkah of peace." The phrase, "sukkah of peace," comes from the evening prayers. And it is wondrous, because peace is elusive, but also because when it comes, it is beautiful and restorative like sleep. And, of course, the name "Shlomit" is derived from the word "shalom."

In another song, *The Eighth Day of the Week*, Shemer foretells the day, an ordinary weekday, when a flower will sprout from the barrel of every gun and the guards at the gates will serve water to every thirsty person. "And should the chief of staff ask about the good times," it continues, "tell him that it is a bit odd… but grass is growing in the fox holes, every gun belt is hanging from a tree branch."

The cover of the original recording of Jerusalem of Gold [WZPS photo]

Even *Lu Yehi* (*May It Be*), from the Yom Kippur War days when she was quite militant, asks God "to keep away… sudden fear and war." Interestingly, Shemer had originally set the words of *Lu Yehi* to a Beatles melody, *Let It Be*. Her husband objected, because, he said, "We are fighting a Jewish war," and a war song needs Jewish music. So she wrote the haunting melody now so familiar.

A commitment to peace and love of the land of Israel were not the extent of Shemer's Judaism.

"I grew up on a Judaism without mitzvot," she acknowledged in an interview, but "I have a sense of the finger of God." *A Kol Aileh* is actually a prayer addressed to the traditional God of Israel who intervenes in history.

One of her well-known later songs, *Hevlei Mashiach* (*The Travails of the Messiah's Advent*), contains the following verses: "When I have neither direction nor goal/ On my heart rests a charm/ A little song [with the words:]…/ Behold! The travails of the Messiah's advent begin… today. Sometimes I

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Shemer's classic repertoire will still be sung

Continued from page B4

suffer blow after blow/ When it's bad and it's bitter/ Right then I sing…/ Behold! The travails of the Messiah's advent begin… today."

The language is religious and offers hope in a time of despair. It also echoes the sense of imminent redemption of the settler movement. *Ayin veyesh* (*Being and Nothingness*) is another of her messianic songs. It acknowledges that Israelis "have no great rivers, no rain in summer, no great smoggy cities… no dark forests… no tower, its head in the clouds…[But] we do have," the song proclaims, "a share in the legacy of [King] David, the son of Yishai," the ultimate messianic figure.

More mainstream Jewish is Shemer's ability to see the everyday as "stunningly meaningful." Her song, *Yesh Li Chag* (*I Have a Holiday*), sets this out most clearly. "When the holiday shouting grows silent," it says, "When suddenly the six-year-old knows how to walk… When the baker bakes me bread… And when the big sun hangs in the sky… That's my daily holiday… Hallelujah [Praise to God] for things like this… Hallelujah every day and how wonderful/ Hallelujah for the holiday that never ends!" Would that we all shared that sense of wonder and gratitude for the small things!

But if the world is suffused with meaning and the finger of God is evident, there is also cause for doubt, Jewish doubt regarding faith based on the "finger of God" in human affairs. In the song, *Akedat Yitzhak* (*The Binding of Isaac*), it is the mountains that beg mercy for the child, not Abraham, his father, who is silent as stone. It's an implied critique of both Abraham, the believer, and God in whom he believes.

A lullaby addressed to two children, *It's Already Late, Yonatan and Michali*, sets out the doubts unambiguously in these words: "There's the dawn light under the door/ Come to wake sleepy children/ I would surely pray now/ If I knew to whom."

Naomi Shemer's songs are not consciously "religious poetry." Like most Jews, Shemer is sometimes moved to prayer. More importantly, by evoking love of the people and the land of Israel and love and appreciation of the Bible, the prayer book and the Hebrew language, the wellsprings of Jewish life, and by evoking a commitment to peace and the love of family and friends, her songs help us to reunite with our most precious and sacred values.

These songs and their composer do something else, as well. And here I return to North America whence I began. We have no equivalent of Naomi Shemer in our list of Canadian Jewish greats. Leonard Cohen is a poet and songwriter, but while he is well known, he does not enjoy anything like Shemer's universal appeal and iconic status. The American-Jewish composer and lyricist Irving Berlin comes closer. He was one of the United States' most popular songwriters for decades, plucking the strings of America's heart. Most people of a certain vintage know his songs and can probably sing a few. The three for which he is best known are *God Bless America*, *White Christmas* and *The Easter Parade*.

In the comparison, we see, I think, not only the Jewish authenticity of Naomi Shemer, but the centrality of Israel to a vibrant, authentic Jewish culture and, even more, to the Jewish soul and spirit. Only in Israel could her words and thoughts resonate with a wide public. Only in Israel is it possible to bring to life the ancient Jewish tongue and texts and make them speak the language and raise the questions of the contemporary and the everyday as once they did. Only there are the faith and doubts, the values and habits of our ancestors – renewed, altered, transformed – once again in full bloom.

There will be no new songs from Naomi Shemer. But her classic repertoire will still be sung, now recalling the experiences and deepest feelings of the people of Israel during much of the nation's formative period.

"Sing unto the Lord a new song!" the Psalmist said. Naomi Shemer did that, setting the renewed but ancient voice of Israel to the music of our time. She enriched us all. May her memory be a blessing.

Michael Brown is the former director of the Jewish studies program at York University.

WISHFUL THINKING: Irene Borins Ash, known for her portraits of senior citizens, decided to photograph the wishful gaze of her nephew Alexander. "I usually photograph seniors, but this is the opposite – the beginning of life. It is about hope for the future," she says. [Irene Borins Ash photo]

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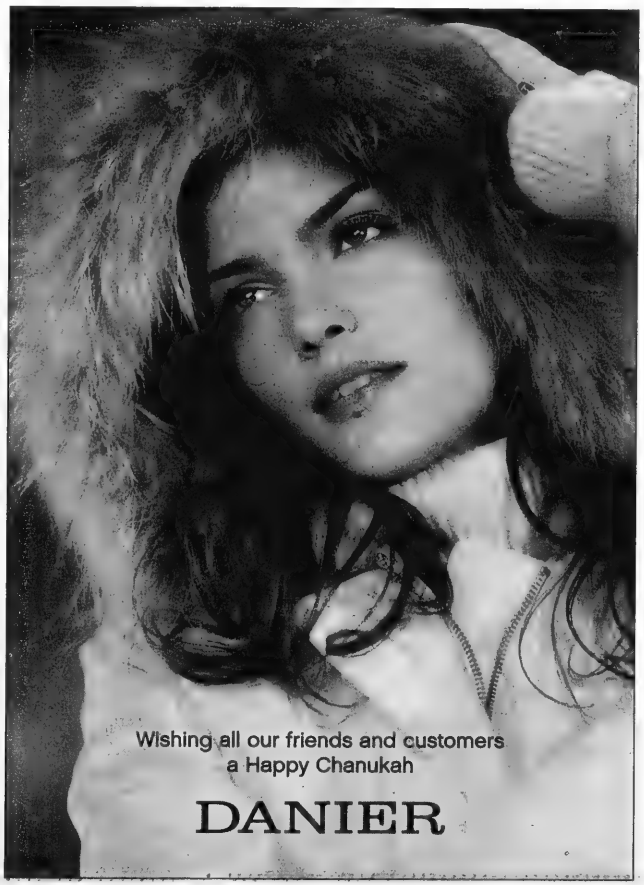

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Feeling the fear in a Negev town

By IGAL HECHT

On Sept. 30, 2004, Talam Tafra and her family were huddled in their sukkah in the Negev town of Sderot. The temporary dwelling was filled with a sense of festivity as they celebrated one of the most joyous holidays in the Jewish calendar.

At the same time, a few hundred metres away in the Palestinian town of Beit Hanoun, a Hamas terrorist launched a Qassam rocket. Just outside their grandmother's sukkah, four-year-old Yuval Ababa and his two-year-old cousin Dorit Enso were playing. Piercing the children's laughter, the Qassam rocket tore through the sukkah, killing Dorit and Yuval and injuring a score of others.

The next day in Toronto, I purchased an Israeli newspaper. The faces of the two murdered children beamed out from the front page. Their faces haunted me and I became angrier and angrier as our local Canadian media reported on the Israeli army entering Gaza while omitting the fact the preschoolers were murdered and that Sderot has been bombarded by more than 400 Qassam rockets in the last two years.

As my frustration grew, I, along with coproducer, Talia Klein, decided to self-fund a new documentary titled "Kasam." Two weeks later, with the help of local Israeli filmmakers, I was in Sderot.

I landed in Israel in late October, the day Palestinian Authority president Yasser Arafat left for treatment in France and a day before the Knesset voted on the Gaza disengagement plan.

Our first day of filming was spent in the local market.

"No one wants to come and shop outside anymore. It's like playing Russian roulette," says Nissim, who has spent the last 48 years in Sderot.

"One landed right beside me," he adds, pointing to the ground, "and three more landed in various parts of the market. Who's going to risk themselves?"

A customer who just bought a bag of clementines adds, "We live in constant fear. My six-year-old grandchildren hear a loud sound and they start shouting 'Qassam! Qassam!' and we can't protect them, and to be honest, we are terrified ourselves."

Three months before the murder of Yuval and Dorit, four-year-old Afik Ohayon and his mother were walking to kindergarten, as they did every day, when a Qassam rocket launched moments earlier from nearby Beit Hanoun exploded beside them. The shrapnel ripped through Afik's young and innocent body. His mother lay in a pool of her own blood and watched her son slowly slip away from her.

Coty Malka's hands tremble as she recalls that day. Her five-year-old daughter Taeer was one of Afik's classmates. Her voice cracks, and she pauses. She takes a long puff from her cigarette and continues.

"I ran to the kindergarten and started shouting 'Taeer! Taeer!'but there was no answer. I finally saw the teacher who assured me that Taeer was safe, but that Afik..."

Her voice begins to break, and she pauses again. "That Afik is dead."

I spoke to Coty, a mother of five, in her apartment as night fell on Sderot.

"Every night I can't sleep. I wake up at two, make myself coffee, and just sit. What am I supposed to do? How can I protect Taeer? She comes into my bed at night and says 'Don't worry mom, I'll protect you from the Qassam.'"

As she finishes her thought, the door opens, and Taeer, a beautiful young girl, walks in. I ask her to tell me about Afik.

She begins to talk about him in the present tense, as if she still plays with him in the sandbox.

"He's with God, looking at us. I miss playing with him," she says.

I feel the tears well up in my eyes.

Over the next few days of filming, camerawoman Ofri Segev and I discovered a town full of despair and loss.

Sason Sara, a local shopkeeper and one of Sderot's most prominent figures, told me about his crumbling marriage.

"I've lived in Sderot for most of my life. I have three children, and I just got them all cellphones so I can know where they are at all times," he says.

"A Qassam fell right beside my shop and you never know when they're going to fall. My wife wants to leave the city, and has threatened to take the children and leave me if we don't move."

The phone rings during our interview, and he lets me speak to his wife. "I can't take it anymore, you're not supposed to live this way," she tells me.

As he hands a customer a pack of cigarettes, he adds, "Netanyahu, Sharon all of them just don't care about us. They promise us money, but who feels it. They promise us security, and missiles rain down on us daily. All of these self-righteous Tel Aviv types want to pull out of Gaza, but they don't have to live with the consequences."

Driving out of Sderot, we try to make our way to Beit Hanoun. We get stopped at the Erez Checkpoint and are not allowed into Gaza.

"It's too dangerous, he [Arafat] might die today," a soldier tells us.

We head toward a nearby hill overlooking the rubble of Beit Hanoun. "A tale of two cities," I think to myself, "each being destroyed by individuals who don't have to think about the consequences of their actions."

Uzi Bar-On, a resident of Kibbutz Nir Am, echoes the sentiment. The kibbutz is a five-minute drive from Sderot and has seen its share of Qassam attacks.

Uzi, who has survived a number of Qassam attacks, is still optimistic.

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'Old leaders continue to bury the young'

Continued from page B6

"I have friends in Beit Hanoun. We've been friends for more than 30 years. They call me every time a Qassam falls, and I try to find out about them every time [the Israeli army] goes in there… We care about each other. It's not much, but it's something."

During one of our final days in the area, Ofri drove us to the street where Yuval and Dorit were murdered. I film the candles and teddy bears that mourners have left as a makeshift memorial. Ofri approaches me and whispers that Dorit's mother is standing right behind me.

I stop filming and turn toward her. She walks up to us. I shake her hand and offer my condolences. She nods her head. Ofri asks her if she's doing well. The mother points to her young daughter and says, "She asks where Dorit is every night. I don't know what to tell her." With that, she leaves us.

I am very silent on the flight back to Toronto. I think about the visuals and interviews. I wish that the film didn't have to be made, that Yuval, Dorit, Afik and all the innocents who have been lost on both sides could still play, laugh and grow.

Old leaders continue to bury the young. I always thought it was supposed be the other way around.

Toronto-based filmmaker Igal Hecht is the founder of Chutzpa Productions (www.chutzpaproductions.com).

Friends try to comfort the grandfather of a little girl who was killed by a Kassam rocket in Sderot. At right, a woman clutches her infant as she examines the damage caused by a rocket that ripped through the family's home in Sderot. [Isranet photos]

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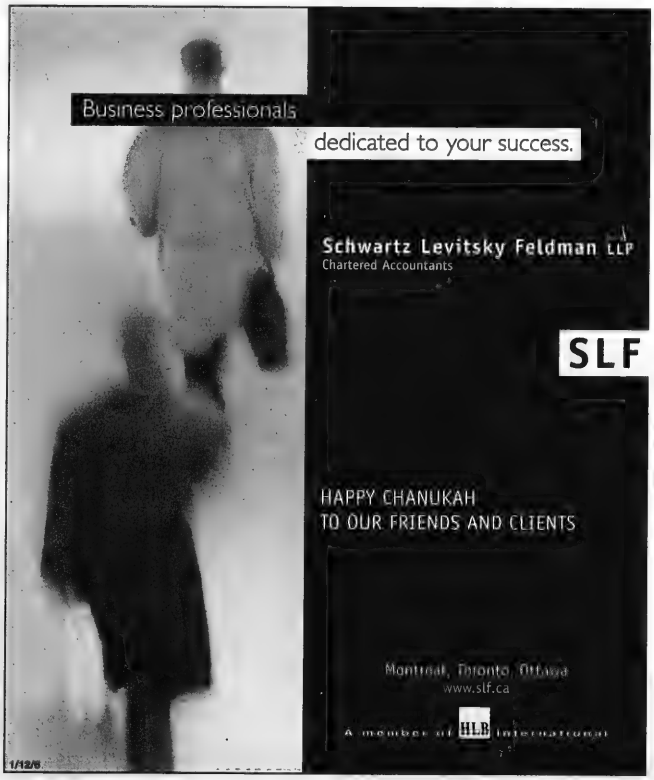

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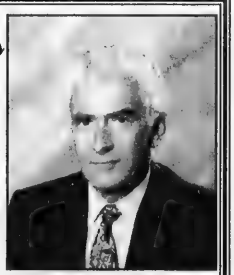

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Rosh Hashanah in Nigeria?

By HARTLEY SPRINGMAN

Next year in Nigeria? Probably not. But if you ever find yourself in the Republic of Nigeria around a Jewish holiday, you might want to get connected with one of its historical Jewish communities.

I was lucky enough to find out about the Jews of Nigeria just before Rosh Hashanah. My guide was Remy Ilona, a Nigerian Jew from the Igbo ethnic group. To hear him speak of the history of the Nigerian Jews is to witness true passion, love and commitment for Judaism and, of course, Israel. He first took me to Shabbat services a couple of weeks before the start of the New Year at the Gihon congregation in a town outside Abuja, the capital city.

I had no idea what to expect before that first Shabbat service. I had heard rumours before I arrived in Nigeria that some Igbos believed they were Jewish, but after seven months in Nigeria I had almost given up my quest to find them. On our first visit, Remy told me that he believed all Igbos were once Jewish, originally coming to southeastern Nigeria through the old African trade routes from Israel as part of the original Diaspora.

Over the years, most Igbos converted to Christianity and lost their connection to Judaism. Nevertheless, small pockets of Igbo Jews have survived and passed on their traditions, while at the same time helping other Igbos to Judaism, if they so desire.

In the weeks leading up to Rosh Hashanah, I received many calls from my new friend Remy. While he was excited that I was planning to attend the service with him at Gihon, he was also planning another special event that day to coincide with the New Year. On that day, he planned to open a Hebrew Research Centre – the first of its kind in Nigeria – in the same town as the synagogue, and he wanted me to preside over the opening ceremony.

On the morning of Rosh Hashanah, Remy was at my home by 7 a.m. and we were off to the synagogue. Upon entering, I was greeted by simple nods and smiles as if I were a longstanding member, and with a look of contentment from the elders who appeared pleased that I had made good on my promise to join them.

While foreigners in Nigeria are looked at with suspicion in some circles, I suspect these Jewish Nigerians looked at a Jew from another land as a link to the broader Jewish community. And the fact I had spent a few months in Israel after high school (I left out the fact I was actually teaching hockey at the Canada Centre in Metulla) gave them an even greater connection to a land and community they hold so dear.

But the Gihon congregation didn't really look to me for any recognition or guidance. As I walked in that morning, the service continued and everyone's attention remained on the elder who led the prayers. The men and women were separated (albeit by only a few feet), as in an Orthodox congregation. The men were all adorned in kippot and tallit that had either been donated by other foreigners who had passed through or, in some cases, had been crafted by the congregants themselves.

Prayer in Gihon

After a couple of hours, I left with Remy to help with the opening of his Hebrew Research Centre. With Yemeni Jewish music playing in the background, I was introduced by Remy to give some opening remarks. (Luckily, he had prepared a speech for me.) After Remy gave his speech, we spent some time inside the centre having a cold drink and browsing through the books, maps and pictures that he had gathered over the years.

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The story of Nigeria's Jews has yet to register on the radar

Continued from page B8

When I returned to Gihon, the congregation was taking their lunch break. As I sat down, a soft-spoken elderly man placed what looked like a seder plate in front of me. It was filled with sliced apples and a bowl of honey. After that traditional snack, I was given a small cup filled with Manischewitz peach liqueur, and then a fish head on a plate, which, after seven months in Nigeria, was not so strange for me.

As we ate – and in true Jewish fashion, they kept telling me to eat more – the man beside me told me more about the history of Igbo Jews and their struggle to keep their congregations strong.

It is fascinating how these Nigerians struggle to keep their families and community practising Judaism in a country so dominated by Christianity and Islam. Fortunately, while they are seen by some Nigerians as a bit strange, they do not face any anti-Semitism. Of course, they do not find many allies in their support for Israel, but that should not come as such a surprise.

We've all heard stories about Jews in Ethiopia, and even in Uganda, but the story of Nigeria's Jews has yet to register on the radar of those seeking to help isolated Jewish communities. If you want to learn more about the Nigerian Jewish community, you can e-mail me – hartley@prospect-nigeria.org – and I will keep you updated as I learn more about them myself.

Hartley Springman is a project officer with Prospect-Nigeria, a group that helps leaders of civil society understand economics so they can help formulate economic policy.

The author is seated in the middle row, above, with the Gihon congregants.

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A tale of two embassies

By JUDI ORON

An article in *The Canadian Jewish News* recently reviewed a book by former Israeli ambassador to Ethiopia, Asher Naim. The media have been marking the 20th anniversary of the 1984-85 famine in Ethiopia.

As Jews, we also note that this is the 19th anniversary of the exposure in the press of Operation Moses – an exposure that effectively slowed the immigration of Ethiopian Jews to Israel to a trickle. This event left the Jews stranded en route in Ethiopia and in the horrific camps of Sudan. As we watch with disbelief the images from Darfur unfolding today, we can only imagine what this trek must have been like for the Beta Israel, as Ethiopian Jewry call themselves.

As former director of the Jerusalem Post Funds and later head of a small, volunteer organization working with the Beta Israel community, I travelled to Addis Ababa for the first time in 1990.

Now, as a recent returnee to Canada from Israel, I found one entry in my journal of that year particularly apt. Many of my fellow Jewish Canadians may take odds with this entry but, to me, the contrast between my two countries couldn't have been more clearly defined than by my visit to the two embassies that represented these countries. This was the entry in my diary:

> 'The contrast... couldn't have been more clearly defined'

Day I, Addis Ababa: I set out to register at the Canadian Embassy and, squinting at the small letters in the National Tourist Office map, I finally reach the correct building in this once-posh but now down-at-the-heels part of town. The consul informs me that the staff is about to break for lunch. He hands me some printed instructions for Canadians in Ethiopia, and I sit in the anteroom alongside a group of tattered, would-be immigrants, to read it and fill out a registration form. No one is called into the inner rooms while I wait. There is a war going on quite close to the outskirts of the city and last night I even heard the sounds of that war. But in this room, there is no sense of urgency.

Precisely an hour later, the consul returns and ushers me into his office. I explain that I am writing a book on Ethiopian Jewry, and that I am a resident of Jerusalem.

"Yes, we had a young lady here a few weeks back, from some Jewish organization in Canada. I tried to explain to her," he begins to speak with a distinct whine, "that my job here is to deal with all Ethiopians, not to single out any one group of people. I am sick and tired of being asked by Parliament members and Jews about the Falashas. We are understaffed here, you know, and these people just have to understand that I have more important things to do than to answer questions about the Falashas.

"You have to realize," he continues, "that the Falashas are no different from any other Ethiopians. You see them in the streets. They look just like any other people here. They are like any other people here. It's wrong of the Israelis to tell them that they are Jews and that they have a right to go to Israel. And the Ethiopian government is treating them" (does he mean the Jews, the Israelis? I wonder) "just like any other missionaries have been treated in this country."

At my look of alarm, he nods, emphatically. "Yes, missionaries, what else would you call them? Ethiopia has evicted any religious groups that try to missionize the people, and this is no different from what the churches have been trying to do."

Continued on page B11

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Happy Chanukah

A family of Jews from Ethiopia arrives in Israel during the Gulf War crisis in 1991. [Keren Hayesod photo]

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Cont'd from page B10

I protest that the Falashas see themselves as Jews and have always kept themselves separate from the Christian and Muslim communities. I add that the Falashas have been subjected to discrimination in the past for being Jewish.

The consul is incredulous. "Show me one Falasha who has been mistreated for being a Falasha," he says belligerently. "I tell you like I told that young lady," again, he sneers visibly, "the Falashas are treated no differently here than anyone else. All the Ethiopians are having a tough time here right now. And it's our job at the embassy to help out wherever we can, not just to single out the Falashas. They are getting too much help as it is. I used to be very friendly with [former] Israeli ambassador [Meir] Joffe, and I used to tell him that he wasn't doing anybody a service by singling out the Falashas. We were very good friends, you know," he assures me, as though he suddenly realizes that I might not be totally happy with his views.

I tell him that if he has the time, I can give him an hour-long lecture on the ways in which Falashas have been mistreated over the last centuries precisely because they were Jewish. He begins to backtrack over the same territory, and eventually we part ways. As I leave through the waiting area, I can't help feeling guilty for the time I took in Campbell's office. The same people are sitting in the waiting room with the same hopeless expressions on their faces.

The Israeli Embassy is surrounded by a high concrete wall, upon which an endless succession of sculpted chanukiyot march around the property. At the gate, I am greeted by a security guard who stands aside to let me enter. I stand in line behind a couple from Sri Lanka who are arguing with someone over an intercom. They are trying to get a visa to visit Israel for the Christmas holidays. The security guard wants to know if they have friends in Israel. After a minute of bickering over the intercom, they are buzzed into the compound. I move forward to identify myself and am told that I can come up the path to the embassy building.

The road to the embassy is steep and dusty with that red clay that never seems to settle, and is found throughout Addis's often-unpaved streets. As I work my way up the mountain, I stir up a cloud of dust. Looking around me, I get my first intimation that this embassy is not going to be anything like the one I just left, or indeed anything like my expectations of what an embassy should look like.

Continued on page B13

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Problems were being resolved every day

Continued from page B11

The first thing I notice is that, unlike the Canadian Embassy, the grounds of the Israeli Embassy are filled with people. Old and young, well dressed and in rags, healthy and vigorous or ill and maimed, the place is jam-packed with life. Some are sitting patiently in the hot morning sun, others are moving purposely in different directions, but the overwhelming impression is of a kaleidoscope, with constant changes in the pieces that make up the whole picture.

As I make my way up the last few steps to the embassy building, I catch a flash of red to my left. On the patio outside the building a white security guard is holding hands and dancing in a circle with a little Ethiopian girl wearing a red sweatsuit. The two are totally self-absorbed. Another guard sits behind a glass compartment and buzzes me into the embassy building. Once inside, I greet old friends, and after a short time, they lead me to a large wooden and straw hut where *faranj* – non-Ethiopians – are sitting at desks interviewing Ethiopian Jews.

They pull up a chair for me, apologize for having no time, and quickly get back to work. No time for a break in this place, I learn. An Ethiopian family sits down at one of the desks, and the mother pulls out a breast and begins feeding her youngest child. Thus begins my first day at the embassy.

"The Israeli Embassy deals with a population larger than that of Sderot, with one-10th of its staff," says (then) consul, Micha Feldman. "The staff work 10 to 12 hours a day, six and sometimes seven days a week. Most have either learned Amharic or study it in their so-called 'off' hours. They are usually exhausted, often sick with the flus and stomach upsets that plague the local people. They are bitten incessantly by fleas. They are constantly surrounded by hundreds of people who desperately need their help and attention, and they want very much to be able to solve their problems."

Operation Solomon in 1991 rescued Jews from Ethiopia. [Keren Hayesod photo]

* * *

In all, I spent six weeks mingling with the staff at the Israeli Embassy. During that time, I saw many things that I found confusing, and a lot that I questioned. Some of those questions have since been answered to my satisfaction. Others linger in my mind like festering sores. But I never saw anything that I would have known how to change for the better. Before, during and after my trip, I heard many accusations hurled at the embassy personnel. Addis is that kind of place. Journalists and Knesset members come for a few days and the echoes of their visits reverberate throughout the embassy a short while later.

Looking back at my diary entry of 1990, I can say that in that building with the chanukiyot marching all around it, many, many problems were being resolved every day. For every problem that was solved, a dozen more cropped up before the staff had a minute to enjoy their success. To say that I was impressed would be to understate the issue.

I came to Addis that year with many fears, one of them being that "they" – those powerful *faranj* at the embassy, some of whom are my friends – might indeed have been the uncaring, incompetent and even corrupt human beings that they had often been accused of being. That fear was laid to rest when I saw how much effort and caring was invested in the day-to-day running of the compound. It was put even more in perspective, albeit perhaps unfairly, against the backdrop of my visit to the Canadian Embassy.

Judi Oron is a writer who now lives in Toronto.

We wish our relatives, friends, and clients a Happy and Healthy Chanukah

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Toronto's Russian community hurts with Beslan

By SVETLANA BARKAN
Special to The CJN

When Chechen terrorists killed more than 300 people in the Russian town of Beslan in September, the incident touched a number of Toronto Jews who hail from Ossetia, the small Russian province in the Caucasus near Chechnya where Beslan is located.

More than 1,000 children, parents and teachers were held inside Middle School No. 1 in Beslan for 53 hours until Russian forces stormed the building.

Roksolana Tchotchieva, whose parents and younger sister live near Beslan in Ossetia, said every former resident of the area that she knows has been personally affected by events there.

The entire region will be in mourning for years, she said.

The official number of dead is 338 people, but Tchotchieva and many people from the region believe the number is actually much higher – anywhere from 600 to 1,000 people.

Eighteen children who survived the Beslan attack recently visited Israel. [Israpet]

Tchotchieva, a former Russian-language talk-show host and prominent artist who gave up a reporting position on a local Russian-language TV show to pursue her dream of teaching, said the Beslan massacre has left her fearful for her own students when she watches them innocently playing and enjoying life.

As a child, Tchotchieva visited her grandparents in Beslan almost every weekend, and she spent her summer and winter holidays in Beslan. "I knew that school... I know every brick the TV networks have shown," she said.

While it was once a peaceful small town, now "it's the town of the dead, the town where sorrow and pain will reside forever," she said.

Tchotchieva and her relatives don't know of any Jewish families in Beslan who were affected by the tragedy, and the Jewish Agency for Israel says the last Jewish family made aliyah more than six months ago.

Still, many in Toronto's Russian Jewish community had family and friends who were affected, Tchotchieva said, noting that Oleg Kantemirov, a circus performer from Ossetia who owns a school in Toronto called Wonderful World of Circus, flew to Beslan just after the crisis began.

His cousin is a schoolteacher who went missing during the siege. He and his relatives organized a fundraiser for victims and their families in Beslan, and people responded with tremendous generosity.

As well, Tchotchieva's best friend, 33-year-old Albina Batagova, is from Beslan. Batagova came to Canada several years ago and got married, while two children from a previous marriage remained in Beslan with her parents.

They both attended Middle School No. 1.

Batagova was eight months pregnant with her third child when she learned about the events in Beslan. She flew there and was able to locate her 13-year-old son Khetag, but she couldn't find 10-year-old Alana.

Shortly after returning to Toronto in October, Batagova gave birth to a healthy baby boy and learned the horrible news that her daughter's body was found and identified by relatives in Beslan.

Tchotchieva said that only the necessity of taking care of her newborn son kept Batagova going for the first few months after she received the news.

Meanwhile, Batagova's son was being hailed by his relatives as a hero for saving three young schoolkids from the burning school by jumping from a second-floor window.

Tchotchieva said it's impossible to imagine how Russian kids will head back to school next Sept. 1, the first day of school in Russia and the day the hostage crisis began.

The first day of school was a national holiday in the former Soviet Union and remains one in modern Russia. It's customary for boys to dress in their finest dark suits and white shirts, and for girls to wear pretty dresses and ribbons in their hair.

But a day normally filled with love, care, support and understanding will now be remembered for a terrorist massacre, Tchotchieva said.

Toronto's Russian community has opened a bank account to collect donations for Beslan. Donations can be made at any TD Canada Trust branch in Canada. UJA Federation of Greater Toronto is also collecting donations for Beslan. For more information, call 416-635-2883, ext. 174.

As well, the Federation of Jewish Communities of the Commonwealth of Independent States is raising funds. For details, visit www.fjc.ru.

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Discover the archeological sites of Tiberias

By EDGAR ASHER

Despite the dearth of tourists in the past few years because of the intifadah, Israel has been able to maintain its tourist infrastructure.

This year has shown a remarkable increase in the number of tourists coming to Israel, particularly from European countries, as well as a dramatic rise in the number of Christian visitors. A new air terminal opened at Ben-Gurion International Airport recently and cruise ships are slowly but steadily returning to Israel's Mediterranean ports.

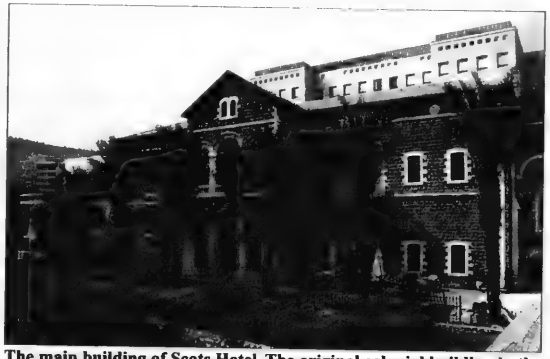
There is no doubt that internal tourism has saved many a tourist enterprise from closing. However, the number of new projects – hotels, transport links and tourist-related infrastructure – is a sure indication that investors, both in the private and government sectors, are showing confidence in the future of tourism in Israel. When it comes to investment, investors want to see a good return on their money, and, unquestionably, as far as they are concerned, the future of Israel tourism looks good.

Even in better times Jerusalem, Tel Aviv and Eilat were the country's primary tourist destinations. Much effort is being made now to encourage visitors to spend more time in other parts of the country, and in particular, in the north.

In 1961, a hospice for pilgrims was established by the Church of Scotland in Tiberias, which in turn developed into a guest house. In 1999, the Church of Scotland General Assembly overwhelmingly adopted a proposal to further develop the site into a modern hotel. The plan went ahead and $16 million dollars was invested in the new "Scots Hotel." The 69-room hotel is one of the finest in the city and it is to be enlarged to 150 rooms. The expanded Scots Hotel will augment the already wide range of high quality hotels in the area.

The new, energetic mayor of Tiberias, Zohar Oved, is leading the battle to re-establish his city as one of the most dynamic historical locations in the country.

Tiberias always had its famous lake, the Sea of Galilee, a wide range of hotels and spas. Perhaps its most famous claim to fame, its archeology, remained deep under the ground, and for most of its visitors, the stories and legends of one of Israel's most historic places could only be found in books. "No more," says Oved. "We are now going to start showing people just how special Tiberias has been since biblical times for Jews and Christians alike."



The main building of Scots Hotel. The original colonial building in the foreground has been carefully preserved. [Edgar Asher photos]

All over Tiberias archeological digs can be seen, bringing to light the remains of bygone times – the Roman, Greek and Byzantine eras. The city takes its name from Caesar Tiberius and was named in his honour nearly 2,000 years ago by Herod Antipas.

Continued on page B15

Best wishes for a Joyous Chanukah

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Happy Chanukah

Near the lakeside of Tiberias, an ancient synagogue has been excavated.

Tiberias has something for everyone all year round

Continued from page B14

The leader of the great Jewish revolt against the Romans, Rabbi Akiva (50-137 CE), was put on trial in Tiberias. He was convicted and sentenced to death there and his mausoleum can still be visited.

In the mishnaic and talmudic periods, Tiberias was an important spiritual centre. The Mishnah was compiled there in 200 CE, under the supervision of Rabbi Yehuda Ha-Nasi, and 200 years later the Jerusalem Talmud was also completed in the city.

Rambam is buried in Tiberias. The city will declare the year 2005 the International Year of the Rambam. The Rambam – Rabbi Moshe ben Maimon (Maimonides) – is one of Judaism's most respected and revered icons. It is the 800th anniversary of his death in 1205, and many events and symposia are planned to honour the memory of this remarkable man.

Tiberias has something for everyone all year round. Accommodation to suit all pocketbooks is available, and the city is an ideal spot from which to tour the Galilee and the Hermon regions.

The municipality and its hoteliers are confident that the tourists will continue to return in even greater numbers. And now, as the archeological searches become even more intense, the city's secrets are coming to life. Soon Tiberias will be a location not to missed when coming to Israel.

An ongoing major archaeological excavation in the south of Tiberias has revealed some of the earliest origins of the city.

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Facing the Heychal (the Holy Ark) are a series of windows on the sanctuary's north wall that depict the Jewish experience in Spain and Morocco.

Below the cupola dome, also facing the Heychal, are windows depicting interwoven themes from the tribes of Israel, Sephardi communal life and elements of the human condition.

In these two facing pages, we can only present eight of the windows. They are, alas, merely a suggestion of the full splendour of the aesthetics and spiritual power of Abir Yaakob Congregation. But even as a suggestion, it is poignant evidence of man's magisterial ability to soar to heavenly realms when attempting to praise God and convey religious feeling.

[Josh Meles photos]

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Happy Chanukah

The boy in the peak hat

By LARRY PALEF

Joseph Horowitz had just finished watching the fourth episode of the 1997 TV show, *The Nazis: A Warning from History*.

That 12-year-old boy in a close-up picture, one of the 160,000 Jewish concentration camp victims in Lodz, Poland, looked exactly like Joseph.

"Impossible," he said to himself. At that age, he'd never been to Poland. Born in Ottawa, Horowitz had visited Europe only after he retired from his grocery brokerage business five years earlier, on his 65th birthday.

That sad looking youngster appeared to be staring at Horowitz. The Polish kid was wearing the same jacket, pants and peak hat that Joseph had worn in a 1936 candid snapshot taken when he visited New York City.

The picture of Joseph and his mother had been taken by a street photographer as they walked along Lexington Avenue towards Macy's department store. For some inexplicable reason, that New York picture – nearly 70 years old – remained ingrained in his memory.

The mirror image of himself chilled his body. That Polish youngster at the age of about 12 was one of the six million murdered. Horowitz felt numb and surprisingly guilty that, at the very same time that he was heading to Macy's to buy a learner's accordion, his apparent double would be snuffed out of existence. A bullet would be his early bar mitzvah present.

In retirement, overweight at 200 pounds, Horowitz spent little time being active. Exercise within his apartment consisted of searching for his remote control unit or putting another disc inside his VCR-DVD machine. Outside his apartment, activity was driving to his bank or the dry cleaners, and shopping for fruit, vegetables and fresh shrimp and escargot.

He had sold his grocery brokerage business and had sufficient investment income to live comfortably and indulge in overeating, sleeping late and slipping into becoming the prototypical couch potato. That is until he became absorbed in the fourth episode of *The Nazis: A Warning from History*.

Horowitz was married for nearly 45 years to Helen Sherman, who was independently wealthy, having inherited a percentage of real estate holdings that had been her father's. She had separate quarters in their large, million-dollar condominium.

Sherman's interests involved playing mah-jong with fellow members from her ladies' social club, discussing fiction and non-fiction bestsellers at the club's luncheons and planning trips with her wide circle of widowed friends. Helen and Joseph, being childless, had learned to survive their marriage by ignoring each other's insular lifestyle.

The only time they yelled at each other was when Horowitz played the TV too loudly in his bedroom and when the telephone rang – each yelled at the other, practically in unison from their own widely separated bedrooms, saying, "You answer it. It's probably for you."

> 'For weeks... nightmares burned his brain'

Horowitz first became involved with the six-part series, *The Nazis: A Warning from History*, when he read about it in the *Broadcast News* section of the *Globe and Mail*. He always recorded programs that appealed to his senses. His intention was to put on disc all six episodes. But that fourth program still troubled him – more than the others. That boy looked like him, dressed like him. But it couldn't be him.

Still, he could not erase that sad 12-year-old Polish youngster from his subconscious. The picture of this lost life kept reappearing in his mind so frequently that he at first determined to do his own investigation and find out everything about him, especially his name.

"But why," he asked himself, "spend days searching for the name of this doomed soul?"

Instinctively he knew that by calling the program's production office and several Jewish agencies, he would eventually get some information. The European boy would be identified as coming from Lodz, Poland, and he would possess the Hebrew name of Yussel, which means Joseph. Why not? Everything else matched. Especially that grey peak hat. So why shouldn't their name be one and the same?

For weeks, Horowitz slept poorly. And when sleep eventually overtook him, nightmares burned his brain and cold sweat drained his body.

He dreamed of the time in Ottawa when he was made class monitor by his Grade 10 Glebe Collegiate teacher Mr.

Continued on page B19

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'He heard in his subconscious a distant voice calling him'

Continued from page B18

Crandon. Crandon was called away suddenly by his principal for a meeting. So Joe was in charge of the class who, in seconds, were quite noisy and not attentive to their reading assignment. He told them to settle down, behave and be quiet. Then up spoke Elaine Chesley yelling in Joe's direction, "I'm not taking orders from any Jew." It was wartime. Ironically, her outburst hushed the class.

Sometimes he would get up from his sleepless nights, read some fiction and even browse through his sister Rose's scrapbook. Almost halfway through the book, he discovered that picture of himself wearing his peak hat and strolling down Lexington Avenue in New York City on March 19, 1936. His brother Charlie held the wrapped accordion under his arm, and Joe's mother walked in the middle, between them.

There were wartime photographs from the *Ottawa Citizen* and the *Journal* of prime ministers Winston Churchill and William Lyon Mackenzie King.

Horowitz remembered being wakened by his mother one Saturday morning in Ottawa. She told him that if he hurried and got dressed, he'd be in time to go to Union Station and catch Churchill's arrival. Joe thanked his mom and decided his sleep was more important.

At that period during World War II, Churchill had returned from his conference with President Franklin Delano Roosevelt in Washington, where plans were framed for unifying Allied strategy for the defeat of the Axis. Later during that same visit, Churchill addressed the Canadian House of Commons and the Senate.

> He wanted a life of sharing, of giving back to the community

Other scrapbook pictures showed many of the young enlisted Jewish men from Ottawa who fought for freedom in World War II. Some returned home. Others, unfortunately, did not. Like 23-year-old pilot Sgt. Herbert Wolf who was missing in action and eventually was buried at Sidi Barrani in Libya, pilot officer Hy Abrams who crashed overseas, Luke Abelson, Moe Zumar, and the list goes on – including Bruce Pollack who was Joe's homeroom teacher at Glebe Collegiate. Pollack's plane hit a seawall in India.

Some others who came back to Canada's capital from the conflict and were pictured in Rose's scrapbook were Sgt. David Molot, quartermaster Sgt. David Kronick and pilot officer Sam Berger, who was a popular barrister and once was president of the Ottawa Football Club.

Finally, one night after falling asleep from exhaustion, he heard in his subconscious a distant voice calling him. It sounded like his own voice, saying, "Who am I? Am I living a life worthy of who I am?" And the voice kept echoing, "What is it that I should do and want in this life? Wherein lies my passion?"

He awakened refreshed, feeling a spiritual fullness. As if the soul within him had come alive and stripped him of his lethargy.

His social consciousness was raised to an unbelievable level. A strong sense of urgency overtook him. He wanted a life of sharing, of giving back to the community during his remaining years.

Horowitz had expertise in the grocery business and he decided to become active in the food drives for the needy – the city's unfortunates, the young and the old homeless souls. And so he became pro-active in food drives, as a beginning.

Horowitz was outwardly not a religious person. Yet he felt the innate goodness of man's Creator had touched his deep inner self. Driven by the warmth of compassion, he wanted to create that feeling in others.

He walked toward his TV and VCR-DVD player and replayed the fourth episode of *The Nazis: A Warning from History*.

Despite the passage of so many years, Horowitz's deep desire was to connect with little Yussel through the medium of television and sincerely express his compassion to just one of the six million victims. If – if – if only he could.

He played the sequence again and again, forward and backward, but the pale little 12-year-old Polish boy in the peak hat had disappeared from the close-up scene.

Larry Palef is a retired CBC broadcaster.

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The Ostrys: a legacy of accomplishment in public life

By CYNTHIA GASNER
Special to The CJN

Sylvia and Bernard Ostry are an exceptional Jewish couple, says book publishing consultant Malcolm Lester of Malcolm Lester and Associates.

"They are one of a kind in terms of their joint accomplishments in Canadian public service," adds Lester, who has been a consultant on their recently published books.

Both of the Ostrys are respected around the world. Sylvia is an economist, trade negotiator and policy expert, while Bernard is a former high-ranking federal and provincial civil servant in the areas of culture and broadcasting.

A one-of-a kind, high-powered couple, they are the only husband and wife in public service who have served as deputy ministers in Canada. Between them, they have worked with six Canadian prime ministers.

Listings for Sylvia and Bernard can be found in *Who's Who*, both Canadian and American editions, as well as at the International Biographic Centre. There are hundreds of entries on the Internet that note their publications and accomplishments.

Sylvia holds a PhD from McGill and Cambridge universities, along with 14 honorary doctorates. She is a companion of the Order of Canada and is the chancellor emeritus of the University of Waterloo.

At an interview in their mid-town Toronto condominium, the Ostrys spoke of their childhoods.

Sylvia was born in Winnipeg and Bernard was born in the small farming community of Wadena, Sask., where his father ran a general store.

Bernard says he was sent to live in a Jewish orphanage in Winnipeg for several years "so that I could read the Torah for my bar mitzvah."

Sylvia and Bernard met at public school in Winnipeg. Bernard attended high school in Flin Flon, graduated from the University of Manitoba and went to England to teach international history at the University of London.

At a time when it was rare for women to be accepted into premed studies, Sylvia was admitted on the basis of her high marks. But after one year, she says, "I found it wasn't intellectual – it was boring. I found economics stimulating."

She was eventually offered a teaching position at Oxford University. Once in Oxford, she says she decided to call Bernard at the University of London. They became reacquainted and the rest is history.

It was during their stay in England that their first son, Adam, was born. Juggling child-care responsibilities with her career, the sought-after expert in the field of economics returned to Canada. She says, "It was [former prime minister Pierre] Trudeau who made me the first female deputy [minister] when he offered me [a position with] Statistics Canada." She entered the public service at a time when few women could penetrate the senior ranks.

In 1975, she became the deputy minister of Corporate Affairs Canada and deputy registrar general. Three years later, she became the chair of the Economics Council of Canada.

In 1979, Sylvia was invited to Paris to head the department of economics and statistics of the Organization for Economic Co-operation and Development (OECD). She refused the offer, saying, "It is impossible for me to leave Canada." But Bernard convinced her to go.

Continued on page B21

Sylvia and Bernard Ostry

'Agreed to help ORT...to do something here as well as in Israel'

Continued from page B20

She is the first woman ever to hold the post at the OECD. During her five years with the organization, she was recognized for her extraordinary knowledge and her ability in international negotiations.

"My career would not have taken off without the support of my husband," she says.

She returned to Canada to become deputy minister of International Trade Canada.

Bernard proudly spoke of his wife's work on the General Agreement on Tariffs and Trade and her role as former prime minister Brian Mulroney's personal ambassador of multilateral trade negotiations at a G7 Economic Summit.

She is now the distinguished research fellow at the Munk Centre for International Studies at the University of Toronto.

Bernard returned to Canada from England in the 1960s, where he held positions in Ottawa with the Research Council of Canada and deputy ministerial positions in both federal and provincial governments, where he was responsible for citizenship programs and communications, and later, industry and tourism.

In 2002, Sylvia had a brain aneurysm. With great emotion, Bernard recalled his wife's near-death illness and her miraculous recovery.

Bernard's love of art and culture drew him to associations with the Royal Ontario Museum, the McMichael Canadian Collection and the Art Gallery of Ontario. He has served as the secretary general of the National Museums of Canada.

The Royal Ontario Museum has published a book on Bernard's Art Deco furniture. He has donated a collection of 17th- and 18th-century furniture to Government House in Ottawa and has made other significant donations to museums and art galleries.

For many years, Bernard was the chair and chief executive officer of TVOntario, retiring in 1992.

Along with his long record of public service, Bernard, who was named to the Order of Canada, has been involved in publishing.

Recently, he assisted with the publication of *The Sterling Public Servant: A Global Tribute to Sylvia Ostry*; *At the Global Crossroads: The Sylvia Ostry Foundations Lectures* (six lectures, given annually, which explore the global economy); and *Visions of Canada, The Alan Plaunt Memorial Lectures 1958-1992*, co-edited by Bernard. The three books are from McGill-Queen's University Press.

Bernard is currently finishing a book on aboriginals titled *Victims No More: Short Bios of Successful Native Peoples*. He says, "I hope to change the image and perceptions of these people."

The Ostrys have supported many Jewish causes, including ORT, for which they served as honorary presidents.

Ten years ago, the Ostrys were asked to become involved with the organization. "Because we are very interested in education, we agreed to help transform ORT into a more Canadian institution – to do something here as well as in Israel."

Reflecting on her life, Sylvia said she considers herself very lucky. "We have had a wonderful relationship and we have two great boys, both in public service, and two grandsons."

Their son Adam is a political scientist in Ottawa and his brother Jonathan is an economist in Washington.

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Novelist Naomi Ragen's own life inspires her

By SHELDON KIRSHNER
Staff Reporter

For novelist Naomi Ragen, art imitates life. Virtually all her books, from *Jephte's Daughter*, her first, to *The Covenant*, her latest, spring from first-hand experience."It's all inside me," said Ragen, who was here recently as the guest of the Jewish Book Fair.

An American who adopted an Orthodox lifestyle when she was just a girl, and who has lived in Israel since 1971, she rarely requires the benefit of intensive research. Her topics and themes are invariably of second nature to her.

Consider *Jephte's Daughter* – a novel about a wealthy American Jewish businessman and scion of an important Orthodox family who forces his beautiful and intelligent daughter into an arranged marriage – and two almost thematically parallel novels, *The Sacrifice of Tamar* and *Sotah*.

Similarly, she was on home turf when she wrote *Chains Around the Grass* – a portrait of an American Jewish family coping with a tragedy – and *The Covenant*, which turns on a terrorist incident in Jerusalem, where she has lived since making aliyah.

The Covenant was inspired by real events. In 1994, a year after the start of the Oslo peace process, Ragen's neighbour's son, an Israeli soldier named Nachson Wachsman, was murdered after being kidnapped by Palestinians.

Six years later, the second intifadah erupted a stone's throw away from her house in Ramot.

And in 2002, Ragen and her family were at the Park Hotel, in Netanya, when a suicide bomber blew it up, killing 29 Israelis at a seder meal and touching off Israel's occupation of Palestinian autonomous areas in the West Bank.

Naomi Ragen

Five minutes before the bomber struck with such devastating force, Ragen and her husband, Alex, left the seder table and went up to their room. "I had this vision something bad would happen," she said. And then they heard a deafening boom, which, in a flash, shattered their windows.

As they vacated the hotel, walking on floors covered in a mixture of water and fresh blood, they saw a dazed, bloodied waitress. Once they were outside, they glanced through a window, the sight of broken chairs and a reddish white tablecloth coming into their line of vision.

Miraculously, her husband's parents survived without a scratch, a column having protected them from the fiery blast.

Continued on page B23

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'Blunt and forceful, Ragen is no shrinking violet'

Continued from page B22

Being a natural observer, Ragen incorporated some of the gory details into *The Covenant*. "If you want to know what's going on in Israel, read this book, don't read the newspaper," she said in a flourish of self-promotion.

Only once, in the case of *The Ghost of Hannah Mendes*, has Ragen not been forced to draw on her own life for inspiration. That novel portrays a family's search for its Sephardi roots and summons up the ghost of a remarkable ancestor, a Portuguese businesswoman who helps Jews during the Inquisition.

"I needed five years, and trips to Spain, to research *The Ghost of Hanna Mendes*," disclosed Ragen.

Ragen, a 55-year-old mother of four who has been a grandmother six times over, was born in an ethnically mixed, low-income neighbourhood in New York City.

Her parents were non-observant. "I don't even think we kept kashrut," she recalled. But when she was six or seven, her mother sent her to an Orthodox day school in a safer area, and Ragen was transformed. "I decided to become observant."

In the third grade, she won a gold charm in a writing contest, and was smitten. "The process of turning a blank piece of paper into a piece of gold had me hooked, and I never looked back." Not surprisingly, she gravitated toward English literature while pursuing a BA degree at Brooklyn College.

Although they had never visited Israel, she and her husband immigrated to Israel. "We wanted to be there because it's the Jewish homeland. Things were not always easy, but it was the best decision we ever made."

Ragen completed an MA in English at the Hebrew University, submitting a thesis on the British master D.H. Lawrence. In the meantime, she had turned to freelance journalism, churning out columns and articles for, among other publications, *The Jerusalem Post* and *Hadassah* magazine. "I had to earn a living."

After 20 years of effort, Ragen finally produced a novel, and she knew it was publishable. "I'm a pretty good judge of writing." But it was not until she met an American book editor in Jerusalem did she strike pay dirt.

She still remembers the incandescent moment when she was told that her manuscript had been accepted by the same publisher that had previously rejected her. "It was like a fairy tale," she gushed, "every writer's dream."

Her career has been quite lucrative, 500,000 copies of her books having been published in English, Hebrew, German, Swedish, Norwegian and Portuguese and some having been optioned for Hollywood movies.

And now, her first play, *Women's Quorum*, based on a true story about a haredi woman who stumbles upon her unfaithful husband's affair, has gone into its third year at the Habimah Theatre in Tel Aviv.

Blunt and forceful, Ragen is no shrinking violet. Through her books and website (http://www.NaomiRagen.com), she crusades for the egalitarian treatment of men and women in Orthodox Judaism. "God looks upon women as equals," she observed tartly.

And where political matters are concerned, she is an outspoken hawk. "The conflict with the Palestinians is a religious and cultural one, and has nothing to do with land. The Palestinians want Tel Aviv, Haifa and Jerusalem, not only the West Bank and the Gaza Strip."

Self-determination will not satisfy them, she claimed. "After Oslo, the whole concept of a Palestinian state is phony. If that's what the Palestinians really wanted, we could have had peace. But they want us dead and out of the Middle East."

She opposes Prime Minister Ariel Sharon's plan for a unilateral withdrawal from Gaza. "I have tremendous respect for Sharon, but he's making the mistake of his life."

Politics, however, is not the subject of Ragen's next novel.

Revolving around a rabbi's wife, it is set in the United States and unfolds against the backdrop of prosperous Orthodox Jews paying only lip service to keeping faith with their religious life.

In that sense, Ragen will be on familiar ground, yet again.

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Music pioneer Leonard Chess profiled in Machers and Rockers

By SHELDON KIRSHNER
Staff Reporter

Machers and Rockers (W.W. Norton & Company), Rich Cohen's brief but richly evocative biography of Leonard Chess, chronicles one of the great, unheralded figures in the pantheon of American music.

A tough, rough-hewn Polish Jew whose family immigrated to the United States in 1928, Chess, first known as Lezjor Czyz, was the prime mover behind Chicago-based Chess Records.

In its heyday, from 1948 to 1968, it released a succession of blues classics, including *Can't Be Satisfied* by Muddy Waters, *Rocket 88* by Ike Turner, *At Last* by Etta James, *I'm A Man* by Bo Didley and *Maybellene* by Chuck Berry.

Chess, whose success was due to his business acumen and his musical taste, was a larger-than-life figure whose cigar-chomping contemporaries ranged from Sid Nathan to Hy Weiss, the respective founders of King Records and Bang Records.

Muddy Waters

Say what you will about Chess' vulgar personality, but according to Cohen, he and his coterie of blues musicians virtually invented and promoted the very idea of rock 'n' roll.

Chess, who spoke English with a heavy Yiddish accent, started his ascent in his father's junk business.

In 1945, he took a job in a liquor store in a black neighbourhood, where he learned how to speak the local vernacular.

Borrowing money from his father, he opened a nightclub – the Macomba Lounge – four years later. When it occurred to him there was more money to be made in the recording industry, Chess Records was born.

Leonard Chess

In the early years, he was a one-man show, personally distributing his wares from the trunk of his Cadillac sedan. As time passed, Chess Records became a going concern, releasing about 200 new records a year.

After cornering the market in blues, Chess expanded into soul, gospel and jazz. In 1959, he bought the first of five radio stations, and in the process, he helped invent the concept of modern black radio, we're told.

He sold Chess Records in 1968, having assembled the greatest catalogue in the history of the blues and having assisted in ushering in the age of rock 'n' roll.

Chess died relatively young, but he made his mark. And in *Machers and Rockers*, Cohen– a fine writer who can turn a phrase – pays ample tribute to this pioneer.

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Remembering Israel's first computer

By TOM TUGEND
Jewish Telegraphic Agency

When young Princeton engineer Jerry Estrin arrived in Haifa on a slow immigrant boat in late 1953 to build the Middle East's first computer, he faced just two problems.

There were no parts or tools, from vacuum tubes to soldering irons, available in Israel, and there was no staff, trained or otherwise.

Now, when Israel's sophisticated high-tech industry barely remembers its electronic progenitor, Estrin and a few old-timers are quietly marking the 50th anniversary of the WEIZAC computer, its closet-sized mainframe and some 3,000 vacuum tubes resting in a corner of the Weizmann Institute of Science.

What allowed the seemingly impossible project to succeed, Estrin recalled recently at his home in Santa Monica, Calif., was the can-do optimism and improvisational genius of Israelis, just five years after they had established their state.

Granted, Estrin had a few allies. One was his wife Thelma, who, like him, had a PhD in electrical engineering from the University of Wisconsin.

Both had worked for three years with John von Neumann, the principal architect of the computer age, at the Institute for Advanced Study at Princeton. When they left for Israel, von Neumann presented them with complete plans and specifications for the Princeton IAS computer.

On the Rehovot campus of the Weizmann Institute, the legendary mathematician and geophysicist Chaim Pekeris had proposed a computer as early as 1946 for such complex projects as determining the world's tides and delving into atomic physics.

At the time, Albert Einstein, a member of Pekeris' advisory committee, asked, "Why should poor Palestine build an electronic computer when there is hardly one in operation on the European continent?"

Einstein was finally persuaded and the fledgling Weizmann Institute allotted $50,000 (US), then one-fifth of its total budget, to the computer project.

The other chief backer was Meyer Weisgal, who had taken over the leadership of the institute from Chaim Weizmann. A peerless fund-raiser, Weisgal came up with $100,000, through one judicious phone call, to purchase the computer's magnetic core memory.

The Estrins, New York natives who recently marked their 62nd wedding anniversary, settled in Rehovot with their daughter Margo, who was 10 months old.

"My first priority was to hire a staff and then train them in the redesign, testing and fabrication of the computer," Estrin recalled. He placed an ad in a newspaper and right away ran into another unanticipated problem.

Almost all the job applicants were postwar immigrants whose educational and employment records had been lost in the Holocaust. To winnow down the applicants, Estrin devised some simple tests to gauge their knowledge and aptitude.

In short order, Estrin put together a core staff of three full-time engineers, a technician and a cleaning woman, who also was put in charge of punch cards. The group was augmented by a few part-time technicians.

Ingenuity was needed to scrounge or devise parts for the WEIZmann Automatic Computer, or WEIZAC. For instance, Estrin and his team needed extremely thin copper strips, but were stuck until they discovered a shack, surrounded by goats and chickens, where two recent Bulgarian immigrants had set up shop to make parts for fans and bicycles. The Bulgarians adapted their stamping machines to produce the copper strips.

Fifteen months after the Estrins arrived, WEIZAC, built at a bargain-basement cost of $200,000, was beginning to function. The family, augmented by a second daughter, Judith, born in Tel Aviv, had to return to the United States.

After further tests, WEIZAC went online in 1955, and after eight years and 46,000 hours of service, was retired in 1963.

Over the next decade, Estrin returned to Israel every two years to consult on WEIZAC's successor computer, appropriately named the Golem. In 1971, he organized the First International Jerusalem Conference on Information Technology, where he presented a digitized portrait of Golda Meir to the then-prime minister herself.

If the Estrins' work left their mark on Israel, the country left its mark on the family.

"The WEIZAC project drove me to make a contribution beyond my dreams," Estrin, now 82, reminisced.

Building a team and heading a project in the Israeli work environment wrought changes in Estrin's mild-mannered personality.

"I learned how to pound tables, which stood me in good stead when later I became chairman of the UCLA computer science department," he said with a half-smile.

"But I really fell in love with the people and if it had been up to my wife, we would have stayed," he added.

Estrin's legacy to Israel has been long-lasting. By building its own computer in the face of widespread skepticism, Israel "got into the information revolution early in the game," he said.

Perhaps most important, WEIZAC spawned a cadre of engineers and technicians who, with their successors, went on to staff the country's high-tech industry and top academic institutions.

The contributions of the two WEIZAC pioneers have been honoured and perpetuated through the Estrin Family Chair in Computer Science at the Weizmann Institute, on whose board of governors Estrin served for more than two decades.

A year after they returned to the United States, UCLA asked both Estrins to join its faculty, Jerry as a professor to build a program in computer engineering and Thelma as a pioneer developer of computer applications in brain research.

The Estrins have left a legacy of another kind through their three high-achieving daughters. They also have four grandchildren.

Judith has become a Silicon Valley icon, founding four companies and now serving as president and CEO of Packet Design, which develops networking technology. She has been named three times in Fortune magazine's list of the 50 most powerful women in American business.

Deborah, the youngest daughter, is a computer science professor at UCLA and founding director of the Center for Embedded Network Sensing, which last year received a $40 million grant over 10 years from the U.S. National Science Foundation.

Only Margo, who was part of the WEIZAC period as an infant, broke the family tradition by becoming a doctor of internal medicine, practising in the San Francisco area.

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CHARITY BIKING IN ISRAEL:

Twenty Canadian cyclists raised about $100,000 for Jerusalem's ALYN Hospital, as part of Wheels of Love, Israel's annual five-day fundraiser, which raised more than $1 million (US) altogether. Eric Kaminsky, right, is seen at the "lowest place on earth," near the Dead Sea. Below, Shacharit at a Bedouin camp.

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Learn Yiddish with new songbook and CD

By CYNTHIA GASNER
Special to The CJN

All of his life, lawyer Muni Basman has loved the Yiddish language.

The oldest son of the late teacher, Leybel Basman, he grew up in a home surrounded with the richness of Yiddish music and literature.

When Muni realized that his children knew very little Yiddish, he wanted to find a way to make it simple for them and others to learn the language.

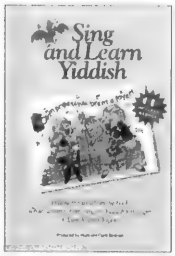
He recalled that when he was growing up in the north end of Winnipeg, his high school had half Ukrainian students and half Jewish students. The Ukrainian students taught him their songs, and he says he still knows some 100 Ukrainian and Russian words "because of the songs I learned when I was a kid."

When he moved to Toronto, he had a friend from South America who taught him Spanish songs, "and they stuck in my memory until today."

Using this model, Basman took 18 Yiddish songs by different performers, put them on a cassette and wrote out the words in transliteration for his daughter Davida and his grandchildren.

"I calculated that if I could teach them 18 Yiddish songs they would have a Yiddish vocabulary of some 500 words and [an idea of] how the words and phrases go together.

"Then, when I discovered that the model worked, I decided to create an original CD."



Recently, Muni and his wife Carol Basman produced a book of 18 Yiddish folksongs and a CD to accompany the book, titled *Sing and Learn Yiddish*. The songs include such favorites as *Oyfn Pripetchik*, (*In the Fireplace*) *Dona Dona* and *Oyfn Veg Shtet A Boym* (*On the Road Stands a Tree*).

The book clearly sets out the Yiddish words of the songs in transliteration. There is also an English translation for each separate Yiddish word and a translation of the entire song in grammatical English. To help the novice, there are transliteration charts and other suggestions for learning pronunciations, brief instruction guides and quizzes.

The words are sung by Vancouver's Claire Klein Osipov, who is renowned for her dramatic interpretation of Yiddish folksongs and her live concerts. She has also directed children's choirs, appeared on radio and television and has made several recordings.

Oscar Ross, a folksinger and artist who performed with the original Travellers, designed the attractive, easy-to-follow 79-page book.

Ken Borden, who operates an ad agency, Borden Advertising/Marketing Inc., illustrated the songs in a delightfully whimsical style that adds a fun element to the book.

Basman says others assisting with the development and publishing of the book and CD, included musicians Wendy Bross Stuart, piano accompanist, and Niv Kaufman, accordionist, who were co-arrangers; percussionist Martin Fisk and recording engineer Stuart Tarbuck.

For children and adults who only want to learn to sing the songs in Yiddish, as well as those who want to learn the meaning of the words or improve their Yiddish skills, the Basmans have made it an easy and fun way for individuals or groups to enjoy themselves while they learn or improve their Yiddish.

"Music is a wonderful tool for learning another language," says Sharon Hampson of Sharon, Lois and Bram. "People have frequently used our music to teach English as a second language and now I look forward to improving my Yiddish with this delightful collection of songs and text."

Sing and Learn Yiddish has a website (www.singandlearnyiddish.com), which is a delight and gives viewers an opportunity to see a sample of how the book works.

Basman has dedicated *Sing and Learn Yiddish* to the memory of his father and mother.

For a copy of *Sing and Learn Yiddish*, call Muni Basman, 416-960-3333, toll free 1-866-960-3334, or fax 416-962-5222.

The Mayor and Members of Council of the Town of Markham wish you a happy and healthy Chanukah.

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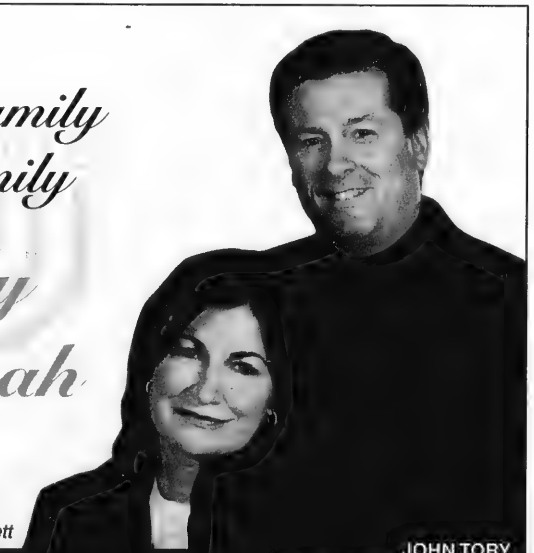
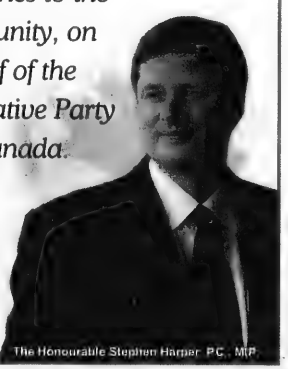

John Tory and Barbara Hackett

JOHN TORY
Leader, Ontario PC Party

Chanukah Greetings

Best wishes to the Community, on behalf of the Conservative Party of Canada.


The Honourable Stephen Harper, P.C., M.P.

Happy Chanukah

Book looks at Jewish child's conflicting emotions at Christmas

By RON CSILLAG
Staff Reporter

Two forces propelled Sarah Hartt-Snowbell to write generally, and to write the children's book, *Yesterday's Santa and the Chanukah Miracle* specifically.

The 62-year-old Thornhill grandmother freely admits she dropped out of high school and hated reading.

Sarah Hartt-Snowbell

Even as an adult, she had difficulty getting through big books. It was only after scaling the 870-page *Harry Potter and the Order of the Phoenix* last year that Hartt-Snowbell got some traction with the printed word.

Hartt-Snowbell empathizes with those who share her one-time plight. So, as the published author puts it, "I write for the reluctant reader."

As for *Yesterday's Santa* (Napoleon Publishing), a sweet and poignant look at a child's conflicting emotions this time of year, when Chanukah and Christmas inevitably collide, Hartt-Snowbell was motivated by personal experience.

"Picture this," she tells *The CJN* in the style of a storyteller with a tale to tell. "It's December 1952, a cold, winter day in Montreal. I'm 10 years old. I put on my hat and coat and mittens, and head to a friend's house. And there in the living room was the most beautiful Christmas tree I ever saw. The lights, the tinsel, the whole thing… And that whole Christmas feeling was all over the neighbourhood.

"I have to admit, I was jealous. And you don't have to be Orthodox, Conservative or Reform to have that feeling. When you're surrounded by a Christian holiday, it can be overwhelming."

There's a lot of "Christmas envy" among Jewish children, she believes, evidenced by tales – perhaps apocryphal – of "Chanukah bushes."

Even so, North American Jews have folded many Christmas traditions into Chanukah, such as gift-giving (often preceded by frantic last-minute shopping) and colourful decorations.

For little Annie, the central character in *Yesterday's Santa*, this time of year can lead to torn feelings.

Annie, who hails from a large Jewish family, can't help herself from asking a department-store Santa for a big, beautiful Christmas tree with lots of presents underneath it.

Her parents find out. "Can you explain to us, Annie, why Chanukah and Christmas are having such a big fight inside your head?" her mother queries.

"It's mostly because of the lights and decorations," Annie sheepishly replies. "Everything's so sparkly and pretty."

And, she adds, everybody's always asking her whether she's all set for Christmas. "So I end up saying 'yes,' 'cause I don't know what else to say."

There's another parallel plot line that helps reinforce the message, but to telescope, Annie learns that Chanukah isn't really about presents and bunting, but about religious freedom and that it's okay to be different.

Her ultimate lesson, received gently and sensitively, is that Chanukah is about miracles, both big and small.

As for anyone who might bristle at the word "Santa" in the book's title, Hartt-Snowbell summons the adage not to judge a book by its cover.

She concedes that some eyebrows have been raised. "I really wish people would go beyond the title before condemning me," she says. "I challenge anyone who challenges me."

Hartt-Snowbell's creative light was kindled when she became a grandmother, thinking that gave her license to write for children. Her initial efforts were rudimentary, so she signed up for a course on writing for children at George Brown College.

"They taught us that dialogue brings the story to life."

Two years later, her first book, *A Little Something*, was published.

This year, a short story, *Aggie*, was included in an anthology of winning entries in a short story contest sponsored by the Canadian Authors Association.

And she's polished off a 136-page as yet unpublished novel geared to nine- to 12-year-olds.

The icing on the cake is that *Yesterday's Santa* has been made into an animated film for television.

The characters may look different than the book's rich drawings by Patty Gallinger, but the effect, accomplished by a method called animé, combines fluid realism that retains a cartoon-ish feel. It's every bit as heartwarming as the book.

It airs Dec. 27 at 7 p.m. on the premiere of CBC Television's *Winter Tales*.

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Happy Chanukah greetings for the celebration of the Festival of Lights for the year 5765
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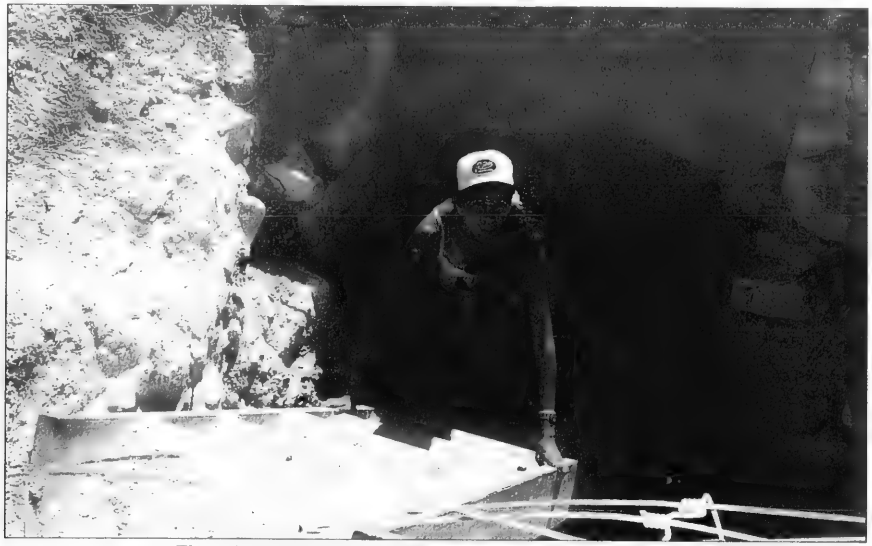

The author gingerly descending into an excavated cave near Caesarea.

My first trip to Israel won't be my last

By GILLIAN FARBER

"Aren't you afraid? Are you sure you want to do this? Isn't it dangerous?" These were only a few of the questions I was asked when I told my friends that my family and I were planning to visit Israel.

"It's a risk," many of them said.

But my reply always stayed the same, "It's a risk worth taking."

I am 17 years old, and going into my senior year of high school. This past July, my family and I went to Israel on an organized trip through the United Jewish Communities in New York City.

Israel is unique. It is hard to find words to describe the feeling – but beautiful, welcoming, warm and unbelievable is a good start.

My story begins on a hot summer morning when we arrived in Tel Aviv and ends almost a month later, with what turned out to be a scary drive to the Ben-Gurion Airport.

It was 6:30 a.m. when we descended the stairs of the airplane to the Tarmac of the airport. It was already 25 degrees Celsius. I didn't mind, though, because I went to Israel with three priorities: getting a tan, shopping and trying real Israeli foods. We arrived at our hotel and I was dead tired. The seven-hour time difference definitely put a spin on things, but after a nice long rest, my two younger brothers and I sat on our balcony looking down at the busy streets of Tel Aviv.

At first, Israel was intimidating because we were in a foreign country where not many people speak our language, but with practice and help from my parents, speaking Hebrew wasn't the hardest part. "Slichah" meaning "sorry/excuse me" and "todah" meaning "thank you" were the two basic words that got us through each day.

The second day in Israel was when things really started happening. I was introduced to everyone on the tour and started to interact with teens my age from across the United States. Our days were filled to the max with new and exciting activities that really drained us. There were days when we had to wake up as early as 6 a.m. and didn't return to the hotel until 9 p.m. I easily drifted off to sleep each night, happily awaiting the next day's adventures.

In the morning, we ate a big Israeli-style buffet breakfast to prepare us for the long day ahead. By now, it already felt as if I had been there for weeks! There is so much to do in Israel, in such a little country. It was hard to believe that Israel is the same size as Lake Ontario, but it makes sense, since we travelled from Tel Aviv, east to Jerusalem and then north to Haifa in just a few hours.

One day was an especially important one for my whole family. We went to plant a tree in the Lavi Forest up north. Planting a tree in the land of Israel is like leaving a piece of yourself there forever. And this was a special tree. We planted it in memory of my aunt, who had died of breast cancer shortly before we left for our trip. Planting the tree was an unforgettable experience and something that will remain forever in my heart.

Continued on page B31

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Happy Chanukah

'Especially moved by Yad Vashem'

From left, Karyn, Zachary, Max, Bernie and Gillian Farber at the Kotel.

Continued from page B30

We took the rest of the day to return to Jerusalem, where I had my very first view of the holy city. It was absolutely amazing. Standing on Mount Scopus looking at the beautiful view of Jerusalem, I saw the past, present and future all at once. This was when I realized that Israel is my home.

The next week we went from the north of Israel to the south, seeing just about everything possible. My first visit to the Kotel – Jerusalem's Western Wall of the destroyed holy Temple – was a very emotional experience filled with much meaning and happiness.

Over the next few days, we got to ride camels and we walked around Masada. There, more than 1,000 years ago, a brave band of Jews defied Roman rule till they were overtaken in a battle. At the end, the Jews all committed suicide rather than become slaves to the Romans. We also went on Jeep rides up the Golan Heights, floated in the Dead Sea and participated in an archeological dig, at which I found an ancient camel bone.

I was especially moved by our visit to the Yad Vashem Holocaust Museum. Seeing it for the first time was definitely hard, but worthwhile.

Sooner than I wanted, the tour came to an end. I had learned that in just 10 days, adventures can occur, lessons can be learned and lifelong friendships can be made. Hugging our friends goodbye was one of the hardest things I had to do because for just 10 days I had shared something so personal with them.

After the tour, we stayed an extra seven days in Tel Aviv, and for the last week of our visit, we stayed with our family in a small town just outside of Jerusalem. That gave us the opportunity to live like Israelis.

On our last night in Israel, we found ourselves on the highway, heading to the airport. Our heads were filled with wonderful thoughts of our time together in Israel.

Then my brother noticed two shadows in the distance. There was a strange flash of light around them. My father thought it was probably just soldiers with flares. Astonishingly, as we drew closer, so did the light. It turned out to be homemade bombs called Molotov cocktails.

In a flash, they were hurled right above our car and exploded on the highway in front of us. My father drove around the flames, and thankfully, we managed to avoid damage to the rental car and ourselves. However, this terrifying experience opened our eyes to the reality that Israelis have to endure every day.

Nevertheless, this shocking incident didn't change our feelings about Israel. In fact, it solidified in our minds that we must all stand up to terrorism. We cannot be frightened away and let the terrorists win. We were happy to spend a month of our summer in Israel, where we literally experienced just about everything.

This trip was not only inspiring but it also gave me a different view of cultures, religious beliefs and life itself. I discovered that similar to its national cactus-like plant, the sabra, Israel and Israelis are tough on the outside but sweet on the inside.

It was my first trip to Israel and it will certainly not be my last.

Gillian Farber is a high school student in Thornhill.

Best Wishes for a Healthy and Happy Chanukah

Susan Kadis
M.P. for Thornhill
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The Honourable
Maurizio Bevilacqua, M.P.
Vaughan

Wishing everyone in the community a healthy, happy and joyous Chanukah.

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Happy Chanukah!

The Mayor and Members of Vaughan City Council wish peace, health and happiness to all who celebrate the Festival of Lights!

Front (from L): Regional Councillor Mario F. Ferri, Mayor Michael Di Biase, Regional Councillor Linda D. Jackson, and Regional Councillor Joyce Frustaglio.
Back (from L): Ward 1 Councillor Peter Meffe, Ward 2 Councillor Tony Carella, Ward 3 Councillor Bernie DiVona, and Ward 4 Councillor Sandra Yeung Racco.
The Councillor for Ward 5 is not pictured.

CHARITY BIKING IN ISRAEL:

Canadians and Canadian olim, above, were among the 250 participants in the five-day, 407-km Wheels of Love ride to raise money for Jerusalem's ALYN Hospital.

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This Week

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Iraqi-Canadian launches anti-terror petition. *Page 5*

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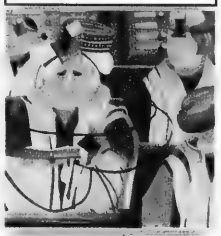
Arts & Travel



Retiree tries to elicit smiles with his paintings. *Page 38*

Sports & Leisure

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Canada's shift at UN 'promising'

'A modest first step,' CIC says

By RON CSILLAG
Staff Reporter

"A modest but promising first step" is how the Canada-Israel Committee (CIC) described last week's changes to this country's United Nations votes on resolutions affecting Israel

Jewish advocacy groups praised Canada's shift in favour of Israel on two key UN resolutions last week as a long-needed correction that will better reflect Canada's traditionally balanced approach to the Middle East.

But Ottawa's move, trumpeted by the media as a major policy shift, came at the same time as it decided to support a resolution that targets Israel for criticism. The CIC said Ottawa's support for that measure, dealing with Israel's nuclear capability, is "problematic" because it singles out the Jewish state.

Allan Rock
Canada's UN ambassador

Privately, some Jewish officials said Canada took with one hand just as it gave with the other, but they added that the real significance of the changes in the country's UN voting is that it will give Canadian diplomacy more credibility in the region.

And many in the Jewish community who are tired of one-sided UN votes were buoyed by an unexpectedly sharp denunciation of the UN by Canada's ambassador to the world body, Allan Rock, who said its Mideast resolutions are "divisive and lack balance."

In a Nov. 30 speech to the General Assembly, Rock said resolutions on the Middle East often overlook references to Israeli security, and added, without referring to Palestinians directly: "Repeatedly emphasizing Israel's responsibility under international law obscures equally important responsibilities of other parties to the conflict. This is a major shortcoming of the process."

Rock said Canada would oppose two measures on which it had abstained in the past. One deals with Israeli practices affecting Palestinian human rights, and the other focuses on the work of a committee on the "inalienable" right of Palestinians to mobilize support for their cause.

Continued on page 26

Deadly peril preventing terror

These file photos show an elite unit of the Israel Defence Forces as it locates a tunnel under a home in Gaza that was used to smuggle weapons to terrorists. The commander of the unit, Capt. Moshe Taranto, 23, middle and right, directs the operation. Last week, Taranto was killed and another officer wounded when a tunnel wall collapsed, burying them in the sand. [Isranet photos]

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How Iran and Hezbollah are trying to thwart peace effort— see page 32

News in Brief

CANADA

Bush Hails Cdn. Role

HALIFAX — America welcomes a greater Canadian role in the Mideast peace process, U.S. President George W. Bush said during his state visit to Canada last week. "We will stand with the Palestinian and Israeli peoples and help end the destructive conflict between them," Bush said in Halifax. "Prime Minister [Paul] Martin has expressed the desire of his government to take a broader role in the quest for peace and democracy, and America welcomes your involvement."

WORLD

Jewish School Raided

CARACAS — A Jewish school in Caracas, Venezuela, was raided by security officials last week, causing panic among children and parents. Local and international Jewish groups expressed outrage over the way the investigation was conducted during the Monday morning raid. Police reportedly searched the school of 1,500 children for arms, based on accusations Israeli intelligence was connected with the recent assassination of federal prosecutor Danilo Anderson. The American Jewish Committee called on Venezuelan President Hugo Chavez to apologize to the Jewish community.

Police Protect Event

PARIS — Riot police armed with water cannons were on hand to prevent hundreds of pro-Palestinian protesters from storming a Jewish event in Paris. Some 400 pro-Palestinian demonstrators protested a gala evening last Monday organized by the French arm of the Jewish National Fund to raise money to build picnic areas near Israeli army bases. One of the groups, the Joint Appeal for a Just Peace in the Middle East, had appealed to a Paris court to ban the event, which took place at a well-known Paris theatre. The court ruled against the group and ordered it to pay $1,200 (US) in costs to JNF.

Looted Art Returned

LONDON — A Rembrandt drawing looted by the Nazis is being voluntarily returned to the descendants of its pre-World War II owners. The anonymous U.S. owner of *The Liberation of Saint Peter From Prison* is returning the drawing to Israeli Uri Peled, Reuters reported. Peled is a descendant of Arthur Feldmann, who had 700 artworks looted in 1939.

Hebrew TV – in Iran

TEHRAN — Iranian TV aired an anti-Israel drama – in Hebrew. The miniseries shown by the Sahar 1 channel during the Muslim festival of Ramadan last month purported to expose an "Israeli plot" to kill Palestinian girls using booby-trapped dolls. Several scenes show "Captain Shimon" and other Israeli troops, played by Iranian actors talking in pidgin Hebrew, the Middle East Media Research Institute said.

Inhumane Slaughter?

NEW YORK — A radical vegetarian group has accused a leading U.S. kosher meat processor of using inhumane slaughtering methods. People for the Equal Treatment of Animals released a video that it says shows slaughterers at AgriProcessors Inc. in Postville, Iowa, which markets meat under the Rubashkin/Aaron's Best label, violating slaughter laws and Halachah because they do not instantly kill the animals. Nathan Lewin, a lawyer for the firm, told the *New York Sun* that "all PETA wants to do is inflame the public against kosher slaughter." PETA has caused controversy in the past by comparing the meat industry to the Holocaust.

Hotel Reopens

NAIROBI — The Israeli-owned Paradise Hotel in Mombassa, Kenya, which was hit by suicide bombers in 2002, reopened for business last week, exactly two years after 12 people were killed in a triple suicide bombing. The crime, widely attributed to Al Qaeda, remains formally unsolved.

Writing Contest

NEW YORK — Three $1,000 (US) prizes can be won in the Coalition for the Advancement of Jewish Education's 16th annual creative writing contest for authors 18 to 35. Writers must submit an original short story of up to 5,000 words by Dec. 31. Details at 212-268-4210 or www.caje.org.

VISA CAL Hires 'Spy'

TEL AVIV — A suspected Mossad spy who had been jailed for passport fraud in New Zealand is now a credit-card executive with Israel's VISA CAL company, *Yediot Achronot* reported. Eli Cara became the firm's deputy general manager two months after he completed a three-month prison term in Auckland for trying to obtain a passport by assuming the identity of a bedridden New Zealander. The firm had no comment on Wellington's allegations that Cara and two Israeli accomplices were Mossad agents.

Security Best Left to Israelis, OU Says

JERUSALEM — At its annual meeting in Jerusalem last month, the Orthodox Union expressed empathy with settlers facing eviction from Gaza and parts of the West Bank, but said security issues are best left to Israeli citizens and leaders.

An OU resolution said that "so many in our community feel [a profound identification] with the plight of Jews who face removal from their homes in areas that resonate in Jewish history, and where their presence was encouraged and supported by the State of Israel." But the OU acknowledged "that questions of Israeli foreign policy and domestic security are best left to the citizens of Israel and the State of Israel's democratically elected institutions."

The OU also reiterated its support for stem cell research In a release, it said it passed a resolution stating "its support, consistent with Orthodox rabbinic teaching, for the continuation of and public funding for cutting-edge biotechnology research, including embryonic stem cell research."

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Riverdale Shul in danger of closing

By BARBARA SILVERSTEIN
Special to The CJN

Last Chanukah, the Riverdale Shul threw a big party with plenty of latkes, jelly doughnuts, pizza and beer for the 50 people who attended. There was even a live band.

But this week, the small East End congregation has little to celebrate, because the shul is on the verge of closing its doors.

"It's going to be a sad Chanukah. This is the first time that there's no celebration," said Steve Jackson, the shul's president, gabbai, fundraiser and cook.

The shul, which is Orthodox in its practices, is out of money and needs a major cash infusion to survive, Jackson explained.

To that end, the congregation will be holding an emergency community meeting at 7 p.m. on Dec. 21 at the shul, located at 179a Danforth Ave.

Jackson said he's been raising money for the shul since its co-founder, documentary filmmaker Simcha Jacobovici moved away from the area three years ago. "Simcha was a great resource, both spiritually and financially.

"Raising money the first year after he left was easy," Jackson said. "I was able to bring in $40,000. The next year was a real struggle. I was writing letters and knocking on doors… There are limited funds for the downtown Orthodox base.

"We need about $28,000 to cover our basic expenses."

He praised Saul Korman of Korry's Clothiers for his long-time assistance. "Saul is our biggest supporter. He is the Cohen Gadol of the Danforth. There would be no shul without him."

Jackson estimated that about 120 people attend High Holy Day services and are affiliated with the shul, which mainly attracts Jews living east of Jarvis Street in places such as Cabbagetown, the Beaches and Leaside.

He said a core group of 20 to 25 people attend Shabbat services regularly and participate in programs. Up to a year ago, the shul held a different program six days a week. The offerings included ethics, Hebrew lessons for adults, and weekly classes on the parshah and Halachah with Rabbi Avraham Kubayov.

This year should have been a time of celebration. The shul is marking an important milestone – its 10th anniversary.

It made headlines in 1994, when Jacobovici moved services out of his living room to a public space – a local Greek restaurant – for the High Holy Days.

Jacobovici, the driving force behind the congregation at the time, was eventually able to raise enough funds to rent space for the shul at its present location above a storefront on the Danforth.

Jacobovici, who now lives in Thornhill, told *The CJN* that he's saddened by news of a possible closure.

"The shul has been instrumental in creating a Jewish presence in the East End. Out of the shul, another shul grew," he said, referring to the Danforth Jewish Circle, a large liberal congregation.

"Many people have found their way back to their Jewish roots through this little synagogue. It's small, warm and inviting, and because it's not intimidating, it has been a perfect vehicle for reaching the unaffiliated.

"If it closes down, the Jewish community will be losing a very effective tool for reaching those Jews who are not reachable in any other way."

He also noted that the synagogue is relatively inexpensive to run because it's volunteer-based.

Jacobovici said he still feels a close personal connection to the shul. "For me and my family, the shul has been a very important part of our life. Its formal name is Beit Yosef and is named after my late father. There will be great poignancy for us if the shul ceases to exist."

Avraham Jay Glasser, one of the synagogue's founding members, expressed optimism about its future. He said the shul has grown and changed since the days when he was davening in Jacobovici's living room.

"We're in a period of transition. We are reorganizing to move forward at a time of economic crisis. We're turning to the greater community for support."

He stressed that the shul is the only place that offers a modern Orthodox service in Toronto's east end.

Continued on page 12

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Three musical cultures

From the editor's desk

Music runs deeply in our tradition. From the spontaneous, cathartic singing after the miraculous parting of the Red Sea to the harp and lyre improvisations of King David and the carefully orchestrated accompaniments of the *Levi'im* (the Levites) during the Temple Service, singing has been as true and legitimate a religion expression as prayer.

During this Chanukah festival season, when readers might be more inclined to set aside some quiet time to listen to new music, I call attention to three recently released CDs of Jewish music.

They are vastly different. Each is a choral manifestation of a different time, place and culture. But each, too, is a representation of a distinctly Jewish experience of the soul's trans-generational reaching toward God.

Hodu is a collection of Jewish rhythms from Baghad to India. There are 12 holiday and Shabbat songs in this satisfying anthology. Most of us will be familiar with their titles, but most of us will not be familiar with their uniquely eastern stylings. As the liner notes indicate, the very name of the CD is a wonderful "double entendre for its music." For in Hebrew, Hodu means "praise God" and is also the name for the country India.

The CD primarily features the sweet voice of Rahel Musleah. Musleah, a seventh-generation member of a Calcutta family with roots in Baghdad, is a noted writer in the United States and chronicler of Sephardi customs and folkways. She is also, very obviously, a singer of great charm and nuance.

In most instances, Musleah sings solo, even a cappella; in others she is in duet with Alan Iny and with the accompaniment of an eastern-sounding violin, kanoun, oud and percussion. The Pesach medley replicates the seder itself and features an entire family of voices. An infectious energy and joy infuse all the songs. They are an evocation of a place far away but, happily, within our reach.

To obtain information about the CD's availability, visit www.rahel sjewishindia.com

When the Rabbi Danced is a compilation of 25 songs from the now-vanished culture of the eastern European shtetl. Indeed the subtitle on the CD cover describes the music as songs of Jewish life from the shtetl to the resistance.

The singers are Counterpoint, a Montreal-based group of 11 vocalists directed by Robert De Cormier. Six musicians provide the accompaniment on the recording and the result is a powerful, stimulating rendering of the songs that not only symbolize, but tragically, also memorialize the Ashkenazi Jewish society that the Nazis destroyed.

The Counterpoint voices are a felicitous blending of the full range of the male and female voice. They are an easy, entertaining treat to listen to.

De Cormier's interpretations of the songs are respectful of the times and the traditions whence they derive. He plainly understands the way of life, the travails, the tears and the hopes to which the songs bear witness and of which they are now a form of historical/cultural record.

The choir ably brings out the socio-cultural essences of the various songs. They adapt their full, robust sound to the "meaning" of the music. They do not attempt to adapt the essence of the music to satisfy their collective sound.

Their achievement is all the more noteworthy because Yiddish is not likely the first or even the second language for any of the singers. Yet they impart in their songs a poignant deference to the language that travels to the heart of the listener.

The CD is available through Albany Records.

Salmi di Davide (*The Psalms of David*) is music from an entirely different time and space. This release by ATMA Classique captures the music written by Benedetto Marcello in the Jewish quarter of 17th-century Venice.

Marcello was a musical innovator and pioneer. He wrote the music for the psalms in his native Italian, and not in the compulsory Latin. Moreover, he added traditional Hebrew intonations, which he had learned from his regular contact with Sephardi and Ashkenazi Jews. His music is delicate, calming and pastoral.

When sung by Rinat Shaham, however, Marcello's musical musings become veritably ethereal. Her mezzo-soprano voice is angelic, a line of pure musical light.

Jay Bernfeld's Paris-based viola da gamba ensemble Fuoco e Cenere (Fire and Ash) provides the musical accompaniment of *Salmi di Davide*. The combined result is a cultural and musical authenticity, a lovely though somewhat melancholy entry into the long-past, dynamic, walled world of the Jews of Venice some four centuries ago.

In listening to these diverse musical collections, the experience is twofold: enjoying, but also learning of places and times that were once our own. — ***MBD***

SeeJN

RAISING THE BAR FOR MEMBERS OF THE BAR:

The Toronto law firm of Bogoroch & Associates recently made a $50,000 gift to Osgoode Hall Law School at York University to help open the world of legal education to a student with limited financial resources. Beginning in the fall of 2004, the Bogoroch & Associates Renewable Entrance Award provides one entering student with more than $8,000, which is renewable throughout the student's three years of study. From left are Paul Marcus, president and CEO of York University Foundation; Melanie and Richard Bogoroch, the founding member of the law firm; Joe D'Agostino, the first recipient of the award; and Patrick Monahan, dean of Osgoode Hall Law School.

Iraqi Canadian launches anti-terrorism petition

By BRIAN HENRY
Special to The CJN

An Arab Canadian has helped launch a petition calling on the United Nations to prosecute Muslim clerics who incite terrorism through fatwas.

Jawad Hashim of Vancouver, formerly Iraq's minister of planning, together with Lafif Lakhdar, a Tunisian intellectual, and Dr. Shakir al-Nabulsi, a Jordanian writer, posted the petition on the liberal Muslim website Middle East Transparent and are calling on fellow Muslims to sign it.

Titled "Letter from liberal Arabs and Muslims," the petition's language is blunt. It refers to "fatwas issued by some psychotic… dogmatic Muslims encouraging the commission of terrorist acts in the name of and under the banner of Islam."

As examples, the petition lists a fatwa approving Al Qaeda's Sept. 11 terrorist attacks, a fatwa permitting the killing of Muslim intellectuals as apostates, a fatwa approving the killing of Jews while still in the womb and a fatwa approving the killing of any Israeli citizen.

"By these fatwas," the petition argues, "terrorists have died, or will die, fully convinced that they will immediately enter Paradise."

Here in Canada, when University of Waterloo professor Mohamed Elmasry justified terrorism against Israelis on the *Michael Coren Show* recently, he echoed the fatwa approving the killing of any Israeli citizen.

"There are no civilians in Israel," wrote Muslim intellectual Rashid al-Ghannoushi in his fatwa authorizing terrorism. "The population – males, females and children – are army reserve soldiers."

"[The] total population of Israel is part of the army," said Elmasry, and therefore, from age 18 on, any Israeli, male or female, is a legitimate target, "even if they have civilian clothes."

The originators of the petition are anxious to make it a strictly Muslim affair for now. "If we get support from non-Muslims," said Hashim, "they'll say we're lackeys of the U.S. – you know what these fanatics are like. I got an e-mail the other day calling us lackeys of the Masonic movement in the Middle East."

Pierre Akel, the publisher of Middle East Transparent, said the idea was to start with a Muslim petition, "and then go on to ask Jews and Christians to join for a new joint appeal."

To date, more than 4,000 Muslims have signed the petition. "Our target is to collect 10,000," said Hashim.

Former Iraqi minister has fought Holocaust denial in Arab world

A recent UN Security Council resolution has given him some encouragement.

"On Oct. 8 this year, the Security Council unanimously adopted Resolution 1566, which established a working group to find more effective procedures to bring terrorists – and their associates – to justice," Hashim said. "This is precisely what our letter proposes."

Websites around the world have reproduced the petition. It's also been published in many newspapers in Iraq and in one in Kuwait, although "no other newspaper in the Arab world published it," said Hashim.

In Canada, Hashim wrote to Prime Minister Paul Martin proposing that Canada host a gathering of Arab and Muslim intellectuals to promote the aims of the petition. He hasn't yet heard back from the prime minister and isn't hopeful.

However, Rahim Yaffer, a Conservative MP and a Muslim, is enthusiastic about the petition. "I think it's a very positive initiative," he said. "It should be encouraged. Many Muslims are very disturbed about how Islam is being used by a tiny minority as a tool for terrorism."

Yaffer said he'd prefer an initiative that's not just coming from Muslims, but from "all people to say, 'let's come together on this.'"

He said he would bring the petition up with Muslim and Arab leaders in Canada to see if there is interest in taking on this initiative and would present it to the Conservative caucus, as well. "I see some potential to bring attention to this initiative through bringing it up in the House [of Commons]," he added.

Yasmin Ratansi and Wajid Khan, the two other Muslim MPs, who are both Liberals, did not respond to requests for comment on the petition.

The petition was written by Lakhdar, a leading figure for modernization and secularization in the Arab world. Lakhdar had previously called for the outlawing of terrorist fatwas in a scathing article published in *Al-Hayat*, a London-based but Saudi-owned Arabic daily.

Lakhdar has also fought Holocaust denial in the Arab world, condemned the Palestinian embrace of terrorism and urged religious tolerance and emancipation for Arab women. *Al-Hayat* fired him.

Last year, he started Middle East Transparent with his friend Akel. "The idea," said Akel, "was to prove that Arab liberals can have an independent voice – i.e., independent from Saudi money and from any link to any Arab regime.

"I guess we have succeeded. We have 2,000 to 3,000 visitors per day. However, I have been personally financing the website for the last 11 months and might not be able to continue."

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Greater Toronto Area

Fantino receives award from Beth Sholom

By ADAM SEGAL
Special to The CJN

Lauded as a great humanitarian and a genuine cop's cop, Toronto Police Chief Julian Fantino garnered praise and admiration from a host of dignitaries who gathered recently to honour the chief for winning the Brotherhood of Beth Sholom Synagogue's Annual Award.

More than 400 people, including former prime minister John Turner, impresario David Mirvish, MP Belinda Stronach, Chief Justice of Ontario Roy McMurtry and Ontario Minister of Community Safety and Correctional Services Monte Kwinter, attended the 53rd annual award ceremony.

The award recognizes achievement in the field of humanitarian service and furthering the cause of brotherhood by being a friend and benefactor to all men, regardless of colour, race or creed.

"In today's world, the application of law and order is a very delicate procedure [requiring] protecting citizens… and yet ensuring human rights," Turner said.

"Chief Fantino is a pure example of someone who… keeps that balance."

Fantino was presented with the award by MP Belinda Stronach, a former winner who acknowledged the chief's "extraordinary achievements in humanitarian service."

The chief was noticeably moved when he accepted the award.

"It is indeed a humbling and very significant honour to stand here before you," he told attendees assembled at Beth Sholom. "I am most grateful."

Fantino has participated in humanitarian endeavours both on and off the job throughout his nearly four decades in law enforcement, including advocacy for race relations, programs for underprivileged children and promoting proactive policing of hate crimes.

For unequivocally denouncing a spate of anti-Semitic crimes that rocked Toronto in March of this year, Fantino was commended by numerous Jewish community leaders.

"These crimes brought us together in a unified voice to combat hate," Fantino said. "Only by teaching young people respect and tolerance can we shed preconceived biases and misconceptions."

Before being appointed chief of Toronto's police in 2000, Fantino was chief of police in both London, Ont., and York Region for most of the 1990s and spent 23 years in various roles with the Metropolitan Toronto Police Service.

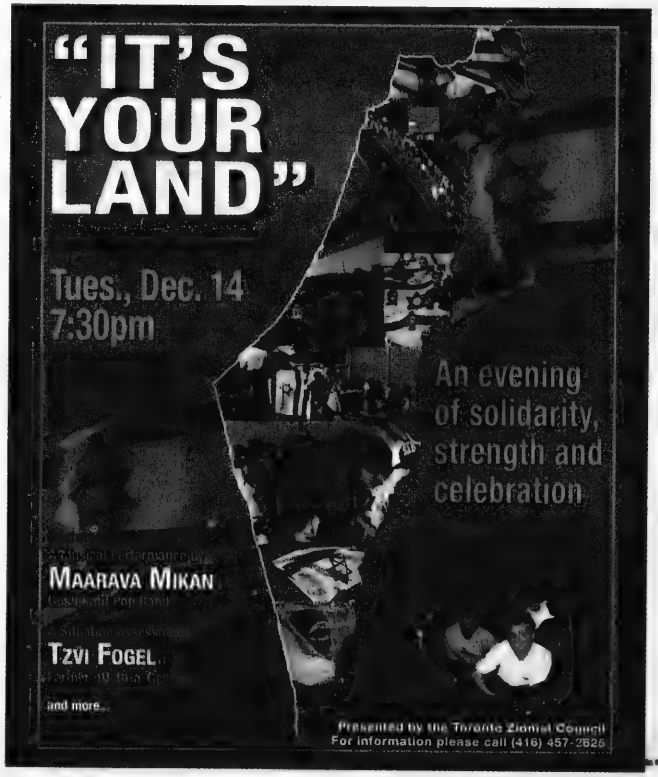
Fantino is the past president of the Ontario Association of Chiefs of Police and sits on the International Association of Chiefs of Police Board of Officers. In 2003, he was elected as vice-president at large of the International Association of Chiefs of Police, making him only the fourth Canadian to hold a position on the board.

Fantino has won numerous awards, including Commander of the Order of Merit to the Republic of Italy and the Queen's Golden Jubilee Medal. He is an inductee into the Ontario Special Olympics Hall of Fame.

Kwinter noted that last August, when the chief helped make an arrest at the Canadian National Exhibition on his way to another awards ceremony at a synagogue, he dutifully decided to direct traffic on a nearby street.

"Chief Fantino is always willing to listen to his officers and to the public," Kwinter said.

"He cares for his officers… and champions the rights of all citizens."



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For more information, contact Sheri Federman, Director of Programs and Operations, Weizmann Canada, 416-733-9220 or by e-mail, sheri@weizmann.ca.

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Journalist advises Israel to 'transfer' Palestinians

By SHELDON KIRSHNER
Staff Reporter

Joseph Farah would probably be the first to admit that his "road map to peace" in the Middle East leaves little room for mutual compromise and accommodation.

Farah – an Arab-American Christian of Syrian and Lebanese Catholic origin whose grandparents immigrated to the United States in the early 20th century – argues that Israel and the Palestinians cannot resolve their differences through political means.

In an interview, he said, "There won't be peace without a military solution. Israel will have to re-occupy the West Bank and the Gaza Strip."

Farah, who was here recently as the keynote speaker at a Canada Christian College conference on Arab persecution of Jews and Christians, added: "Violence will be required to bring peace. People don't want to hear that. It's not politically correct. But it's historically correct."

The 50-year-old founder, editor and chief executive officer of WorldNetDaily.com, a politically and socially conservative news site, advised Israel to annex the West Bank and Gaza and "transfer" its 3.5 million inhabitants to neighbouring Arab states.

"Population transfers are not pretty and not without problems," said Farah, an evangelical Christian who cites biblical passages in his writings to buttress his views.

Population transfers have taken place throughout history, said Farah, who has visited Israel 10 times since 1981. By way of example, he cited the case of the 100 million European refugees who were resettled after World War II.

"Judea and Samaria are traditionally Jewish. The Bible is the Jews' title deed to the Land of Israel. I don't understand why Israel would want to give up these areas. These are Jewish lands."

Farah, a journalist who hosts a nationally syndicated talk-radio show for Radio America, said, "Why should Jews accept the idea that they can't live in Judea and Samaria? That'll lead to the next Holocaust."

An ardent opponent of the now-defunct Oslo peace process and the current internationally sponsored "road map to peace," he denounced Israeli Prime Minister Ariel Sharon's plan to withdraw from the Gaza Strip. "It's a horrendous mistake. Gaza, an invasion route down through history, is strategically important for Israel's security."

But he expressed a measure of understanding for Sharon's motives. "Gaza is a cesspool, a hornet's nest."

The author of two best-selling books, *See, I Told You So* and *Taking America Back*, Farah openly admits that he subscribes to the evangelical view that Jews should convert to Christianity once Jesus appears as the messiah in the Second Coming.

"I want everyone, including Jews, to accept Christianity, though there's less urgency for Jews to do so because because we share the same values. We believe that all of Israel will be saved and will recognize that their Messiah is Jesus Christ. That's just God's plan."

Asked if Christianity is the most divine of religions, Farah replied, "That's true. That's how I would put it."

Farah, who described himself as "viscerally pro-Israel," said that he is popular in "more Orthodox and conservative quarters of Judaism" than in mainstream American Jewish circles.

He condemned the idea that the Palestinians are entitled to statehood.

"There's is no reason to create another terrorist state when the West is at war with terrorism. What need is there for one? I oppose it in theory and practice."

The Palestinian quest for statehood is linked to their Machiavellian plan to destroy Israel, said Farah, chiding U.S. President George W. Bush for supporting and promoting a two-state solution. "This has been a decision by elitists in the White House and the State Department."

The whole notion of Palestinian statehood is fraudulent and was invented in the 1960s by Yasser Arafat, the late president of the Palestinian Authority, Farah said.

Warming to the topic, Farah added that the Palestinian refugee problem is a purely Arab creation. "It was a relatively minor refugee crisis that could have been settled within a year.

"The Arabs – and I can say this as an Arab – are great storytellers, the *Arabian Nights* and all these things. They lie that the Jews threw the Arabs out of their homes. If you tell a big lie often enough, people will believe it."

Echoing a view held by the late Golda Meir, a former Israeli prime minister, Farah said the Palestinians do not even exist as a separate, identifiable group.

Very few of the Arab inhabitants in the West Bank and Gaza have deep indigenous roots, he noted. The Palestinians are really a multitude of Arabs from all corners of the Arab world.

"Arafat was an Egyptian," said Farah, who has called the Palestinian leader a "degenerate pervert," "a liar," and "pro-Nazi scum."

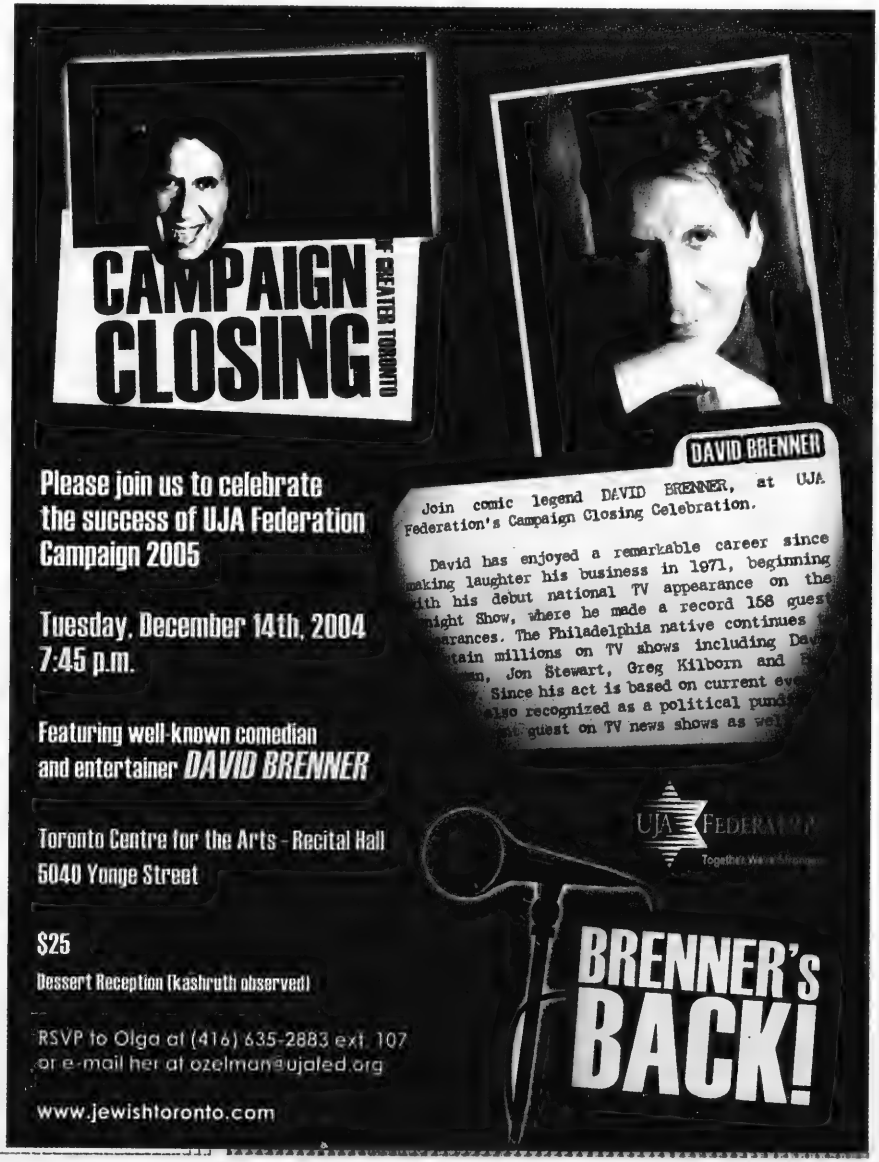
Farah, a contributor to the *Jerusalem Post*, asserted that a sovereign Palestinian state would be intrinsically racist.

"The Palestinian Authority has an official policy of no-Jews-allowed. That's why the [Jewish] settlers have to leave [the West Bank and Gaza]. We call this ethnic cleansing and racism elsewhere.

"Why doesn't the world understand that we're about to create a racist, anti-Semitic state. This is right out in the open, with the whole world watching."

Jews are not the only victims of Muslim Arab oppression in the Middle East. "Christian Arabs have fled for their lives," observed Farah, a resident of Virginia who was a newspaper editor before founding WorldNetDaily.com in 1997.

Continued on page 14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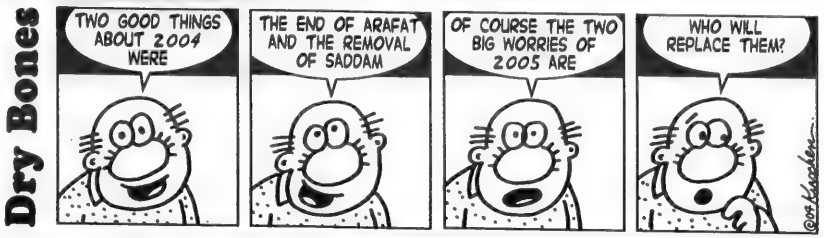
Dry Bones
TWO GOOD THINGS ABOUT 2004 WERE
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Too soon to see a change

What was truly a change last week in relation to Canada's voting behaviour on Israel-Palestinian resolutions at the United Nations was not the actual substantive record of the votes. Rather, it was the statement on Nov. 30 that preceded the votes by Canada's UN Ambassador Allan Rock.

Indeed, for the first time in the General Assembly, Canada voted against two resolutions that emanated, respectively, from the euphemistically named special committee to investigate Israeli practices and the committee on the exercise of the inalienable rights of the Palestinian people. On the other hand, again for the first time, Canada voted in support of a resolution on the risk of nuclear proliferation in the Middle East, which, typical of all the problematic Middle East resolutions in the General Assembly, singles out Israel as the rogue state among all the states in the Middle East. And in respect of a handful of other less inflammatory resolutions, Canada's votes remained as in years past.

What did significantly shift, however, was the Canadian UN ambassador's line of sight in the Mideast conflict. He painted an impression of the situation, also for the first time, without turning a blind eye to the dissembling, the distortions and the indiscretions of the Palestinian leadership.

"References to Israeli security needs," he said, "are often overlooked in the General Assembly. Repeatedly emphasizing Israel's responsibility under international law obscures equally important responsibilities of other parties to the conflict." In uncharacteristically frank language, Rock said the UN resolutions related to Israel and the Palestinians are "often divisive and lack balance." Rock urged the UN to desist from being the poisoned cauldron in which Israel – and Israel alone – is perennially cast. The time had come, Rock said, "to evaluate the efforts that all of us make at the United Nations to determine if they could be re-directed toward more constructive outcomes."

Even with the refreshingly honest words directed at his fellow UN representatives, however, Rock emphasized that Canadian Middle East policy had not changed. "The fundamental elements of my country's policy in the Middle East are unshakable."

Foreign Minister Pierre Pettigrew repeated the very same message in an op-ed piece in the *National Post* on the weekend when he articulated seven core tenets of Canada's Middle East policy, the first two of which were "support for Israel and its security, and support for Palestinian aspirations to statehood to be achieved through negotiation."

Thus, the true picture of Canada's UN Middle East voting record will not have been painted until the colours from the remaining dozen resolutions on the agenda are added. Only then will we be able to definitively say, as John Ibbitson in the *Globe and Mail* last weekend said, "Canada significantly shifted its Mideast policy." Until then, alas, it is too soon to see, let alone say, it has changed.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Well done, Israel!

The winners of the *Wall Street Journal*'s 2004 Technology Innovation Awards competition have been announced. Innovators worldwide were considered.

The gold award went to Sun Microsystems Inc. of California for a wireless approach to chip design.

The silver award went to Given Imaging Ltd. of Yoqneam, Israel, for PillCam, a tiny camera that patients swallow so that doctors can see their digestive tracts.

The bronze award went to InSightec Image Guided Treatment Ltd. of Tirat Carmel, Israel, for ExAblate 2000, a non-surgical way to destroy tumours by focusing ultrasound waves on them.

This is a wonderful achievement for Israel. From a worldwide search, Israel took two of the top three places. We should celebrate this and bring it to the attention of the press worldwide.

Israel often receives undeserved bad press. Let us counter this with some positive images. Well done, Israel!

Irwin Pressman
Toronto

* * *

Objects to right-wing agenda

Jews who voted for President George W. Bush in the recent U.S. election are suffering from historical amnesia and are involved with some dangerous politics. How can Rabbi Abraham Cooper, a man whose job it is to preserve the memory of the Shoah, shrug off Jewish involvement with evangelical Christians, whose job it is to convert Jews? ("U.S. Jewish vote moving rightward, rabbi believes," *CJN*, Nov. 11.) These same evangelicals are often on the wrong side of human rights issues.

To me, the concept of right-wing Jews is anathema. Look carefully at the right-wing agenda and you will find many ideas that are contrary to all our notions of justice.

Such things cannot be good for the Jewish people, nor for the human race.

Jeremy Wallace,
Ste Agathe des Monts, Quebec
Michelle Booth
Val Morin, Quebec

* * *

Arab societies hold people back

The assertion that the root cause of the Mideast problem is the mentality of the Arab political and social structure was right on (Editor's desk, Nov. 25). There are three wars going on – Israeli/Palestinian, Arab/Israeli and Muslim/Western.

But added to this, the biggest battles we have in life are with ourselves. It is the internal problems in the Arab world that are the biggest obstacles to Arabs coming into the 21st century and achieving peace.

But this issue has actually been with us in understanding biblical themes. I find it funny, because the revolution/evolution of the Jewish people coming out of Egypt was the rejection of the thinking of that society.

Even though ancient Egyptian civilization disappeared, the mentality did not. Arab societies are shame-based.

The message of what happened in coming out of Egypt is as follows: Human beings are meant to be free and if you are going to be free, the responsibility is not to abuse the power of your free will. We are to see the infinite potential of every other person, who is also created in the image of God, so do not do anything to other individuals that prevents them from exercising their own free will.

It seems to me that this idea really does not exist in the Arab/Muslim world. And until it does, things will not change.

David Burstein
Toronto

* * *

ARCfest responds to accusations

On Nov. 18, *The CJN* featured an article titled "Anti-Israel school presentation under investigation." The presentation it referred to was part of ARCfest's (Art for Real Change: Toronto's Human Rights Arts Festival) educational outreach program, which presented a workshop on women's rights and equity issues at Earl Haig Secondary School.

Canadian Jewish Congress spokesperson Simon Rosenblum claimed that one of the poems presented was about the "evils of Israelis as a people." From this, he concluded that the ARCfest presentation was "inflammatory, one-sided and highly prejudicial."

These claims were never substantiated, as neither *The CJN* nor the CJC had read the poem before drawing their conclusions.

To clarify the matter, the presentation was a part of ARCfest – a first-year festival committed to championing social justice and human rights through the arts. The poem in question was written by a young artist and speaks of her personal experience as an activist, poet and Palestinian growing up in a war-torn region and her empathy for women in similar situations around the world.

It is extremely dangerous for a spokesperson for the Canadian Jewish Congress to allege that a presentation is "inflammatory," or that it depicts "the evils of Israelis as a people," when such claims are unfounded. Moreover, when these incidents do occur, they risk not to be taken seriously. Surely officials at Congress have learned to address such matters more appropriately.

We are further concerned with the manner in which *The CJN* headlined the story, tacitly accepting the accusations made by the CJC.

In our estimation, both the Canadian Jewish Congress and *The CJN* acted irresponsibly.

To read the poem and our official statement, please visit our website at www.arcfest.org.

Elichai Shaffir and Josh Bloch
Festival directors of ARCfest
Toronto

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Hostility toward Israel by world bodies is out of whack

This is an excerpt from the keynote address by Rex Murphy, a news commentator with the The National *on CBC Television, at the Canadian Council for Israel and Jewish Advocacy parliamentary dinner in Ottawa on Nov. 1.*

By REX MURPHY

I want to begin at the one moment that officially began this millennium. The effective beginning of this century or of this millennium, certainly, on this side of the world, but I expect globally as well, were the undeniable horrors that occurred on Sept. 11, 2001.

There was something there that was of vast meaning even beyond the immediacies of tragedy, a bigger point that we here in Canada speak of only now.

Since about World War II, in contrast with almost any other places of the globe, we have had a sequence of more or less untrammelled prosperity.

We've had differences and quarrels and certain high flash points, but we've had no real taste of the anger, pain, rage and want that is so descriptive of the majority of lives almost everywhere else.

And for 60 years or so, the progress of this country, under the institutions that it knows – Parliament, universities, schools and the legacies of history – have built up certain habits and tolerances, a predilection that has become part of the Canadian temperament for the middle course of civic harmony…

When 9/11 did occur, people who gave it some reasonable amount of thought recognized that the long period of tranquillity, which is so much a part of our peace and our temper, was the exception… To have had such a period uninterrupted by the great upheavals and havocs of the world was the great exception.

The principal virtue of this country is its civic temperament… There is a sense of grounded harmony [here] and there's some sense of outrage too, if people walk beyond that.

The first virtue of any state is the safety of its citizens. That is a truism as old as the Romans who wrote it. But the safety of citizens can be most profoundly attended by placing value on civility, habits of tolerance and respect.

We can provide an index of how much we value what is normal and civilized when we witness any outrages against the great codes of our civic understanding, when the ethos of civility is being shredded by the malice of those who would forward a grievance with disrespect for those foundational codes.

We will show how much we value those codes of civility by reserving our deepest opprobrium and anger for those who, with the arrogance that only belongs to the true believer, wish to take the short cuts of hate and violence and who would devalue the currency of social and political exchange that belongs to all of us.

[Sept.] 9/11 is the most catechistic example of an arrogance that is almost supernal.

If there is a cause, and I stress, if there is a cause that Osama Bin Laden wishes to adjust, under what understanding and under what code does he arrogate to his individual self [the right] to execute a plan of such fiendishness? Is it because, in the fullness of his ambition and ego, the dismissal of the lives of others by violence, murder and death is okay?

The most remarkable thing that spins out of 9/11… was the secondary response to it.

We now know for sure who planned it and who did it. We do not know, however, the murkiness of that mind and the particular hidden reasons he may have had. But we know, more or less, that it was an act of violence and hatred to break all the normal civilizational codes that come into play when there is political or social disagreement.

But the secondary response was the attempt, even within hours – you all remember this because it was staggering – from the great papers all over the world, in Britain and in some of our own, to displace the immediate responsibility [for 9/11] and to find contextual understanding for the deed and somehow make others complicit in an act of demonic violence.

There was one classic example of this. The poet laureate of New Jersey, Amiri Baraka, wrote what he was pleased to call a poem, some of whose lines raised this question: who told the 4,000 Jews who worked in the twin towers to stay home that day?

That was just one of his little glimmers…

> 'We make vivid the distinction between disagreements and violence...'

The other distressing thing about 9/11, as the days pass from the event itself, was the attempt to make it seem as if perhaps the conflict in the Middle East is somehow or other the engine for it, the most devastating, callous and wanton act that this side of the world has ever seen.

The readiness with which circumstances of tension and peril are coated over, or at least associated with agency that comes out of the struggle in the Middle East, associated with the Jews, or finding secondary or tertiary reasons that link events that have, by any plain understanding, a full account of themselves as themselves – that's a strain in this current world I find very difficult.

We have heard it said, for example, that Bin Laden was the creation of the United States. I've never understood that either. I would have thought that more or less, like the rest of us, he was first the creation of his parents, his circumstances, his culture, his country and a whole grand blend of idiosyncrasy and temperament that makes up an individual sensibility. Bin Laden is Bin Laden's creation.

Rex Murphy

But there are even more amazing contortions, worse than the proto-verse of New Jersey's poet laureate, and these are the ones which touch on Israel, and in a more blatant form, the Jews.

This is the more insidious and vicious idea that American policy, since 9/11 and especially in its war in Iraq, is nothing but an extension of Israel's interest: Bush as a puppet of the Israelis; Bush, the prisoner of the neocon cabal.

This is all code for a really old story that every person in this room knows better than I. What I see here is the calculated opportunism of taking a monstrous and defining event and bending it to serve preordained attitudes and conclusions…

In other words, it is the strain of pseudo-thought, all too comfortably coincident with the most malicious and perdurable prejudice with which the western world has had tragic acquaintance: anti-Semitism…

It is astonishing that 65 or 70 years after the inferno of the Holocaust, the greatest moral injury in a single event that the world has ever seen or perpetrated… that [there could be] even intimations of hostility towards Jews again…

In a sense, I know, but not to the degree that most of the people here know, something of the horrors in Israel, the fact that on a daily basis, hourly basis, they are challenged to hold onto the civic virtues, in a crucible that is so much deeper and hotter than the crucible we, in this country, face. But the fact that the cardinal virtues are still being asserted, that prejudice is still being rooted out, that the goals, the ideals of democracy – respect, the participation of all citizens, the glorification of life itself – remain central, is a beacon in and of itself…

There is something crazy about in the world. Jews and Israel are always going to be at the centre of it but the degree to which, in the present defused anxiety, Israel or the conflict in the Middle East becomes some sort of central explanation, is appalling. The degree, the intensity, and the frequency of opprobrium directed by world bodies at Israel, is vastly out of proportion to the specifics or particulars of the case and is totally out of whack with the proportion and attention to other areas…

When all the planes were called down [on 9/11]… about 27 of them landed in Gander. [The passengers] got on little school buses in Gander, which is a metropolis of at least 5,000, and then they hived out to Gambo, which is a suburban sprawl of at least 800…

A town like Gambo or the 150 others that we have down there in Newfoundland is subject to storm and blast and tragedy. If a man goes overboard, 18 other families will quietly, with great tact, make sure that the widow is taken care of. Things are left very quietly at night; people look after you.

It's a habit built of necessity. It's a habit that works, that the people there say we are interconnected… This readiness to respond with a full heart… was so natural. That's the glory of it.

But [that readiness] was built with the habits of generations. It's not an accident. Need imposed it first, then the people there saw the benefits of it, how communities bond. They saw how the exercise of this thing is a joy in itself…

Their help [to the stranded passengers] was so full and so rich and so gorgeous that even in the midst of this great tragic moment, people were overwhelmed…

The main point of that story is that the hospitality was a reflex of centuries…

If there is anything that we value [about our country], it is these codes of understanding and tolerance, that our disagreements have a certain point that we reach and it doesn't go beyond that. And we make vivid the distinction between disagreements and violence…

What we have in our country… is tolerance; we have central understanding, we have respect; we try to keep things moderate; we value the substance and spirit of life. In this kind of civic arrangement, all of us have the chance for full potential and equal freedoms…

The nature of Canada is the idea at the centre and that idea is its own civic understanding: the codes of tolerance, understanding and welcome. In this country, there is a welcome for any group that speaks against those that would violate those fundamental codes. And there is a spirit that would favour those who reject violence and hate as the short-cut instruments for some particular and crazy dream…

Opinions

The apartheid slur

Lawrence Hart in Hamilton

Apartheid, in its literal translation from Afrikaans, means separateness, and as applied within the unique context of 20th century South Africa, it embraced racial segregation as the cornerstone of government policy and practice. From cradle to grave, skin colour was the sole determinant of where you lived and worked, what job options you had, where you went to school, how you travelled, and which health care and sports facilities were available to you. A comprehensive and rigorously enforced set of laws and prohibitions ensured that transgressors would be severely dealt with. And they were.

With the transition to majority rule under Nelson Mandela in 1994, the infrastructure of the apartheid state was dismantled and its long-hated ideology of systematized racism was dispatched to the dustbin of history. But while apartheid no longer has legal tenure in South Africa, accusations that it has found new application in Israel's dealings with the Palestinians have become increasingly prevalent. Thus, we all too frequently see Israel's law of return portrayed as just another instrument of a "racist apartheid state," while the emerging seam zone is ominously referred to as "the apartheid wall." The word "bantustans" – connoting tribal homelands for black South Africans in the apartheid model – is often used by Israel's detractors to describe any emerging Palestinian state that doesn't include all of the Jewish one.

Such comparisons are fallacious. They are also calculated and malicious. Writing in the *Guardian* (Nov. 14), Benjamin Pogrund, one of South Africa's most distinguished journalists and currently director of Yakar's Center for Social Concern in Jerusalem, astutely notes that "anyone who says that Israel is apartheid does not appreciate what apartheid was." He attributes "clear purpose" to those who are striving "to make the apartheid stigma stick." That objective, he believes is "to have Israel viewed as, and declared, illegitimate – and to ensure that Israelis are made unwelcome abroad and that it becomes politically correct to boycott Israeli products and to discourage investment in the country."

Such punitive treatment, incidentally, is precisely what was imposed on South Africans during the apartheid era, so the trends in this propagandist charade are not that difficult to interpret.

In a world where Israel-bashing needs no calling card, the apartheid slur adds yet another weapon to an already replete stockpile. By overplaying the apartheid card at the UN World Conference Against Racism in Durban in 2001, the anti-Israel lobby may have lost some momentum in its nefarious crusade. More recently, however, the security fence has provided that same lobby with a renewed opportunity to invoke its vile apartheid constructs as a basis for attacking Israel and Israeli interests. Promptly debunking the myths and misconceptions of these inherently false analogies, therefore, becomes that much more important.

The dilemma of the security barrier

Ross Culiner in Jerusalem

More often than not here in Israel, we are limited to only bad options when addressing our more acute security concerns. These consist, for the most part, of stopgap measures aimed at alleviating an immediate pressure. In our shark-infested waters, permanent remedies are generally beyond reach, and one soon becomes resigned to making the most of the brief calms between existential crises.

I view the new security barrier in this light – as a short-term measure. For, highly effective as it is in reducing suicide terror, there is reason to believe that over time, it will create even greater problems than it solves.

With the perfect vision of hindsight, we can now better appreciate that the widespread euphoria that followed the Six Day War of 1967 was somewhat misplaced and short-sighted. The return of the Jewish people as a sovereign power to its historical and religious heartland after nearly 2,000 years was an epic event. But in the enthusiasm of the moment, we failed to accurately assess some of the more negative implications of this historic development.

Take the case of Jerusalem at the time. A number of legislative initiatives quickly provided a legal basis for the annexation of what had formerly been the Jordanian part of the divided city, as well as for the inclusion in the newly united capital of additional tracts of captured land. Security advantages aside, the hope was that in the years to come, the greatly expanded municipal area would accommodate major urban development and a correspondingly large-scale increase in the Jewish population.

But there was a catch – for annexation and enlargement meant the inclusion in municipal Jerusalem of the Arabs (Palestinians) residing in the newly appended territory. In 1967, these Palestinian Jerusalemites accounted for 25 per cent of the city's population. Today, however, they account for a whopping 33 per cent of it. Simply put, natural growth of the resident non-Israeli Palestinian minority has far outstripped our efforts to shift the demographic balance further in favour of the Israeli Jewish majority.

It is against this factual backdrop that we must view the issue of the security barrier. No one would argue that the newly established system, if it is to provide maximum protection from Palestinian terror, must strive towards maximum separation between the two peoples. But a second imperative is to send a clear signal to those Palestinians who would seek to kill us that their violence will not be rewarded with political gains on the ground. This is what seems to be driving the thinking and implementation of the defence system, even when that necessity undermines, to some extent, the main purpose of the barrier.

For the most part, the fence-cum-wall hugs the municipal boundary as it was redrawn in 1967. In other words, the generous offers of prime minister Ehud Barak at Camp David in 2000, providing for the transfer of significant areas of Jerusalem to the sovereign control of the Palestinian Authority in return for peace, find little or no expression in its present route. It leaves almost all of Jerusalem on our side of the fence, almost none on theirs. There is a clear message here that Palestinian violence has not paid off.

Unfortunately, the confinement of the already huge local Palestinian population of Jerusalem to the "Israeli" side of the barrier along with us, cut off from their cultural and national hinterland beyond, might well be a prescription for disaster. Should this allegedly "temporary" security measure solidify, in the context of a protracted political stalemate, into a de facto border of sorts, then at least some of these "internal" Palestinians could be expected to seek an outlet for their pent-up frustrations and rage in hostile actions against us. That will be a relatively easy matter when more than 200,000 of them live but a short, unimpeded hop away from downtown Jewish Jerusalem.

And as though that, in itself, was not adequate cause for genuine concern, we simply cannot afford to ignore population trends either. If past trends are any indication of future ones, then we might just awaken one morning to the reality that we Jews are perilously close to becoming a minority in what was supposed to be the eternal, undivided capital of the Jewish people and state.

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Human rights groups are working against peace

Gerald Steinberg in Jerusalem

It is too early to know where Palestinian Authority president Yasser Arafat's departure will lead, but for the first time in many years, there is some reason for optimism. Many obstacles must be overcome, but Arafat's successors have a chance to move away from "armed struggle," incitement, and efforts to erase Israel from the map. To foster this process, they must first end Palestinian chaos and use massive aid for economic development instead of channelling funds to private accounts and illegal arms.

But even with the best of intentions, it will take a much wider effort to reverse generations of hatred and terrorism. The culture of compromise must be anchored in broad public support.

Third parties can play a role in this immense task – particularly the non-governmental organizations (NGOs) that are active in human rights and humanitarian issues.

But these groups have an abysmal track record. With their multi-million-dollar budgets, global superpowers such as Human Rights Watch (HRW), Amnesty International, Christian Aid, Oxfam and dozens of smaller allied groups have contributed to the hatred, rather than supporting peace. Their activities amplify the rhetoric that labels Israel as an "apartheid regime" and Jews as "imperialists" and "colonialists," while whitewashing terror and condemning Israeli defensive actions.

In contrast to their PR images as peacemakers, the one-sided approach of the NGOs boosts radical Palestinians voices. HRW and Amnesty use terms such as "war crimes" to condemn Israeli defensive actions while closing their eyes to terror. And by ignoring Palestinian corruption, these groups have helped to keep the PA elite in power.

Similarly, NGOs based in Canada, and financed in part by the Canadian government, contribute to the demonization process. For example, KAIROS, which calls itself "a coalition of churches… devoted to justice," is funded by the Canadian International Development Agency and member churches. As documented by www.ngo-monitor.org, KAIROS is also active in selling Palestinian distortions of history (while claiming that "Israeli occupation is the root cause of the violence"), as well as denouncing Israeli "war crimes" and exploiting the vocabulary of human rights. Similarly, the Mennonite Central Committee (MCC), "Rights & Democracy," and Montreal-based Alternatives use government humanitarian funds to wage political war against Israel.

Thus, rather than fostering support for fundamental reform, these human rights and aid groups help to legitimize the culture of hatred and ideology of murder. The NGO community has lost direction, destroying the human rights norms that it claims to support.

This was highlighted in September 2001 at the UN-sponsored World Conference Against Racism in Durban, South Africa, where HRW and Amnesty joined hundreds of NGOs to promote the equating of Zionism with racism. This process continued with the orchestrated condemnation of Israel's separation barrier as an "apartheid wall," while referring to anti-terror actions in Jenin and elsewhere as "war crimes."

The political obsession with Israel has also led to the neglect of mass killings in areas such as Central Africa or Sudan, where there is less media coverage and political mileage. After years of relative silence, HRW only put Sudan on the top of its agenda after media and U.S. government reports of mass brutality.

Despite these failures, a "halo effect" protects the NGOs from the accountability they demand from others. Kenneth Roth, who has headed New York-based HRW for decades, recently used part of his $22-million (US) war chest to hold a press conference at Jerusalem's American Colony Hotel (the main Palestinian public relations hub). He was publicizing a 135-page report condemning Israeli military actions in Gaza. Few noticed that the claims were based on unverified evidence from Palestinian "eyewitnesses."

A few days later, London-based Christian Aid denounced Israel's "land grab policy" and unveiled its Christmas campaign about Palestinian suffering that features posters of a "child from Bethlehem" – a thinly disguised anti-Semitic image. In this biased environment, pretensions that human rights and humanitarian groups promote peace have no credibility.

As a result, the NGO community is, tragically, in no position to help end the violence and promote understanding. Before they can preach to others, they will have to drop their ideological agendas and demonstrate a credible commitment to the universal human rights values that they claim to advance.

The Kirshner File

South African Jews and apartheid

Apartheid, the system of legalized racial discrimination that coloured South Africa's political complexion for almost 40 years, generally stirred deep ambivalence among Jewish South Africans.

On the one hand, they were uncomfortable with the ethos of white supremacy, which rigorously regulated relations between whites and non-whites. Having suffered from persistent persecution down through the ages, Jews could only recoil at the thought of what the South African government euphemistically described as "separate development." (I well remember a trip to South Africa 20 years ago, when I was shocked and appalled to see a blatantly discriminatory sign barring blacks, coloureds and Asians from a public beach in Durban).

Sheldon Kirshner in Toronto

On the other hand, Jews clearly benefited from the privileges conferred on whites by apartheid and were not eager to undermine their status by actively opposing this profoundly unjust system. Yet, a disproportionate number of Jews, all on the left, did take a principled stand against apartheid.These cross-currents are at the centre of Gideon Shimoni's immensely interesting and nuanced book on the subject, *Community and Conscience: The Jews in Apartheid South Africa* (University Press of New England).

Shimoni, director of the Hebrew University's Institute of Contemporary Jewry, confines his study to the period from 1948 to 1994. The Afrikaner-based National party institutionalized the long-accepted British colonial practice of apartheid when it came to power in 1948. But white minority rule ended in 1994 when South Africa held its free election, in which non-whites were given the franchise and Nelson Mandela emerged as its first black president.

As Shimoni observes, Jews were less than thrilled by the National party's victory in 1948. He writes that "a cold shiver of shock and anxiety ran through the Jewish community." Jews were wary of the National party because certain National politicians and publications had been hostile to Jews and Jewish interests. These white hot memories had yet to cool when Daniel Malan assumed the presidency in 1948.

In a bid to defuse the suspicions of Jews, Malan received a delegation from the Jewish Board of Deputies, the umbrella organization of South African Jewry, and assured them he looked forward to the day when "the so-called Jewish question will disappear altogether from the life of this country and its politics."

Malan took another conciliatory step in 1953 by visiting Israel, the world's first head of state to do so, albeit in a supposedly private capacity. This was an important gesture, since Zionism was, and still is, an integral component of Jewish identity in South Africa.

Malan's policy was maintained by his successors, J.G. Strijdom, H.F. Verwoerd and B.J. Vorster. Still, the vast majority of Jews never really warmed to the National party and its guiding credo, apartheid.

Mainly of Lithuanian origin, South African Jews were more liberal and less intolerant of non-whites than other Caucasians. In general, they gravitated toward the centrist United party rather than the Progressive party, headed by Helen Suzman, a fierce critic of apartheid who called for the repeal of two of its pillars, the Prohibition of Mixed Marriages Act and the Immorality Act.

Scarcely any Jews voted for, or acquired membership in, the National party, which seemed beyond the pale. When a journalist associated with the *Zionist Record*, Henry Katzew, implicitly supported apartheid, there was an uproar.

During the late 1970s, the pattern changed as an increasing proportion of Jews began casting their ballots for the National party. In 1987, in the twilight of apartheid, Sam Bloomberg became the first Jew ever to be seated in parliament as one of its duly elected representatives.

Despite its misgivings about apartheid, South Africa's Jewish leadership tended to be conservative and did not rock the boat. Adhering to a policy of scrupulous non-involvement in politics, the Jewish Board of Deputies opted for neutrality. At one of its biennial congresses, a resolution was passed affirming the notion that "Jews participate in South African public life as citizens… and have no collective attitude to the political issues which citizens are called upon to decide… Jews share with their fellow citizens of other faiths and origins a common interest in and responsibility for our country's affairs and participate in them according to their individual convictions."

South Africa's rabbis, particularly those from the Orthodox and Conservative streams, rarely crossed swords with the prevailing order. But Moses Cyrus Weiler, a leading rabbi in Reform Judaism, was a signatory to a protest by civic and clerical leaders against segregation at universities, and criticized the forced removal of non-whites from designated areas and townships in Johannesburg, the commercial capital of South Africa.

Even so, Rabbi Weiler was mindful of his responsibility to the collective safety of the Jewish community. As he gingerly put it, "my attitude to the non-European section of South Africa's population is not political… I do not engage in political activities, but participate… in work for the welfare of non-Europeans. Furthermore, I do so… as a rabbi, motivated by the tenets of prophetic Judaism."

When, as once happened, a rabbi expressed unequivocal opposition to apartheid, the response of the Jewish leadership was unsparing. After Andre Ungar, a Hungarian rabbi, immigrated to South Africa in 1955 to take up a position in a Reform shul in Port Elizabeth, he attacked apartheid both from the pulpit and on public platforms. In 1956, the government withdrew his residency permit and ordered him to leave, and the Jewish Board of Deputies issued a statement that said he had spoken "neither for his own congregation nor for South African Jewry as a whole."

A Jewish woman lights Sabbath candles as her black maid polishes cutlery.

Craven though this tongue-lashing might have been, it did not obviously reflect the views of Jews who opposed apartheid unreservedly. Out of all proportion to their numbers, Jews held key positions in the African National Congress, which spearheaded the struggle against apartheid.

Joe Slovo, a lawyer, was variously chief of staff of the ANC's military arm, Umkhonto we Sizwe, and the first white on its national executive. Slovo's wife, Ruth First, a journalist assassinated by South Africa's security services, was research director of the Center for African Research.

Fully half the whites in the epic 1956 Treason Trial were Jewish, while the chief defence counsel, Israel Maisels, was a member of the Jewish Board of Deputies and the Zionist Federation. Similarly, one of the accused in the celebrated 1963-64 Rivonia Trial was a Jew, though the public prosecutor in that case, Percy Yutar, an observant Jew, was the deputy attorney general of Transvaal province.

Throughout the 1950s, South Africa had cordial ties with Israel. But in 1961, a tense period set in when Israel, then in the process of establishing a web of relationships with black African countries, voted for United Nations resolutions censuring South Africa. By way of reaction, South Africa temporarily suspended charitable fund transfers to Israel.

Israel offended South Africa again in 1971 by making a small contribution to the UN's African Liberation Committee. The South African media attacked the move as a direct gesture of identification with terrorist attacks on South Africa, while the Jewish Board of Deputies and the Zionist Federation issued a joint statement condemning "support for terrorism."

The 1973 Yom Kippur War ushered in a new chapter in Israel's bilateral relations with South Africa. In the aftermath of the war, black African states, succumbing to Arab pressure, severed diplomatic links with Israel. In response, Israel forged closer relations with South Africa, as Shimoni documents at length. But in the late 1980s, a fresh crisis roiled Israel's relationship with South Africa yet again.

The issue of emigration plays no small role in Shimoni's narrative. As political unrest gripped South Africa after the 1960s, more and more Jews left the country. From 1970 to 1979, 21,000 of them emigrated, bound primarily for Israel, United States, Canada, Britain and Australia. Emigration continued apace in the 1980s and 1990s, sapping the vitality of the Jewish community, which is still the biggest on the African continent. At last count, South Africa was home to some 80,000 Jews.

The post-apartheid era has not been an easy one. "Our future rests on a knife edge balanced precariously between hope for a peaceful democratic non-racial future and the equal possibility of sliding into the abyss of civil war," declared Harold Rudolph, the former Jewish mayor of Johannesburg, in an apt summation of the current situation.

However, Mandela's positive attitude toward Jews, plus South Africa's stable transition toward multiracial democracy, appears to have lifted some of the gloom.

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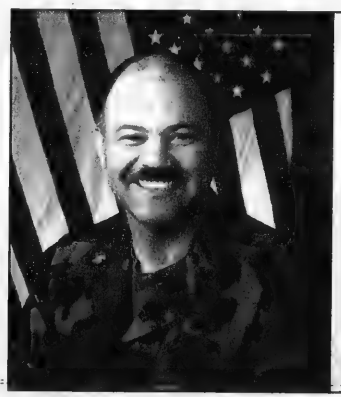

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Greater Toronto Area

Reisman, Cassaday receive CCCJ awards

By SIDURA LUDWIG
Special to the CJN

Heather Reisman called for Canadians to be both tolerant and vigilant as she accepted the Canada Council of Christians and Jews (CCCJ) Human Relations Award during a recent dinner and ceremony celebrating the council's 57th year.

"We must actively engage [our communities]," she said. "Exercise our idealism, but be vigilant… So that [Canada] can continue to shine brightly in a sometimes dark world."

Reisman, founder and CEO of Indigo Books and Music, was awarded for her contribution to a variety of initiatives that span social, religious, racial and ethnic communities. She is also an officer of Mount Sinai Hospital, as well as a board member and adviser to many organizations, including Holy Blossom Temple and World Literacy of Canada.

"She is everything a person would want to be when they grow up," said Supreme Court Justice Rosalie Silberman Abella, who presented Reisman with the award. "She's certainly what I want to be."

Reisman was a co-recipient of the award with John Cassaday, president and CEO of Corus Entertainment. Cassaday has long been active in the non-profit sector, including chairing the St. Michael's Hospital board and Toronto's United Way campaign. In 1995, Cassaday led the campaign to raise over $52 million.

"I want to share my belief," he said, "that we as individuals can make a difference in the communities we live in, if we make it a priority."

The CCCJ was founded in 1947 to combat racism and anti-Semitism in Canada. Today, the organization provides programs to increase understanding and acceptance among people of different religious, social and ethnic backgrounds. In the past year, more than 10,000 high school students have participated in programs offered by the CCCJ.

In conjunction with the awards dinner, 150 students from 19 Ontario high schools met during the day for the third annual Young Leaders' Forum. The forum focused on building leadership skills and awareness of social justice matters. The students talked about how communities can increase understanding and acceptance, as well as intolerance in a democratic society.

John Cassaday and Heather Reisman received awards from CCCJ. [Stephen Epstein/Big Dipper Communications photos]

"The Sept. 11 tragedy showed us that deep-seated prejudices have not faded and that suspicion and hatred can quickly be ignited," said Carla Wittes, CCCJ program co-ordinator. "The Young Leaders' Forum provides an opportunity for young people to show us the way to resolving conflict and building a more peaceful community and country."

The forum, which is sponsored by the Law Foundation of Ontario, plans to expand its program in 2005 to reach out to teachers and students from the wider southern Ontario region.

Professor Irving Abella, who co-chaired the awards dinner and is a governor of the CCCJ, described Canada, in 1947, as "barely recognizable… a xenophobic society permeated by a smothering layer of racism and anti-Semitism."

Today, he said, the CCCJ works with many communities, including Hindu, Muslim and Sikh to combat prejudice and hate.

Riverdale Shul does outreach to assist homeless Jews

Continued from page 3

For Jackson, a long-time Riverdale resident who became observant eight years ago, the shul has made it possible for him to daven in his own community with others on Shabbat.

Jackson said the shul also does outreach to homeless Jews. "I've dealt with several. I've fed them. I still do. They've slept in the shul. You can't leave people out in the cold. When homeless Jewish people are in the area and they see the sign, they ask for help. We help them."

Like Jacobovici, Jackson stressed the drawing power of the shul's inclusiveness. "We appeal to the dispossessed Jews who might feel intimidated by a more formal structure and who are more comfortable with traditional Orthodox practices than the more liberal forms of Judaism.

"Everyone is welcome. We make no demands for money or membership. That's what it took to attract people in this area. It's not Bathurst and Lawrence.

"To open an Orthodox shul on the Danforth, the rules had to be different and the comfort level of the worshippers has been very important."

For more information about the upcoming meeting or the shul, call 416-826-4539.

Greater Toronto Area

Anti-occupation Jews not self-hating: academic

By SHELDON KIRSHNER
Staff Reporter

In a plea for tolerance, a Canadian academic has urged the organized Jewish community to respect the views of Jews opposed to Israel's occupation of the territories.

Sheryl Nestel, a sociologist who lived in Israel for 15 years and now teaches at the Ontario Institute for Studies in Education, told a forum at the Winchevsky Centre recently that dissent is deeply rooted in Jewish tradition and that diversity is the essence of democracy.

"People have to recognize that Jews have diverse opinions," said Nestel. "We can't have a Jewish community with one monolithic line on Israel. Not all Jews in Canada agree with Israel's line on the Palestinians."

Nestel, a peace activist who has worked for a two-state solution since the late 1960s, said that Jewish dissenters are not self-hating Jews, and should not be treated like traitors or compared to wartime Judenrat officials.

She declared that they care about Israel, are committed to Jewish life and are inspired by Jewish values and ethics.

"Talmudic tradition encourages disputatiousness, yet Jewish dissenters are censured by the Jewish community, and this makes Jewish life quite sterile."

Attempts to silence dissent do not bode well for the vitality of the community, she added.

As an example, she claimed that the downtown Jewish Community Centre permitted an anti-occupation group to use its premises on condition that its meeting was not advertised.

Nestel presented the findings of a survey on Jewish dissenters she and a colleague, Emma Jo Aiken, conducted last year.

Out of a representative sample of 17 dissenters, they found that almost half had a strong Jewish background and identity, and were members of a synagogue.

Fifty percent of the respondents considered themselves Zionists and 13 out of 17 had visited Israel at least once.

Only two out of 17 were completely disaffected from Israel, and half had experienced discomfort with the non-Jewish left.

Nestel reported that their non-Establishment views were a source of sharp conflict within their families.

"People like this have a closeted existence and are often cut off from their community and family."

They also feel alienated from what she described as the community's material values.

Explaining the rationale for their study on dissent, she noted that the outbreak of the second Palestinian uprising brought into relief the "increasingly brutal" nature of Israel's occupation and the "enormous suffering of the Palestinians."

Nestel said that "the Zionist dream" of attaining Jewish statehood was achieved at the expense of the Palestinians.

"The main challenge for Diaspora Jews is to come to grips with that reality."

Jews who disagree with Israel's occupation of the West Bank and the Gaza Strip have greater difficulty than American Jews holding and propagating such alternative viewpoints because the Jewish community in Canada is more conservative, she observed.

But even in the United States, dissension can cause unintended results, she said, citing the case of a yeshiva teacher who lost his job because his son was a member of the International Solidarity Committee, a pro-Palestinian organization.

CHANUKAH TIME: Junior kindergarten students at Bialik Hebrew Day School are very proud of the Chanukiot they made, spelling out their names with letter blocks. Pictured above are a group of children showing off their creations and getting them ready to bring home as Chanukah gifts for their parents. A special thanks to parent volunteer, Corinne Pulver, who helped organize this wonderful project.

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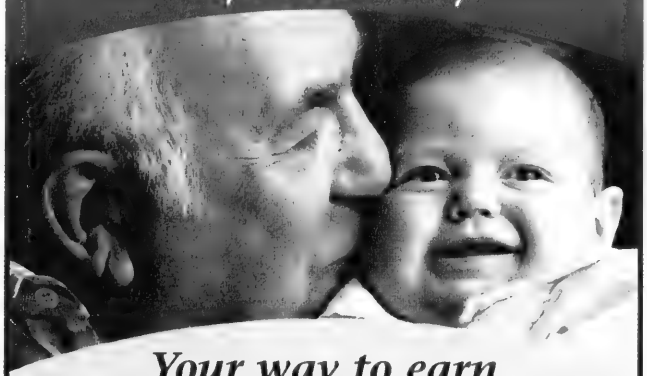

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Islamic terror based on Qu'ran: ex-CIA official

By SHELDON KIRSHNER
Staff Reporter

A former top official of the U.S. Central Intelligence Agency paints a menacing picture of the relationship between Islam and terrorism.

"Islamic terrorism is based on Islam as revealed through the Qu'ran," keynote speaker Bruce Tefft claimed in a panel discussion at the University of Toronto on jihad and global terrorism. The session, held late last month, was sponsored by the Friends of Simon Wiesenthal Center and the Speakers Action Group.

Tefft, a founder of the CIA's counter-terrorism center and now an advisor to the New York Police Department's intelligence and counter-terrorism divisions, said that without Islam, the long-term strategy of Al Qaeda and its followers make little sense.

Linking Osama bin Laden to the attacks against the World Trade Center and the Pentagon in 2001, Tefft said: "To pretend that Islam has nothing to do with Sept. 11 is to willfully ignore the obvious and to forever misinterpret events."

In a harsh indictment of Islam – the world's fastest growing religion and the second-largest faith after Christianity – Tefft said that while there may be moderate Muslims, Islam itself is immoderate.

And, he added, "There is no difference between Islam and Islamic fundamentalism, which is a totalitarian construct."

According to Tefft, the Qu'ran enjoins Muslims to believe that the whole world should be governed by the principles of Islam, an expansionist religion that has historically grown through conquest.

All infidels are to be converted, enslaved or killed, he said, drawing on the knowledge of Bernard Lewis, a Jewish historian who has written books about Islam and Islamic history.

Tefft, whose career at the CIA spanned 21 years, argued that Islam was a religion of peace and tolerance in its formative phase, but has since grown intolerant of non-Muslims.

Islam cannot be reformed because its teachings, as revealed through the Qu'ran, are regarded as the word of God, and to be a Muslim, a believer must accept the Qu'ran on a literal basis, Tefft said.

He said Islam views Judaism and Christianity as failed religions and itself as the only true religion.

Islamic terrorists are animated by passionate anti-Western convictions, Tefft argued. They blindly sacrifice their lives for the chance of going to paradise and enjoying the charms of 72 virgins.

To them, the United States is the epitome of evil, because its constitution separates church and state.

Tefft said Al Qaeda's 700-page training manual covers all aspects of terrorism, from surveillance to assassinations, and is drawn from U.S., Russian and Iranian manuals .

"They've compiled the best of the best."

Of the 6,000 or more mosques in North America, 80 per cent are radical in orientation and devoted to spreading an intolerant Wahabi strain of Islam. They are funded by Saudi Arabia, he said.

David Harris, the former head of strategic planning at the Canadian Security Intelligence Service, said that Islamic fundamentalists are hostile to Canada and consider it a "Little Satan."

He warned that Hezbollah has begun surveying sites in Canada for possible terrorist attacks.

Canada, though, innocently thinks it is immune to such aggression, Harris said.

John Thompson, the president of the MacKenzie Institute, a Canadian research organization, said Al Qaeda has a reservoir of recruits for at least a generation to come.

Tom Kay, the chief of police in Owen Sound and the immediate past president of the Ontario Association of Chiefs of Police, said Canadian law enforcement agencies that combat terrorism are under-funded.

"We face complacency from people in power," he said, referring to Canadian politicians at all levels.

It is scandalous that more money is not being allocated to counter-terrorism efforts, Kay said.

Leo Adler, the director of national affairs for Friends of the Simon Wiesenthal Center, urged Canada to be more resolute in fighting terrorism.

Rather than operating in a vacuum, Jihadists work with highly honed organizations that supply them with funds, logistical support and intelligence, Adler commented.

Christians are persona non grata, Farah says

Continued from page 7

Palestinian Christians once accounted for 20 per cent of the Arab population in the West Bank and Gaza. Today, they have been whittled down to only two per cent of the populace. "Christians are persona non grata," he said.

Farah explained that his views were formed by personal observation.

He said that when he went to the Middle East for the first time in 1981, he was even-handed and bought into the conventional wisdom that partition was the key to defusing the Arab-Israeli conflict.

"But what I found on the ground was startling: a Muslim population intent on destroying Israel. Jihad is the root cause [of the Arab-Israeli dispute]. Radical Islam hates Jews. As far as they're concerned, there is no room for Jews in the Middle East."

DID YOU KNOW MY FAMILY?

My name is Perry Sambor. I live in Melbourne, Australia.
I am looking for any family members who may have survived the Holocaust.

My grandfather – Lejb Sambor – was born and lived in Janow Lubelski, Poland. He was married there, to Ruchla Szteinberg, who came from Belzyce. They had four children:
Moszek: born in 1925 Serla: born in 1927
Pinkwas: born in 1930 Frajda: born in 1937

my father Moszek Sambor in 1949.

Before the war they lived in Janow, at 66 ul. Plk. Belina Street.
Lejb's son Moszek was my father. He survived the war and passed away one year ago in Australia. The fate of the others is unknown. Does anyone know what happened to them? During the occupation, they were deported from Janow to Belzyce. After this, my father was separated from them. The youngest child, Frajda, could have been left with a Polish family.
I am searching for any clues about the family – any information whatsoever – from those who may remember them before or during the war. Confidentiality is assured. If Frajda is still alive and does not know about her Jewish roots, I will respect that.

I discovered several years ago that my father had never been properly registered as a Holocaust survivor, even though he always thought he had been. He constantly thought about his family and his greatest wish was to find out what happened to them.

Please contact me in Australia:
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Arab totalitarians share belief in cult of death, says U.S. writer

European totalitarian ideas have seeped into the Arab world, an American writer told a forum on terrorism last week.

These concepts are derived from fascist and communist ideology as propounded by Adolf Hitler and Josef Stalin, Paul Berman, author of *Terror and Liberalism*, said in the last of four Gerald Schwartz/Heather Reisman lectures at Holy Blossom Temple.

Berman, a specialist in revolutionary movements and their totalitarian dimensions, explained that Arab totalitarians want to create "a perfect society" and share a belief in the cult of death and the notion of martyrdom.

"Out of this came suicide bombers," he said.

Berman said the Muslim Brotherhood, founded in Egypt in 1928, and the Baath party, which governs present-day Syria, are movements that were inspired by European totalitarianism.

Speaking generally, he said the totalitarian movements of post-World War I Europe supplanted the liberalism that Europeans adopted in the 18th century.

Berman claimed that the insurgents currently battling U.S. and coalition forces in Iraq represent the forces of European-style fascist totalitarianism.

And yet most liberals, who largely opposed the 2003 invasion of Iraq, cannot understand this, he added.

In the run-up to the invasion, liberals did not grasp the fact that Iraqi president Saddam Hussein was a classic totalitarian leader.

Berman said liberals are confused, but he pointed out that in the past, they have been unable to face their totalitarian enemies.

Berman said that the U.S. military's effort to pacify Iraq is going "very, very badly."

He claimed that the United States and its allies invaded Iraq without a clear plan about what to do next. –S.K.

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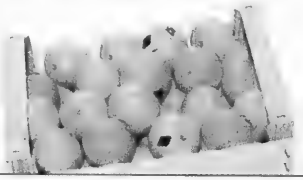

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The unknown hero of Chanukah

By RABBI MORDECAI E. ZEITZ

Rabbinic Reflections

We are in the midst of celebrating Chanukah, one of our most widely celebrated holidays.

The general story of Chanukah is well known even though we might be a bit hazy on the exact dates and all of the players. But one thing is sure – we know who the hero is. Most would consider Judah the Maccabee to head the list. It could be argued that if not for the tumult made by Mattathias or the martyrdom of Hannah and her seven sons, the stardom of Judah would not be shining so brightly.

But perhaps there is another hero who made the difference *bayamim haheim* (in those days) and continues to do so *bazman hazeh* (in our days) as well.

After the battle for religious independence was won and the Temple reclaimed, the victors sought to rekindle the menorah without delay. There was no pure oil to be found, except for one cruse. It would take seven days to make new oil, and this cruse was barely enough for one day.

But nonetheless they said, "Let's do it now." And, of course, miracle of miracles, this small cruse of oil lasted an extra full week, in honour of which we celebrate the eight days of Chanukah.

But how many days of miracle were there? The olive oil lasted the initial 24 hours, leaving a miracle requirement of only seven days. Even if you argue that only one-eighth was used each day, there was still enough for one day. So what is being celebrated on the first day of Chanukah?

Our celebration on that day is a tribute to the true hero of Chanukah. We acknowledge the unknown individual who hid away that singular cruse of oil, convinced that someone in the future would not only find it but, if need be, also search for it.

To believe in the future of the Jewish people and to act on that belief are worthy of celebration. Despite the darkness and bleakness of that Maccabean period, to provide for the future is an act of heroism. Our true hero of Chanukah was someone who, through his or her actions, demonstrated absolute faith in the Jewish future.

On Chanukah, when we think of Judah or Mattathias or Hannah, we also have to remember the many unknown individuals who hid away cruses of Jewish spirit and sensitivity upon which future generations were able to build. Chanukah is about the discovery of those many different Jewish sparks, left scattered throughout the generations, which can create a beautiful glow of Jewish pride and continuity. Chanukah enables the rediscovery of those sparks of the Jewish neshamah (soul) imbedded within each of us, just waiting to be released.

Maybe it was a parent or a bubbie or zaide, a teacher or a friend who planted a word or a thought or a special Jewish experience at one time that remained with us as a powerful memory. Chanukah is that time which enables the transformation of memory into action. Chanukah is the time of amazing discovery and celebration of the Jewishness we tend to hide.

This Chanukah, it is not too late to take Judaism out of the closet and kindle a vibrant menorah of Jewish life. The past created by many unknown heroes awaits our discovery and its celebration. We might well become one of those unknown heroes who create a Jewish tomorrow. So, do something heroic – light a candle, eat a latke, spin a dreidel – for today and especially for tomorrow. Be that unknown hero creating a Jewish future.

Rabbi Mordecai E. Zeitz is the spiritual leader of Congregation Beth Tikvah in Montreal.

Marmur: a rich and rewarding life

***Six Lives: A Memoir* by Dow Marmur, Key Porter Books (paperbound).**

Dow Marmur served as rabbi of Toronto's Holy Blossom Temple for 17 years – from 1983 to 2000. Initially, he had no intention of moving from Britain, where he had established an enviable reputation as community leader, teacher, author and ecumenist and where he was beloved by members of his North Western Reform congregation.

Books

Bernard Baskin

An amusing anecdote concerns his invitation, together with a small group, to one of the Queen's informal lunches at Buckingham Palace. Prince Philip asked him if he was about to become chief rabbi. "I mumbled something to the effect that it was quite unlikely. The duke said that as the Poles are occupying centre stage – Pope John Paul in Rome and Prime Minister Menachem Begin in Jerusalem, both born in Poland – perhaps my turn, also born in Poland, was next."

When the author informed friends that he was less then impressed with the Queen, he was advised to be enthusiastic about the encounter, unless he wanted to be sensationalized by the media. "I did as I was told and was quoted accordingly."

Canada, which he had never visited, offered a new challenge and religious perspective and "held the promise of achievement," Rabbi Marmur writes.

However, newly arrived in Canada, the rabbi didn't have an easy time. He asserts that it was only his skills as a teacher that saved him from losing his position. There were numerous objections.

"I was too cold and remote; I didn't smile enough; I was arrogant and standoffish; I irritated them when I fiddled with my tallit; I couldn't speak English properly and needed elocution lessons; I didn't know how to use the microphone; I didn't understand Canada; I didn't understand Reform Judaism; I didn't flatter them enough. One woman actually told me that she had been instrumental in getting rid of a [former rabbi] and if I didn't behave myself she'd do the same to me. Had I not had a successful career as a rabbi in Britain for more than two decades, I'd have been beside myself."

Unlike most of his colleagues, the author refused to accept a congregational contract. He informed the officers that he would agree to whatever they thought fair and proper. At first, he was disappointed.

"The offer I received was paltry, but I stood by my word. A few months later, a small delegation came to see me to tell me that the earlier offer was unfair. Would I accept an increase? My stance had been vindicated. I believe that the frequent contract negotiations between rabbis and congregations contribute much to the bad feelings between them. I didn't choose to be a rabbi in order to get rich."

Determined to introduce more tradition to the congregation, he successfully led a battle for a second day Rosh Hashanah service, an early Erev Shabbat "user friendly" style worship, and encouraged a head covering.

"Today, men who've remained bareheaded at services are probably in the minority and their number is decreasing. It's not unusual to see nowadays on the bimah a bareheaded grandfather, a son wearing a kippah and the grandson celebrating his bar mitzvah, or a granddaughter celebrating her bat mitzvah, wearing both kippah and tallit. And the congregation is still very much Reform."

Especially refreshing about *Six Lives* is the author's candour. Summing up his career, he says, "In the 38 years that I served congregations in Britain and Canada, I came to think of myself as a successful rabbi. I worked hard to bring Jews closer to Torah and mitzvot and to help them create viable and vibrant communities. I also tried to contribute to activities beyond my congregation as a writer, lecturer and social activist.

"As the interim director of the World Union for Progressive Judaism, I surmise that I was regarded, at least by Americans, as something of a schlemiel – because I didn't raise money. This wasn't the only reason I didn't enjoy my time with the organization. In the short period I tried to serve it, I also realized that I wasn't cut out to massage egos. I got used to speaking my mind without having to glance sideways all the time. What some would have regarded as the climax of rabbinic career, I considered an irrelevant diversion."

The volume's earlier chapters, which concern the author's rearing, family members, rabbinical training and a variety of vicissitudes faced in Poland, the Soviet Union and Sweden, are sprightly and engrossing.

Rabbi Marmur concludes his well-written, informative and forthright autobiography with these words, with which the reader will concur: "Mine has indeed been a rich and rewarding life. I thank God for it daily."

Jewish Life

Jewish Nobel Prize winners

By MARK MIETKIEWICZ

On Friday, Israelis Aaron Ciechanover and Avram Hershko and American Irwin Rose will don white tie and tails. At approximately 4:30 pm, they will ascend a dais in Stockholm to be awarded the Nobel Prize in Chemistry for their work in the discovery of ubiquitin-mediated protein degradation. On that day, these three scientists will also enter an exclusive yet surprisingly large community of Jewish Nobel Prize winners.

You can shep nachas from the contributions these leaders have given to the world. The Jewish Virtual Library has put together a list of Jewish Nobel Prize winners since the Nobel Foundation of Sweden first awarded prizes for excellence in physics, medicine, chemistry, economics, literature and world peace. "Between 1901 and 2004, more than 740 Nobel Prizes were awarded. Of these, at least 155 are Jews." **[http://tinyurl.com/68ttu]** I should point out that these various sites are not always in agreement about the exact number of Jewish winners, nor do most explain how they determined the winners cited were Jewish.

Winners include:

• Albert Einstein in physics (1921), "for his services to theoretical physics, and especially for his discovery of the law of the photoelectric effect";

• Hans Adolf Krebs in medicine (1953), "for his discovery of the citric acid cycle";

• Shmuel Yosef Agnon in literature (1966), the first winner awarded for works in Hebrew "for his profoundly characteristic narrative art with motifs from the life of the Jewish people"; shared with Nelly Sachs "for her outstanding lyrical and dramatic writing, which interprets Israel's destiny with touching strength";

• Milton Friedman (1976) in economics, "for his achievements in... consumption analysis, monetary history and theory";

• Sidney Altman in chemistry (1989), "for... discovery of catalytic properties of RNA." **[http://science.co.il/Nobel-Literature.asp]**

As for the Nobel Peace Prize, recent Jewish winners include:

• Henry Kissinger (with Le Duc Tho, 1973);

• Menachem Begin (with Anwar Sadat, 1978);

• Yitzhak Rabin and Shimon Peres (with Yasser Arafat, 1994).

Interestingly, Elie Wiesel's 1986 Nobel Prize was not in literature but in the peace category. "Elie Wiesel has emerged one of the most important spiritual leaders and guides in an age when violence, repression and racism continue to characterize the world." **[http://nobelprize.org/peace/laureates/1986/]**

You can read more about Wiesel and all the other winners at the excellent, official Nobel Prize website. Included are their biographies, their presentation speeches and their banquet (acceptance) speeches. This year's presentation ceremony will be webcast live and will be available later as a video. **[http://nobelprize.org/]**

Who's your favourite Jewish Nobel Prize winner? I'm not quite sure about the purpose of this site, but if you feel strongly about a winner, you can make your voice heard at Famous Jews Interactive. When I last checked it out, Albert Einstein was in the lead with 533 votes. Hot on the trail was Paul Ehrlich, 1908 Nobel Prize winner in medicine, for his work on immunity with 527 votes. **[www.yahoodi.com/famous/nobel1.html]**

When the Nobel Prize celebrated its centenary in 2002, the Jewish Bulletin of Northern Californian looked at the number of Jews who had been awarded the prize. "Jewish names appear 127 times on the list, about 18 per cent of the total. This is an astonishing percentage for a group of people who add up to 1/24th of one per cent of the world's population." **[http://tinyurl.com/4zuc6]**

Why have Jews excelled at the award? According to Uzi Arad, director of the Institute of Policy and Strategy at the Interdisciplinary Institute, in Herzliyah, Israel, "the reason for the disproportionate number of Jewish winners is the premium Jews have placed on learning and scholarship. The tradition of reflection and scholarship has sharpened the inquisitive Jewish mind. It takes an inquisitive, nonconformist mind to break into new areas and make discoveries." **[http://tinyurl.com/3vrgp]**

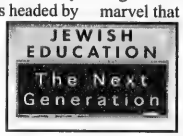
Israeli Aaron Ciechanover, this year's Nobel Prize co-winner for chemistry, put it more succinctly: "The human brain is the only natural resource that Israel possesses." **[http://tinyurl.com/6su8u]**

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

Chanukah's lesson for our time

By ELLIOTT MALAMET

The Chanukah story is one that, from a young age, all Jewish kids can practically recite by rote. It usually goes like this: Chanukah celebrates the defeat of the Greek army in Israel by a relatively small band of Jewish fighters headed by the house of Hasmoneans (the paternal head of the clan, Matityahu, was succeeded after his death by the eldest son, Judah Maccabee). Subject to legislation that would ban the free practice of certain key Torah precepts, such as circumcision, the Maccabees rise up and uproot Greek control of Jewish centres of worship.



Although it commemorates the defeat of the Greek army under the command of Antiochus (in approximately 165 BCE), the holiday's real miracle is that in the Temple, only one bottle of pure oil – which ordinarily should have lasted 24 hours – could be found for the menorah, which had to be kept lit at all times.

This one bottle of oil lasted eight days, until new oil could replace it. Hence the custom among Jews is to light the menorah on each night of Chanukah, graduating to a climax of eight lights on the eighth and final night of the holiday. The Talmud shifts the emphasis away from the military rebellion against a force of greater number and power to the true marvel that the "light" of Torah continued to burn undiminished.

But as one gets older, the educational slant changes and deepens in complexity. One learns that the legacy of the Hasmoneans was less than glorious. The holiday becomes particularly poignant for our time, insofar as it illustrates the seduction of Jews by the considerable charms of Hellenistic culture, leading many to prefer a Greek (read, in our time, "Western") way of life to Jewish practice. The Maccabees represented the forces of tradition that opposed the "secularization" of Jews and Judaism. Chanukah is thus more powerfully understood as a civil war between Jews of different outlooks, a battle over the future of Jewish mores rather than as just one more fight against "the bad guys."

This battle, of course, rages in our time with ever greater significance. What we want Judaism to be and who gets to decide, in an era of tolerance and democratic values, places the image of Matityahu's slaying of a Jewish idolator (according to the Book of Maccabees) in a rather peculiar and even uncomfortable light.

But the challenge of other cultures, be they Greek or American, also presents Judaism with an opportunity to define itself more sharply, and has even given rise to outbursts of creative thinking in Jewish history. As Prof. Menachem Kellner has noted, Judaism only develops a systematic theology and a philosophical reflectiveness when it's confronted by other ways of thinking and is forced to defend what it stands for and what its end purpose is.

In many ways, this is a very positive development, as the encounter with outside cultures forces a constant Jewish reassessment and reawakening, something that must be at the very forefront of priorities for Judaism today. It is no longer a question of whether Judaism can survive modernity, but whether modernity can actually help Judaism thrive.

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Looking beyond the 'right of return' rhetoric

According to Reports

By PAUL MICHAELS

Recently, interim Palestinian leader and Palestinian Authority presidential candidate Mahmoud Abbas insisted on the "right of return" for Palestinian refugees to Israel. This sent a chill through Israel's supporters because the phrase signals the destruction of Israel as a Jewish state.

Some analysts argued that since Abbas has little popular support, he could not afford to appear weak on what has long been a central Palestinian demand, inculcated in generations of Palestinians languishing in refugee camps to this day. Abbas, they said, will have enough difficulty maintaining control over numerous antagonistic factions.

Others pointed out that Abbas shares the same ideology as the late PA president Yasser Arafat, which makes him a hardliner on the "right of return."

The *Globe and Mail* editorial "The rhetoric of return" (Nov. 26) recognized that Abbas' position threatens future negotiations: "The whole basis of a future deal between Israelis and Palestinians is the division of the Holy Land into two countries, one primarily Jewish, one primarily Arab. Israelis believe that by insisting on the right of return, the Palestinians are rejecting the very idea of partition and signaling that their real agenda is to overwhelm Israel and rule all of the Holy Land themselves. Given what Palestinian leaders have said and done over the years, that is not a conspiracy theory. If Mr. Abbas and the rest of the Palestinian leadership are serious about reaching a deal with Israel – and that is still far from clear – they must show they are willing to compromise on the right of return."

Mahmoud Abbas

In a review of former U.S. Mideast peace negotiator Dennis Ross's book *The Missing Peace: The Inside Story of the Fight for Middle East Peace*, Israeli historian Benny Morris wrote (in the *New Republic*, May 8) that at Camp David, in the summer of 2000, Arafat "insisted on an Israeli endorsement of the right of return of the refugees from 1948 and their descendants – some four million people – to Israeli territory."

Morris cited Ross telling the Palestinians after the collapse of Camp David: "Right of return to Israel means you do not believe in a two-state solution."

Still, Morris faulted Ross for failing to recognize Arafat's strategic rejection of Israel and for believing that those close to Arafat, like Abbas, are prepared to forgo the "right of return." Morris insisted they are not.

Wrote Morris: "At Camp David and ever since, the Palestinian leadership has not wavered in its demand that Israel accept the 'right of return' to all of historic Palestine… [I]n conformity with the idea that there is no historical connection between the Jewish people and the Land of Israel/Palestine, Arafat unswervingly demanded sole Palestinian sovereignty over Jerusalem's Temple Mount, or Haram al-Sharif, and he and his colleagues repeatedly backed this by denying the historical connection of the Jews to the site."

Morris noted that Ahmed Queria, the current PA prime minister (and chief negotiator at Camp David) also rejects any legitimate Jewish historical attachment to Israel.

Journalists must look beyond the rhetoric to find out where the Palestinian leadership actually stands on such key issues as "right of return." Mere talk about peace means little if it's not backed up by a willingness for genuine compromise.

One encouraging note was an Associated Press report (*Ha'aretz*, Dec. 1) that Abbas had ordered a halt to anti-Israel incitement in government-controlled media – incitement that, under Arafat's rule, had been allowed to go on unchecked, even during the Oslo period. An entire generation of Palestinians has been raised on anti-Israel and anti-Jewish propaganda, which spills out not only from their media but also from schools and, especially, from mosques.

Israeli analysts, and even some Palestinians themselves, realize that reconciliation depends on an end to incitement. It also depends on an education process that emphasizes a realistic solution to the Palestinian refugee problem based on compensation and repatriation to a future Palestinian state, not to Israel.

Paul Michaels is communications director for the Canada-Israel Committee.

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Mazel tov from Rita Ginsberg to her grandson Lee, who is shown with his first son Adam, and her other great-grandchildren Brent, Paige and Jack Tuchner.

To Arnold (Anshel) & Rosa Buxbaum on their 60th anniversary. May HaShem grant them health, happiness and a sweet life together, from their children, grandchildren and great-grandchildren.

Henry, Helen and Jason Mail and Melody & Isaac Ehrlich announce the engagement of Eli Mail & Mandy Nichols. Grandparents, Sid & Shirl Cohen, Ethel Monk and Fay Mail.

Mazel tov to Alexander Samuel Giam on your third birthday and congratulations to your proud parents Heidi & Paul. Love, Bubbie Leanna Starke.

Mazel tov to Beth Segal & Sean Herzog on their engagement. Proud parents, Sharon Segal and Keith Segal, Renee Herzog and Marty Herzog.

Mazel tov to Ben Ocopnick who recently celebrated his 80th birthday. Wishing you many more years of health and happiness. Love, Sheila, Susan, Elliott, Sherry and Jaclyn, Melissa, Wayne, Zach and Dana.

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By REBECCA NADLER

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What's New Deadlines: Monday, Dec. 13, is the deadline for the Dec. 23 issue. NOTE: There is no issue on Dec. 30. The Dec. 23 issue will include events from Dec. 23 to Jan. 5. The deadline for the Jan. 6 issue is Wednesday, Dec. 15. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Dec. 9

PASSOVER FOOD DRIVE

The National Council of Jewish Women invite representatives of schools, synagogues and community organizations to an information breakfast for its 22nd annual passover food drive. 8 a.m. at Council House, 4700 Bathurst St. RSVP 416-633-5100.

BOOK FAIR

Paul Penna Downtown Jewish Day School is having its 4th annual Chanukah book fair Dec. 9-15 at the Miles Nadal JCC. For information, call 416-928-3537.

THE GOLDEN LAND

The video *The Golden Land 1654-1930* from the series "Heritage: Civilization and the Jews" will be screened with commentary by **Dr. David H. Goldberg** of the Canada-Israel Committee. 8 p.m. 55 Yeomans Rd. Free. 416-633-5500.

Friday, Dec. 10

CHANUKAH ONEG SHABBAT

Shaar Shalom Singles and Intersynagogue Singles 35+ hosts a Chanukah Oneg Shabbat with guest speaker **Bernie Farber** of Canadian Jewish Congress. 2 Simonston Blvd. 8 p.m. 416-224-9494.

Saturday, Dec. 11

CHANUKAH CELEBRATIONS

Young Judaea and **B'nai Brith Youth** hosts "The Red-Hot Dance Party," a dance for teenagers with live bands. 8 p.m. to midnight. 4700 Bathurst St. $5. Raffles and prizes. 416-398-2004.

The Minsker hosts a Chanukah party with latkes, great music and a children's program. 8 p.m. 10 St. Andrew St., 416-595-5723, or reachus@theminsk.com.

Sunday, Dec. 12

CHANUKAH PARTIES

The Winchevsky Centre hosts a family Chanukah party at 11 a.m. with a play, candle lighting, silent auction, music, games and a special program for adults. Members $5, non-members $8. 416-789-5502.

The Jewish Russian Community Centre is holding its Chanukah Wonderland Carnival from 1-5 p.m. at the Garnet A. Williams Community Centre with clowns, magic show, live music, food and more. 416-222-7105, ext. 221.

Young Judaea, "Who Stole the Chanukiyah?" program for 7-10 year olds, 1-3 p.m., 788 Marlee Ave. youngjudaea@bellnet.ca.

Solel Congregation's Chanukah bash takes place 2-4 p.m. with clowns, face painters, magicians, music, refreshments and candle lighting. Bring an unwrapped toy or canned goods for those in need. $3/person or $10/family. 905-820-5915.

Shaarei Shomayim Congregation celebrates with a family Chanukah party at 6:30 p.m. Enjoy candle lighting, dinner, music, games and prizes. To reserve, call 416-789-3213.

A HEALING SERVICE

The Toronto Healing Project offers a healing service with **Rabbi Reuven Tradburks** and **Judy Sheir Weisberg**. This is an opportunity to experience hope, comfort, faith and support in the face of whatever difficulties you may be experiencing. 3 p.m. at Council House, 4700 Bathurst St. Wheelchair accessible. 416-944-3359.

RELIGION KILLING JUDAISM?

Rabbi Michael Skobac, educational director of Jews for Judaism, examines some of the negative stereotypes that people have about religion and how Judaism suffers by association. 8 p.m. at Aish HaTorah, 949 Clark Ave W. $5.

Continued on page 21

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What's New

Continued from page 20

Monday, Dec. 13

LIBRARY BOOK CLUB

The Library Book Club at Holy Blossom Temple discusses *Natasha and Other Stories* by **David Bezmozgis** with facilitator **Andrea Most.** 10 a.m. 416-789-3291, ext. 235.

JWI CHANUKAH PARTY

Nagillah Chapter 55+ welcomes guests to their annual Chanukah party. 7 p.m. at Kensington Place, 866 Sheppard Ave. W. $12. RSVP **Helen**, 416-638-4326, or **Marilyn**, 416-487-7792.

CHURCH AND STATE

Dr. Menachem Lorberbaum, of the philosophy department at Tel Aviv University and co-director of the Hartman Institute's Centre for Jewish Political Thought, speaks about "Church and State: Taming the Holy." 8 p.m. at Beth Tzedec Congregation. 416-781-3511.

Tuesday, Dec. 14

BEIT RAYIM CHOIR

The Beit Rayim choir meets Tuesdays at 7:15 p.m. with conductor **Mickey Lewin**. They sing Hebrew and Yiddish songs and perform at retirement residences throughout the GTA. New members welcome. No tryouts needed. 905-770-7639, ext. 31.

CHANUKAH PARTIES

Adath Sholom Sisterhood's annual Chanukah party is being held at 7:30 p.m. Enjoy a night of entertainment with singer **Fern Dworkin**. $8. 416-635-0131.

Beth David Sisterhood hosts the "Eight Candles of Chanukah" at 7:30 p.m. Participate in their Chanukah auction. Donate a wrapped gift, $10 value. All funds raised benefit needy Jewish children. Non-members, $5.

CHANUKAH CONCERT

The band Maarava Mikan, from Gush Katif, performs and **Dani Yatom**, former head of Shabak, speaks at a Chanukah concert at Shaarei Tefillah Congregation. 7:30 p.m. $5.

Wednesday, Dec. 15

PARENTING BOOK CLUB

Chabad Lubavitch of Markham offers a morning parenting book club to discuss **Wendy Mogul**'s book *The Blessing of a Skinned Knee* with **Goldie Plotkin** facilitating. This week, "Teaching Your Child the Value of the Present Moment." 9:15-10:15 a.m. 905-886-0420.

SHIRA SMILES LECTURES

Shira Smiles, of Jerusalem, gives two lectures today. The first, "The Secrets of Shabbat," 10 a.m. at Aish HaTorah, 949 Clark Ave. W., 905-764-1818. The second, "Unity and Diversity: How We Can Be United But Be Ourselves," 8 p.m. at Clanton Park Synagogue. 416-638-6695. Both, $5 for members, $10 non-members.

POMEGRANATE GUILD

Lorraine Roy, fabric artist, presents "Engaging the Environment," a slide show and demonstration of her nature-themed shredded fabric wall hangings. 8 p.m. at Shaarei Shomayim Congregation.

GENEALOGICAL SOCIETY

Eric Stein, founder and leader of the Toronto-based klezmer ensemble Beyond the Pale, speaks on "Jewish Soul Music: The Historical Development of Klezmer Music in Eastern Europe," at the monthly meeting of the Jewish Genealogical Society of Canada. 8 p.m. at Shaarei Shomayim Congregation. $5 non-members.

SEPHARDI JEWS

Join a weekly course on the history of Sephardi Jews with **Dr. Sara Carlen** every Wednesday night, 8 p.m. at the Kehila Centre. 416-665-3018.

JOIN JWI TIKVAH CHAPTER

Tikvah Chapter of Jewish Women International invite women in their late 20s to early 40s to join them as they light the menorah at their Chanukah party. For lots of fun, food and laughs, call **Lori Zosky**, 905-326-6664.

Other news

STUDY AT KEHILA CENTRE

The Sephardic Kehila Centre offers ongoing classes, including "Learning Bechavruta and Beginner Shiur Masechet Rosh Hashanah" with **Reuben Benquesus**, Mondays, 8-9 p.m. "Hilchot Shabbat" with **Nathan Dabush**, 9-9:45 p.m. A class with **Rabbi Zrihen** in Spanish, Tuesdays, 7:30-8:30 p.m. Paired learn with **Avi Vaturi**, Tuesdays, 8-9 p.m. Beginners class and paired learning in "Masechet Berachot" with **Menahem Azulay**, Wednesdays, 8-9 p.m. "Masechet Berachot" with **David Kadoch**, 9-9:45 p.m. An advanced shiur with **Haham Amram Assayag** on "Hilchot Shabbat in Mishna Berura," every Tuesday and Thursday at 8 p.m. "Women's Shiur in Midrash," every Monday night with **Haham Amram Assayag** at 8 p.m. "Tehillim For Women" every Tuesday at 9:15 a.m. 905-669-7654.

CHAZAK V'EMATZ

Chazak V'ematz, a Jewish outreach group, has been established to help male and female amputees adjust to life. Call Ruth, 416-783-3717.

THE HARBORDITE

Former Harbord Collegiate students who would like to receive *The Harbordite*, e-mail contact@harbordclub.com.

JF&CS GROUPS

Jewish Family & Child Service For information/registration, call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

The following workshops take place at The Promenade Mall, #313.

When You're About to Separate: What To Tell The Kids. Tuesday, Dec. 14, 9:30-11:30 a.m.

High Conflict Divorce.Tuesday, Dec.14, 6:30-9 p.m.

Adolescents and Divorce.Wednesday, Dec.15, 7-9 p.m.

FOR SENIORS

Winchevsky Centre Support Programs for Seniors, Bagels and Banter, Tuesday, Dec. 14, at 10:30 a.m. A lecture for seniors and their families on services available for seniors in the community. 416-789-5502.

Congregation Darchei Noam Lunch and Learn, Wednesday, Dec. 15, 12-2 p.m. A free discussion designed for seniors. Bring a brown bag lunch – beverages and cookies provided. 15 Hove St. 416-638-4783.

Seniors' Bowling League meets every Tuesday at 1 p.m. at Playtime Bowl, 20 Orfus Rd. $1.50/game. 416-495-1999.

Earl Bales Seniors' Club in the club house in the park. Free woodcarving lessons for members with **Louis Cohen**, Monday-Thursdays, 9 a.m.-12 p.m.; Sunday dance, Dec. 19; Casino Niagara, Monday, Dec. 27; Call 416-395-7881 Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Dec. 9, bingo; Dec. 12, Chanukah party with live band and light supper. Call **Menachem Wallach**, 905-731-7748.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Chanukah Party, Monday, Dec. 13, 12-2 p.m. $5. Register at ext. 2267.

Celebrate New Year's, Thursday, Dec. 30, with a dinner and dance. 5:30-8 p.m. Members $18, non-members $25. Call ext. 2297.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Israeli Etrog Club for Hebrew-speaking seniors meets Tuesdays at 7 p.m. Dec. 14, Chanukah party; Dec. 21, concert. Call ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Chanukah celebration, Sunday, Dec. 12, 12:30-2:30 p.m. Includes vendors, carnival rides, Kosherland Food, crafts, magic and a raffle with prizes.

The Jewish Discovery Museum grand reopening celebration, Sunday, Dec. 12, 2:30-4:30 p.m.

Children's cooking class, holiday cooking. Jan. 6-Feb. 24, 1-2 p.m. $50. Call ext. 390.

Adult cooking class, "A Taste of the Holidays." Jan. 12, 19, 26, 7-9 p.m. $45. Call ext. 390.

The BJCC and Mount Sinai Hospital offers a two-week prenatal class. Sunday, Feb. 6 and 13. $156 per couple. Call ext. 390.

The Koffler Centre of the Arts presents the Canadian Ballet Theatre production of *The Nutcracker*, featuring **Svetlana Lunkina**, prima ballerina with the Bolshoi Ballet, and **Andrian Fadeev**, principal dancer with the Kirov Ballet, Dec. 18 and 19 at the Leah Posluns Theatre. For tickets, call 416-872-1111.

Centre Camp is looking for staff for its winter camp program. Apply at www.centrecamp.ca or call **Andrew Levy** at ext. 265.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Lunch & Learn, Thursday, Dec. 9, 12-1 p.m. with **Rabbi Ed Elkin** on "Same Sex Marriage: Halachic Matters." Members and seniors $7, non-members $10. Includes lunch.

Chanukah party, Sunday, Dec. 12, 11:30 a.m.-1 p.m. Latkes, candles, stories, arts & crafts. Adults and children $3. Families $10

Open klezmer jam, Tuesday, Dec. 14, 8 p.m. Bring your instrument and play klezmer music under the leadership of clarinettist **Martin van de Ven**. $10. Preregistration advised.

Sing along with the film *Joseph and the Amazing Technicolor Dreamcoat,* Dec. 26-30. For tickets, call 416-872-1212.

Winter-break program for children from senior kindergarten to Grade 6. Supervised program includes music, swimming, sports, games and more. Monday-Thursdays, Dec. 20, 21, 22, 23 and 27, 28, 29, 30.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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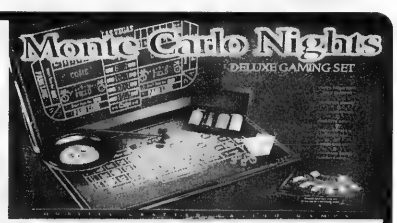

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OBITUARIES
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Steinberg, Rubin	Nov 22/04	Private
Kisilevich, Sofia	Nov 24/04	12 Kenton Dr
Lewis, Harry	Nov 24/04	Private
Feldman, Sydney	Nov 22/04	Private
Kerr, Alvin Joseph	Nov 24/04	5 Marzilli Gate
Redlick, Joseph	Nov 24/04	24 Yeomans Rd
Birnbaum, Donna	Nov 23/04	Private
Feldshtein, Basia	Nov 27/04	1925 Steeles Av E
Jacobs, Ben	Nov 27/04	140 Charlton Blvd
Charney, Michael	Nov 27/04	102 Sultana Av
Herczfeld, Elizabeth	Nov 26/04	Private
Kats, Zina	Nov 28/04	15 Torresdale Av
Kasumov, Laila	Nov 27/04	80 McCallum Dr
Khirch, Lazar	Nov 28/04	Private
Popper, Laszlo	Nov 30/04	131 Torresdale Av
Kogon, Ruth	Nov 30/04	Private
Herman, Robin	Nov 30/04	61 Robin Grove Rd
Shooman, Elizabeth	Dec 1/04	Private
Mevorach, Lily	Dec 1/04	38 Avenue Rd
Posmantier, Bina	Dec 2/04	35 Canyon Av

BENJAMIN'S PARK MEMORIAL CHAPEL

Hana Reiss	Nov 17/04	1085 Steeles Av W
Freda Wetston	Nov 20/04	10 Senlac Rd
Harry Gallinger	Nov 19/04	131 Beecroft Rd
Harold Green	Nov 18/04	16 Bitteroot Rd
John Wiseman	Nov 24/04	350 Lonsdale Rd
Fay Abramovitch	Nov 23/04	3560 Bathurst St
Mary Unger	Nov 25/04	2 Neptune Dr
Sonny Borshay	Nov 28/04	102 Holm Cres

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Obituaries

Camp director loved children

By CAROLYN BLACKMAN
Staff Reporter

John Bernstein, the longtime director of the Jewish Camp Council of Toronto and Camp Northland-B'nai Brith, died recently at age 86.

Born in Nikolaiev, Russia, in 1918, Bernstein and his family fled the Russian Revolution and settled in Paris.

During WWII, he served as a lieutenant in the French army, and escaped from a German PoW camp in 1943. He returned to France and continued to fight with the French Underground.

At the end of the war, Bernstein helped Holocaust survivors and displaced persons in Europe find family and homes, and helped hunt down former SS and Nazi officers. Later, he worked with the United Nations Relief and Rehabilitation Administration (UNRRA) aiding refugees and helped many survivors reach Palestine.

After immigrating to Canada, he worked in Winnipeg's Jewish community and was later invited to direct the Jewish Camp Council in Toronto.

"That was when he was able to pursue his real dream of working with children," his son David sid.

When Bernstein came to Toronto in the early 1950s, he brought together a number of smaller camps and formed Camp Northland-B'nai Brith on Moose Lake near Haliburton. He also established camps near Barrie and Parry Sound to support mothers with younger children, as well as senior citizens, single parents and people with physical and intellectual disabilities.

"My father was absolutely and completely in love with children. He saw in them the future of all people, and always said we should focus our attention on them," David said.

As a father, he said, Bernstein was fairly liberal-minded. "If we had a good reason to do something, he would always listen to us."

David said that when his daughter told her grandfather she wanted to go to Camp White Pine instead of Camp Northland, he was very supportive. "He took her interests at heart and said it was important for her to be with her friends."

Bernstein also felt it was critical to be involved in the Jewish community.

"He brought children to camp who had literally just arrived in Canada with their parents. He wanted the parents to have a few weeks to settle in, and he wanted the children to have a chance to learn English and make friends."

He often brought staff over from Israel, David said, because he was staunchly pro-Israel, and he wanted campers and staff to learn about the country.

John Bernstein

"His fervour for Israel began after the war, when he witnessed what happened to people [at the hands of the Nazis].

After his father died, David said, former campers and staff from the 1950s and 1960s came to visit the family. "They told stories about camp, and they all credited dad for the effect camp had on them."

His father could not go anywhere without someone recognizing him from camp, David said. "Even if he didn't remember them, my father was able to say 'Hello' like he knew them. They always walked away beaming.

"He never looked for recognition, and although [he had a fascinating] life, he would never write his memoirs. 'People have better things to do than read about my life,' he would say."

Bernstein is survived by his wife of 48 years Dr. Vera-Rose Bernstein; son Michael and daughter-in-law Jeanne; son David and daughter Susan; daughter Suzy and son-in-law Paul Miller; and grandchildren Anna-Nora, Alysha, Laura, Emily and Brenden.

A pioneer in pediatric neurosurgery

By LEILA SPEISMAN
Staff Reporter

Pediatric neurosurgeon Harold Hoffman, a pioneer in surgical treatments for children with craniofacial disorders, epilepsy, brain tumours and spinal cord injuries, died last month, after a long battle with dementia. He was 72.

He is particularly well known as the surgeon who separated conjoined twins Nida and Hira Jamal in 1995.

The Jamal children were born in Pakistan in 1993. Joined at the head, their future in a country with less-than-ideal medical services was grim.

Hoffman and his team at Toronto's Hospital for Sick Children separated the twins in a gruelling 16-hour procedure. While Nida died of a heart attack a month later, Hira recovered well.

Harold Hoffman

Although he is probably best known for his work with the Jamal children, Hoffman's accomplishments in the field of pediatric neurosurgery are legion.

After graduating from the University of Toronto's medical school, he joined the staff of the Hospital for Sick Children in 1964.

He wrote extensively on various aspects of pediatric neurosurgery, and created a library of more than 40,000 slides based on his clinical work, which have now been digitized and placed on U of T's neurosurgery website.

He designed new equipment, such as two types of shunt devices for hydrocephalus; the Hoffman T-tube lumbo-peritoneal shunt; and, together with colleague Fred Epstein, one of the world's first uni-shunts to avoid problems of shunt disconnections and breakages.

He travelled extensively throughout the world to speak about his work, including to Thailand, Japan, South Africa, the United States and most of the countries in Europe.

In 1986, he was appointed neurosurgeon-in-chief at the Hospital for Sick Children for a 10-year term.

In honour of his achievements and his international reputation, the Harold J. Hoffman/Shoppers Drug Mark chair in pediatric neurosurgery was established at the Hospital for Sick Children in 1998, the year of his retirement.

Many students from all over the world came to study under Hoffman over the years. Hoffman's widow, JoAnn, said that she and her husband welcomed new trainees from overseas to their home, and took them and their families to their cottage on Lake Simcoe.

They also befriended the families of patients from far-off countries who came to avail themselves of Hoffman's talents.

He was very interested in helping children from Israel. With the help of Toronto's Azriel Reichman, he brought many to Toronto for treatment.

One of his prized possessions was a plaque giving the names of all the Israeli children he helped. It was inscribed, "Thank you wholeheartedly for performing miracles and saving our lives.With all our love and appreciation. Children of Israel."

JoAnn Hoffman said that while her husband had always loved art, after his retirement from the hospital, he discovered his own talent for painting in oils, and reveled in it.

He painted some 20 pictures, which now hang in his family's homes and in the family cottage.

Hoffman grew up in a strong socialist circle, which included such United Jewish Peoples' order stalwarts as J.B. Salsberg, Mary and Sam Harris, and Sam and Manya Lipshitz. His first language was Yiddish.

Tragically, shortly after his retirement, he began showing signs of dementia. By 2000, he was disabled.

Hoffman is survived by his wife of 46 years, JoAnn; sister Lorraine Allan; children Richard, Andrew and his wife Leslie, and Katie and Jordan Atin; and six grandchildren.

Greater Toronto Area

Tour to Israel planned for Israeli war veterans

By CYNTHIA GASNER
Special to The CJN

A tour to Israel has been planned for Israeli war veterans from all the wars in Israel, and Machalniks – those who went to Israel to fight in the War of Independence – as well as members of their families and people in the community.

They will participate in the government ceremonies for Yom Hazikaron, and celebrate Yom Ha'atzmaut during a 10-day planned program from May 8 to May 19.

The tour is spearheaded by George Stern, a Holocaust survivor and author of *My Lost Bar Mitzvah*.

Stern arrived in Israel during the War of Independence and served in the Zahal, the forerunner to the Israel Defence Force (IDF).

He also served in the Sinai War in 1956 in the Signal Corps.

"I was only 17½ when I came to Israel in the summer of 1948 during the war. Although I was too young, they took me as a volunteer into the army because I could operate and repair radio communications equipment."

Living in Toronto for the past 34 years, Stern says, "It was my idea to bring together this group for Independence Day.

"Some of the veterans have died, others are disabled, so I decided to plan a trip now. My hope is that children and grandchildren, and those who have lost their spouses, will join us."

The itinerary includes many sites in and around Jerusalem, Tel Aviv and the Golan Heights. They will visit Kfar Haruv to see the Sea of Galilee from its eastern side and visit Kibbutz Lavi.

The highlights of the trip include participating in the official ceremonies of Yom Ha'atzmaut, visiting the new Palmach Museum, and going to an army base, Derech Burma, to see where the young men in the IDF broke the siege of Jerusalem.

Stern said that the idea for the tour came to him earlier in the year when he saw Canadian war veterans on television who were going to France to celebrate D-Day and the 60th anniversary of the Battle of Normandy.

"I thought, why don't we do this for our veterans and their families?

"I believe this is the first trip organized for Israeli war veterans. Along with touring, we will meet with representatives of the Israeli government."

Stern says he has been "searching for names of the veterans or their family members as I don't have a complete list. I would like to hear from anyone who can help me."

Rabbi Wayne Allan, senior rabbi of Beth Tikvah Synagogue, will accompany the tour.

"My wife Judy and my son Paul hope to come along with my grandchildren, and I hope other families will also participate."

He adds that "we will accommodate people with disabilities."

For more information, call Stern at 416-223-7481, or Jay Mandelker at Peerless Travel, 905 886 5610, ext. 345, fax 905-886-4019 or email info@peerlesstravel.com.

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Young cellist wins Royal Conservatory silver medal

By ALISA MITCHELL
Special to The CJN

Each year the Royal Conservatory of Music awards a silver medal to students who achieve the highest mark in each musical category and grade. This year the silver medal in cello, at the Grade 8 level, was awarded to Beth Silver of Richmond Hill.

For Beth, 13, playing the cello has been an integral part of daily life for the past nine years. She spends Saturdays taking lessons with her teacher, Barbara Pepper, and rehearsing as a principal in the Mooredale Youth Orchestra. Each week night she practises for an hour and an half and does her homework.

Although music is a time-consuming commitment for someone so young, Beth finds her hard work rewarding. "It makes me feel special," she said. "When I am having a bad day, it raises my hopes and makes me feel great that I have something that I am good at. If I wasn't good, I wouldn't keep going."

Beth showed her interest in music at a young age. Her parents, Robin and Carla, said they noticed her fascination with music on the radio at the age of two. However, her mother, a music teacher, was particularly surprised when at the age of four, completely on her own initiative, Beth requested cello lessons, when neither parents had any special familiarity with string instruments. Nevertheless, they were delighted at their daughter's curiosity and Beth has been playing ever since.

Beth plays mainly classical and romantic pieces. Yet, not surprisingly, like many teenaged musicians, Beth also likes to play contemporary pop and rock music. Even though the cello is not commonly found in the songs on today's top hit lists, Beth says that she loves to sit in her living room and learn how to play her favourites by ear. "I recently taught myself all the music from the movie *Pirates of the Caribbean,*" she said, grinning.

Beth's strong commitment to Judaism has also instilled in her an interest in Jewish music. She performs at the weddings and at the bar and bat mitzvahs of family and friends as well as at her synagogue, Temple Emmanuel. Her cello playing has become an annual tradition at *Kol Nidrei* services and she plays at the synagogue's children's services.

Beth attends Baythorn Arts Elementary School, where she is in Grade 8. Besides playing the cello, she takes drama classes, tennis, swimming and soccer lessons, goes to Hebrew school and likes to paint with her 10-year-old sister Amy.

Despite her age, Beth cannot imagine life without the cello. The cello's uniqueness fuels her passion for and interest in the instrument, she said. "There are so many pianists in the world, but there are only a few cellists my age, especially in a place like Richmond Hill."

Still, Beth said that she tries to be modest about her talent and doesn't like to brag to her friends. "I haven't even told anyone about the award," she admitted before she received the silver medal at a ceremony held at the end of November.

Beth dreams about going to the Juilliard School in New York City to study music and, eventually, perhaps to play the cello professionally. Nevertheless, she said those are things she will think about more in the future. For now, she wants to continue being a regular teenager who "is just good at playing the cello. Everyone has their special talent, this is mine."

Teen launches own business

Like many other 17-year-olds, Matthew Gitter attends high school and lives at home with his family. But this Toronto teen has something that most of his peers don't – his own successful business.

Gitter started the Computer Medic, a computer consulting and repair company, in the summer of 2004 as part of the Ontario government's Young Entrepreneurs Summer Company Program. He says the idea for this company came from his own experience with computers, which his father introduced him to at the age of five. He describes the growing frustration he felt at not having access to a computer service that could provide instant and efficient help when he needed it.

"I know what it is like to be sitting at home frustrated with no one to call," he says. "So I decided to do something about it and create a company that could provide instant help."

Gitter is trained in computer repair and provides services that include system diagnostic tests, network support, virus and spyware removal and limited data recovery. He also sells computers and offers repair services for the products he sells.

He found the Summer Company Program while searching for a summer job on the Internet last spring. The program provides qualified Ontario students between the ages of 15 and 29 a $1,500 grant towards the startup costs of their company. The participants are eligible to receive an additional $1,500 at the end of the summer upon fulfilling certain expected requirements. Each participant is also expected to attend business training sessions and is put under the supervision of a mentor from within the business community.

Gitter attended several workshops that taught him the fundamentals of starting and owning a business and was placed under the direction of a consultant from the Richmond Hill Small Enterprise Centre.

Gitter's consultant, Stephanie Ward, says he took full advantage of the mentoring services available to him. Specifically, Ward says, he sought help on how to market his company resourcefully, which she says is one of the most important skills that young entrepreneurs must learn.

Ward stresses how beneficial this program can be for students like Gitter, teaching the essentials of starting up and operating a business. While it is inevitable that many of the students will go on to do different things in their careers, she says, the skills they acquire from this program will continue to benefit them later.

Gitter says the experience has been extraordinary, providing him with the opportunity to become a successful businessman while still in his teens. It has also enabled him to serve his community and earn some money doing something he loves.

For more information about the Computer Medic, go to www.thecompmedic.com or contact Gitter at matthewgitterf@thecompmedic.com. For information about the Young Entrepreneurs Summer Company program, go to www.ontariocanada.com. –A.M.

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Vancouver's Jewbilation brings fun to fundraising

By PETER CAULFIELD
Special to The CJN

VANCOUVER — A recent 2004 CJA campaign event showed that it's possible to raise money for the community and have fun doing it.

Jewbilation, which took place Nov. 14 at the Jewish Community Centre of Greater Vancouver, combined a coin drive, which raised an estimated $5,000, and a jamboree talent show. More than 1,700 members of the Lower Mainland Jewish community, ranging in age from one month to 92 years, took part.

CJA campaign associate Shanna Tator, who organized Jewbilation, said the day has antecedents in two earlier campaign events.

"It evolved out of the Super Sunday telethon and Family Affair Day, which followed Super Sunday," Tator said. "Neither of these events was appropriate for a Jewish community which is quite small and mostly unaffiliated."

Tator decided to call the event "Jewbilation" in order to attract a broader cross-section of the diverse Lower Mainland Jewish community.

"The purpose of Jewbilation was to create passion and excitement in our community around [the Jewish Federation of Greater Vancouver] and our campaign," Tator said. "That's a hard sell, as you can imagine."

Jewbilation had three main objectives: to inspire people who are normally not involved to raise money for the campaign; to bring the Greater Vancouver Jewish community together in a fun atmosphere to support federation; and to highlight the agencies that federation supports.

A month before Jewbilation, brochures and "Coins for Community" bags were mailed out to promote the event and to encourage recipients to fill their bags with coins. The goal was to collect six million coins, to match the main campaign's goal of $6 million. Tator and other campaign staff visited the Jewish schools in the Lower Mainland to promote the coin drive.

"The buzz this created was outstanding," Tator said. "Everyone was rushing to fill their bags, because each bag that was brought to Jewbilation was entered in a draw to win a new Norco bike."

Jewbilation also featured a talent show.

"This was our first community-wide talent contest," Tator said. "It was such a popular event, because kids and adults almost never get the opportunity to perform in front of a large and diverse audience."

Performers, who ranged in age from seven to 35, included dancers, martial artists, singers, piano players, jugglers, magicians and an eight-year-old Elvis impersonator.

Tator said other federations in Canada and the United States should consider copying Jewbilation.

"Everyone who has worked in Jewish communal service knows how difficult it is to associate fun with federation fundraising," she said.

"Whether your city has an enormous Jewish population or a very small one, the Jewish federation needs to be an organization that, in addition to its yearly campaign, is associated with fun, community, creativity, passion and excitement. This is our only way to ensure positive support of what we do for generations to come."

Tator hails from Toronto, where she was raised in a religiously and culturally observant Jewish family.

"My grandmother, bubbie Sara, who is a Holocaust survivor, taught me the importance of Jewish continuity," she said. "[She influenced] my professional career to be exclusively dedicated to Jewish communal work."

SHARING CHANUKAH: The students of the Montessori Jewish Day School received a certificate of appreciation from Karen Paikin of Jewish Family and Child Services, acknowledging the heap of new toys and gift certificates that their families donated as part of "Sharing Chanukah".

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Canada's shift at UN 'promising'

Continued from page 1

The latter was adopted by the General Assembly by a 104-7 margin, with 63 abstentions, but Canada joined Israel, the United States, Australia and three small Pacific Ocean nations in opposing it.

Canada explained that it opposed the measure "due to serious reservations about the committee's work and objectives."

Nasser al-Kidwa, the Palestinian observer at the UN, said he "regretted" Canada's negative vote.

The CIC said Canada's new tack helps "correct a fundamental dysfunction of the UN, which is reflected in the continued and systematic abuse and isolation of Israel within international institutions."

At the same time, though, Canada said it would support a resolution on the risk of nuclear proliferation in the Middle East. It had abstained on the measure in previous years.

Rock said the resolution "is consistent with the Canadian government's nuclear disarmament and non-proliferation policy and ongoing non-proliferation efforts in the region."

But the CIC believes Canada's support for the measure singles Israel out and is "inconsistent with Canada's Middle East policy. It also violates this country's core values of fairness and balance."

A CIC analysis calls the resolution "fundamentally biased and unproductive" because it fails to mention attempts by other Mideast countries to develop nuclear capabilities, such as Iran and Iraq; it fails to acknowledge Israel's "unique security imperatives that result from the constant threats posed by their neighbours, like Iran"; and it fails to concede that Iran and Iraq were able to develop weapons programs "under the nose" of international regulators.

Twenty-two resolutions are expected to be voted on at the UN's annual session on "The Question of Palestine," which could last into January.

Last Wednesday, Canada voted in favour of three resolutions that support programs for information on issues related to the Palestinians, Jerusalem and the peaceful settlement of the "question of Palestine."

The resolution on Jerusalem, which has not changed from previous years, opposes any actions by Israel to impose its laws, jurisdiction and administration on the city while its status is yet to be settled by negotiations.

Canada abstained on one resolution dealing with the Golan Heights.

The votes were not regarded as departures from Canadian policy.

But by "demonstrating a renewed commitment to balance and evenhandedness" with its opposition votes, "Canada will be able to play a larger and more credible role in post-Arafat Middle East peacemaking, based on Prime Minister [Paul] Martin's new Middle East initiative," CIC national chair Marc Gold said.

David Goldberg, the CIC's director of research, said Canada's stance should be viewed as a small but positive beginning.

"We never anticipated Canadian voting behaviour to change overnight. It's gradual. It's slow, but we are happy with the start."

Though Ottawa was abuzz last week with stories of internal conflict over a perceived shift in policy toward Israel, the CIC said the "adjustment" simply ensures "that Canada's Middle East policy is more properly reflected in its UN voting behaviour."

Goldberg echoed that sentiment, saying Ottawa is beginning to recognize that there's been "very little correspondence between the way Canada has voted [at the UN] in the past, and Canadian policy and values."

In his remarks to the UN, Rock stressed that Canada's votes do not signal a change in course on the Middle East, but are "yet another example of Canada's new multilateralism.

"The fundamental elements of my country's policy in the Middle East are unshakable. Support for Israel, especially its right to live in peace with its neighbours within secure boundaries, has been at the core of Canada's Middle East policy since 1948."

At the same time, Canada's support for the creation of a Palestinian state is "unwavering. However, the legitimate aspirations of both Israelis and Palestinians have been thwarted by the violence that continues to plague the region and by major issues that remain unresolved."

Rock added, though, that Israel's ongoing military actions and the security barrier that encroaches on territories "it continues to occupy will not, in our judgment, give Israel long-term security.

"On the other hand, a just peace will never be achieved through suicide bombing attacks targeting Israeli civilians… Effective action by the Palestinian Authority to dismantle terrorist capability and infrastructure are essential steps toward statehood."

The time has come, he said, "especially given renewed hope for the peace process, to evaluate the efforts that all of us make at the United Nations to determine if they could be re-directed toward more constructive outcomes."

Rock's announcement was the latest development amid several months of speculation that Canada has shifted to a more pro-Israel position.

In the House of Commons last week, Toronto-area Liberal MP Derek Lee said Rock's statements and Canada's votes at the UN "may have left an impression that Canada has changed its longstanding policy toward the Middle East. Some say it may show a pro-Israeli shift."

Foreign Affairs Minister Pierre Pettigrew responded that Canada's policy toward the Middle East has not changed.

"It continues to be fair-minded and based on principles. Again, we review each resolution with a view to ensuring that our voting position is consistent with our policy. Our approach with these 22 resolutions is to assess them on their merits."

The CIC's Goldberg said Canada's new stance at the UN should not affect its offer to help the Palestinians oversee their Jan. 9 election of a new president.

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Jewish Foundation exec. director retires

By MYRON LOVE
Prairies Correspondent

WINNIPEG — David Cohen, retiring executive director of the Jewish Foundation of Manitoba, admitted to being a little overwhelmed when he responded to the accolades he had just received at what turned out to be a bit of a surprise party.

"My assistant, Marj [Wiebe], only told me what was happening tonight on a need-to-know basis." he noted.

The party at the Shaarey Zedek Synagogue was organized by Wiebe, Lillian Neaman and Henny Corrin, as a tribute to Cohen who has served 14 years as the JFM's executive director.

Cohen's longtime friend, Gerry Cohen, spoke of his friend's many talents and passions – art and music, bowling and poker — and his devotion to family and friends.

His record of accomplishment at the Jewish Foundation was reviewed.

In his usual unassuming way, Cohen shifted the spotlight to others. He introduced each member of his staff, listed the five individuals who served as president during his 14-year tenure at the foundation and introduced his predecessor Izzy Peltz, who was also in the audience.

He especially praised his wife and partner in community work, Maurene – who is soon retiring as director of volunteers at the Jewish Child and Family Service – and his parents, the late Moishe and Edith Cohen, for setting an example in community service.

"The Cohen family's history of community involvement began in 1927 when our parents, Moishe Cohen and Edith Dreman, were part of the group that founded the Jewish Public Library," he noted. "They married three years later."

Moishe Cohen was best known as the executive director of the I.L. Peretz Folk School for more than 40 years, while Edith worked on behalf of the *muter farein* (the PTA equivalent) for all those years.

Cohen noted that his younger brother, Ben Zion Kerem, who made aliyah in 1961, has also carried on the family tradition of community service. He recently retired as deputy director for services for the elderly in Israel.

Kerem and his wife Nurit Lieber, flew in especially for the evening, as did David and Maurene's sons Eli and Aaron; Aaron's wife Raquel Rotnes; their daughter Ma'ayan; and Raquel's children, Naomi and David.

In a poignant moment, Cohen recalled Lisa, his daughter who died in her early 20s.

Cohen attended Peretz School, Machray and St. John's High School and belonged to Habonim Dror and Hashomer Hatzair. In his life before the Jewish Foundation, he worked as a grain trader for Dreman and Company.

He was also involved in the community. Marcia Cowan noted that he was active in 10 different organizations and held seven volunteer positions, including the Winnipeg Jewish Community Council, the Winnipeg Jewish school system, Folklorama, the Winnipeg Jewish Theatre and the Sarah Sommer Chai Folk Ensemble.

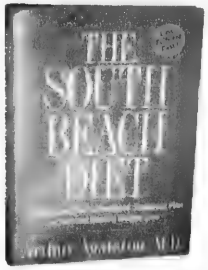
When Izzy Peltz, the foundation's first executive director retired at the end of 1990, Cohen was the ideal successor.

He inherited an organization with $10 million in capital assets and 593 funds. Under his leadership, the foundation's capital assets have grown to nearly $48 million and more than 3,000 funds, making the JFM the second largest private foundation in Manitoba.

Almost 11,000 people are listed in the foundation data base.

The Cohen's initial plan immediately after retirement is to spend a couple of months in Hawaii.

Cohen said he has plans for three new projects, "the details of which will be revealed in good time."



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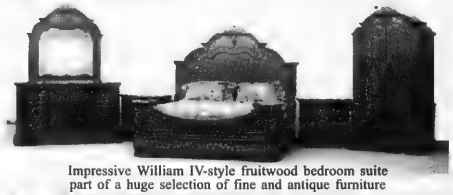
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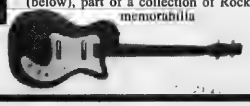
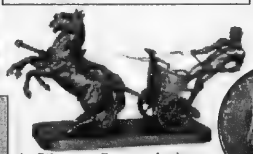
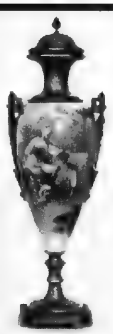
Beatles "HELP" movie poster (above) and Randy Bachman's first electric guitar, signed (below), part of a collection of Rock-n-roll memorabilia




A. Stiagson, Roman charioteer with rearing team, gilt bronze sculpture, 24" long

Canada 1948 silver dollar and a USA 1908 10 dollars gold coin, part of a large collection of rare coins

Auguste Jean Barre, Figure of Napoleon Bonaparte, bronze sculpture, 39" tall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Anti-Israel display permitted by UWO officials

By ANNA MORGAN
Staff Reporter

Students walking into University of Western Ontario's community centre last week found a mock wall pulled across the atrium.

The banner, which remained on campus for the entire day, was erected by Solidarity for Palestinian Human Rights (SPHR) for Palestine Day, and displayed grafitti that included, "Stop Killing Children," "Stop the Genocide" and "Another South Africa."

The University Community Centre houses campus food outlets, shops, recreation facilities and student-related services. According to the university's calendar, 20,000 people pass through the centre daily.

"It was a pretty uncomfortable situation," said Hailey Eisen, a UWO journalism graduate student.

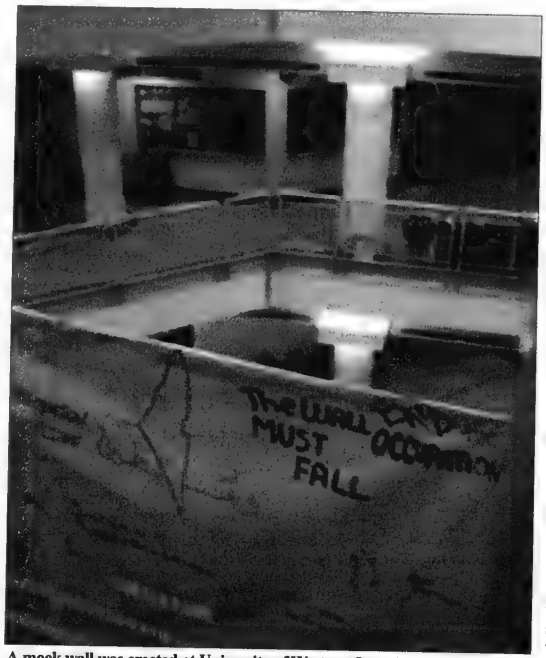
"The banner claimed to be about human rights, but there was no neutrality and no mention of terrorism against Israeli civilians," she said.

"While there is definitely a need for dialogue between the two groups, this wasn't the way to initiate discussion. I watched people screaming at each other all day. Everybody was on the defensive right from the beginning," Eisen said.

Toby Abramsky, vice-chair of Canadian Jewish Congress, Ontario region, who is also a mother of two students at Western, has written a letter to university president Paul Davenport asking the university to intervene in order to ensure that the campus is welcoming for all students.

"We are deeply disappointed by the decision of the University Student Council to have permitted this display to remain on campus," Abramsky wrote, pointing out that in January 2004 the Israel Action Committee (IAC) was asked to withdraw flyers because they were deemed to be offensive to some students.

At that time, the IAC complied, issued a full apology and took full responsibility for their actions. Yet over the past year, Jewish students and supporters of Israel have found themselves offended by anti-Israel propaganda that has appeared on campus that compares Israelis to Nazis.



A mock wall was erected at University of Western Ontario for Palestine Day.

"Nonetheless, the IAC entered into a verbal agreement with the USC [University Student Council] and SPHR to refrain from any confrontational and potentially offensive advocacy," the letter stated.

"IAC and Hillel have scrupulously adhered to this agreement. It is apparent with yesterday's events that SPHR has not," the letter said.

"The implicit comparisons of Israel to South Africa and Israelis/Jews to practitioners of apartheid can only contribute to a poisoned campus environment where Jewish students and supporters of Israel will feel that they are unsafe and unwelcome."

Eric Johannson, USC vice-president of campus issues, said that the mock wall was "allowed to remain because it wasn't explicitly racist or harassing."

An officer from the hate crimes unit was present and said that the wall was legal. Furthermore, the wall didn't break any of our current policies and regulation, Johannson said.

However, "we're going to have a board of directors meeting and discuss whether our policies or regulations need to be adjusted or changed."

"I've read many e-mails and gotten the message from a large portion of our student body. We take those messages very seriously," he said.

York election results worry Jewish students....please see page 45

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Cookies ready to serve to your guests

By EILEEN GOLTZ
Special to The CJN

When it comes to Chanukah, you can never have enough cookies to serve to the family and friends who drop by to share the festivities.

When making roll-out cookies you should mix the ingredients together carefully and quickly. Do not overbeat the dough or you will have tough, rubbery cookies. Always chill the dough for at least half an hour before rolling it out. This prevents the dough from being too sticky to roll.

Divide the dough into halves or thirds for faster chilling. If the dough is too stiff to roll out, let it stand at room temperature until it softens a bit. To save time, you can chill the dough in the freezer for 20 minutes. You can also freeze the dough for up to three weeks if you like to plan ahead.

Rolled cookies should be thin and crisp, so generally, the dough should be rolled to a 1/8 in.-thickness. The rule is the thinner they are, they are more crispy and fragile. But if you want bigger cookies that are on the chewy side, roll them thicker and under-bake them just a little bit. Remove the cookies from the oven while the centre is still a little soft.

STAINED-GLASS COOKIES

2 1/2 cups flour
3/4 tsp. salt
3/4 cup unsalted butter or margarine, softened
3/4 cup sugar
1 large egg
1 tsp. vanilla
6 to 8 oz. individually wrapped assorted fruit-flavored hard candies such as sour balls

In a bowl whisk together the flour and salt and set it aside. Place the butter and sugar in the bowl of an electric mixer and mix until it's pale and fluffy, about 3 minutes. Add the egg and vanilla and mix to combine.

Add the flour mixture to the egg mixture and mix at low speed until just combined. Divide the dough into 3 separate balls, cover with plastic wrap and chill until firm (at least 2 hours). While the dough chills, unwrap the candies and separate them by color in small, heavy-duty sealable plastic bags.

Seal the bags, forcing out air, then coarsely crush candies by wrapping each bag in a kitchen towel and pounding bags with a rolling pin. Preheat oven to 350. Roll out 1 piece of dough into a 9-inch round (1/8 in. thick) on a well-floured surface with floured rolling pin (keep remaining dough chilled).

Cut out as many cookies as possible from dough with large cutter and transfer to a parchment-lined baking sheet, arranging about 1 inch apart. Cut out centres from cookies with small cutter and add to scraps. Spoon about 1/2 to 1 tsp. crushed candy (depending on size of cutout) in centre of each cookie.

Bake the cookies in middle of oven until edges are golden, 10 to 12 minutes, then cool cookies completely on baking sheet on a rack, about 10 minutes. Transfer with a metal spatula to a plate or an airtight container. Gather scraps and chill until firm enough to reroll, 10 to 15 minutes. Make more cookies with remaining dough and scraps (reroll once) in same manner on cooled baking sheet.

CITRUS CUT OUT COOKIES

1 cup shortening
2/3 cup sugar
2 eggs
1/2 tsp. salt
1/4 tsp. orange extract
3/4 tsp. vanilla extract
1 tsp. almond extract
2 1/2 cups flour, sifted

In a large bowl, cream together the shortening, sugar, eggs, salt, orange extract, vanilla extract and almond extract. Blend in flour, mix until mixture becomes a smooth dough. Remove the dough from the bowl, divide in half, cover the balls with plastic wrap and refrigerate overnight.

When ready to bake, preheat the oven to 375. Grease two cookie sheets with non stick vegetable spray. Roll out dough between two sheets of wax paper to about 1/4 in. in thickness. Cut out the cookies, and place on the greased cookie sheets. Bake for 8 to 12 minutes, until the edges are golden brown. Makes 2 to 2 1/2 dozen cookies depending on the size of the cookie cutter.

CUT OUT PEANUT BUTTER COOKIES

2/3 cup shortening
1 cup peanut butter
1 cup sugar
1 cup packed brown sugar
2 eggs
1 tsp. vanilla
3 cups flour
1 tsp. baking soda

In large mixer bowl, cream together shortening and peanut butter. Gradually add sugars blending well. Add eggs, one at a time, beating until smooth. Add vanilla. Set aside. Combine flour and baking soda. Stir in peanut butter mixture.

Divide dough into two parts. Wrap the dough in plastic wrap and chill for at least 1/2 hour. Preheat oven to 350. Roll the dough on lightly floured surface or on parchment paper and cut into the desired shapes. Bake for 8 to 10 minutes or until lightly browned. Remove the cookies from the cookie sheets and cool completely.

CUT OUT CHOCOLATE COOKIES

1/2 cup butter or margarine
3/4 cup sugar
1 egg
1 tsp. vanilla
1 1/2 cups all purpose flour
1/3 cup unsweetened cocoa
1/2 tsp. baking powder
1/2 tsp. baking soda
1/4 tsp. salt

In large mixer bowl beat butter, sugar, egg and vanilla until well blended. In medium bowl, stir together the flour, cocoa, baking powder, baking soda and salt. Add the butter mixture to the flour mixture and blend well. Refrigerate the dough for about 1 hour or until firm enough to roll.

Preheat oven to 325. On lightly floured surface or parchment paper, roll out dough. Bake 5 to 7 minutes or until no indentation remains when touched. Remove from cookie sheets and cool completely.

Note: All of the above cookies can be kept, layered between sheets of wax paper or parchment paper, in an airtight container at room temperature for 1 week or in the freezer for 3 weeks.

CRISPY CHOCOLATE CUT-OUT COOKIES

From *Southern Living*

1 (12-oz.) package semisweet chocolate morsels
1/2 cup peanut butter
2 cups crisp rice cereal
1 1/2 cups peanuts
1 1/2 cups miniature kosher marshmallows
2 (2 oz.) chocolate bark coating squares, melted
white nonpareils (optional)

Microwave chocolate morsels in a large glass bowl at high for 2 minutes or until melted, stirring every 30 seconds. Stir in peanut butter, stirring until well blended. Stir in the cereal, peanuts, and marshmallows. Line a 13 x 9-inch pan with foil. Lightly grease the foil. Press the mixture into foil-lined pan. Drizzle with chocolate. Sprinkle with white nonpareils, if desired. Let stand 1 hour or until firm; cut with 2-inch cookie cutters. Store cookies in an airtight container or place in a candy box.

Note: White nonpareils (tiny decorative beads) are available in cake decorating shops or large supermarkets. Makes 1 dozen cookies

Guest Voice

Ottawa must still do more at UN

By MARC GOLD

Sometimes, deciding on whether to describe the glass as half full or half empty depends on how much water remains in the pitcher.

Over the last few weeks, the pro-Israel community has heard some very encouraging words from the prime minister.

Last week, we finally saw some of that translated into *tachlis*. Ambassador Allan Rock issued a sharp condemnation of the UN's continuing efforts to isolate and de-legitimize Israel within the international community.

For the first time in many years, the critique was backed by changes to Canada's vote on important resolutions, the introduction of unambiguous EOV's (explanations of vote) and the provision of notice that Canada will move even more aggressively in the future if the UN system is not responsive to Canada's concerns.

These developments are welcome… as far as they go. And, while the expression of appreciation to the government is appropriate, we should not lose sight of how much more must be done in order to rehabilitate the UN and the responsibility of Canada to assume a leadership role in that effort.

Canada's failure to take a principled stand on the real sources of regional instability (what is referred to as the NPT resolution) for example, unfairly portrays Israel as a nuclear menace – to the exclusion of known nuclear-capable states like India and Pakistan who are also non-signatories of the Nuclear Non-Proliferation Treaty. Moreover, it serves to deflect attention from Iran, which represents an unchecked nuclear risk to the region and beyond.

The UN is but one dimension or expression of Canada's Middle East orientation. And while Canada has demonstrated a more purposeful posture, this by itself does not constitute anything other than a modest, albeit positive, recalibration of the Canadian approach.

In order for the new resolve claimed by the Canadian government to really establish some traction, we would have to see meaningful progress on the bilateral front. Early renewal of CIIRDF, the high-tech agreement that just marked its 10th anniversary; increased ministerial visits including a high-level trade mission; and adjustment of the Foreign Affairs-authored "travel advisory" are but a few of the tangible initiatives that would represent true and meaningful application of Canadian policy.

While we may not yet be able to draw definitive conclusions about the scope, depth or lasting power of this new resolve, we can be certain that it represents one important development: "Canada wants to be a player."

The new direction signaled by recent events is that the prime minister is serious about becoming more fully engaged in contributing to Middle East peace in the post-Arafat era. For Canada to be a credible partner – especially in the eyes of the Israelis and Americans – these kind of developments must serve as the foundation of Paul Martin's "new Middle East initiative." Ensuring that Canada "stays the course" it has charted over this last period of time represents our challenge. If we are successful, it will represent a "win" all the way around. Let's reach for the pitcher and fill that glass.

Marc Gold is the national chair of the Canada-Israel Committee

שיאר הינינ

גידי קורן וחברים

ישראל סתיו 2004

דברים טובים

חברת אלביט הישראלית זכתה במכרז של ממשלת בריטניה לבנות מטוסים ללא טיס לחיל האויר חבריטי ב-750 מיליון דולאר. בחחלט מרשים. ואין לחשוד בבריטים באחבת ישראל לא עלינו.

דברים לא כל כך טובים

נסעתי עם חברים בדרום תל אביב וחם חראו לי ציטור גדול, כמו ציטור של קו נפט שעובר לאורך המחיצה האמצעית של כביש רחב בשכונת עוני. חם ביקשו שאנחש מה מזרימים בציטור הזה, ועוד לפני שחספקתי חם סיפרו לי שזה ציטור ביוב שחעירייה חיברה שם בלי לחודיע לתושבים ומבלי לחתיעץ בחם. כשחתגלתה חתרמית קמה כצפוי מחומה גדולה ותוך מספר חודשים הציטור יחבא מתחת לאדמה. ובינתיים כדי שחשיטו יידאה יותר ידידותי-צבעו אותו בצבעים פסיכחדליים. חמקום הראשון בעולם שבו ציטור ביוב בקוטר של שני מטר עובר באמצע עיר מעל האדמה. אתר תיירות!

ים המלח

ים המלח זוכה להרבה פרסומת בניסיון להביא לשם תיידות פנים. וכך שמעתי פרסומת שנוחה ברדיו שאומרת: "ים המלח- חכי גבוה שאפשר לרדת..."

חנילוס

חינה משחו מדחים שלא ידעתי ואני בטוח שיעניין גם אותכם: נחר חנילוס הוא מקור במים חמרכזי באזור עולם שכן ומדברי. כשחושבים נילוס תמיד חושבים מצריים. ועל מצריים אמרו: "ארץ שאורכה שלושה ימים ורוחבה כרוחב נחר", כי חוץ ממה שמשקה חנילוס-חשאר מדבר. מה שלא ידעתי הוא שלפני שחנילוס מגיע למצריים הוא עובר בקניה, אוגנדה, טנזניה ועוד מדינות. או איך זה שחמצרים מקבלים 65 אחוז ממי חנילוס? חכל מתחיל מחסכם בינלאומי שחתמה בריטניה בשנת 1920, כשרוב חמדינות האפריקניות עוד לא חיו קיימות ודעתן לא נשמעה. עכשיו חן דורשות לשנות את חחלוקה ולחשתמש במים שעוברים דרכן הרבה לפני שהם עוברים במצריים. למותר לציין שכל שינוי במצב הקיים יָפֵּג את מצריים ויגדיל את עוניה. אבל מה לעשות-גם שכנותיה חן עניות, מרודות ויבשות.

לדברי משקיפים עומד בפתח משבר חמור שעשוי גם לעבור לפסים אלימים. מה לעשות, במזרח חתיכון וברוב אפריקה אין מספיק מים, להזכיר את הסכסוך המתמשך בין ישראל והפלשתינאים למי שייכים המים, כמו גם נסיון הסורים לחטות את חירמוך. אבל שישאר בינינו.

מה יהיה

לשרון אין רוב בממשלה, ועל כן ניהול המדינה הופך למעשה לולינות. כדי להעביר את תקציב חמדינה הוא צריך את חדתיים. חם, כצפוי מוכנים להצביע בכל צורה שהיא אם חמחיר מתאים. שינוי מדיניה שלא תסכים לשחד את חדתיים, ושרון מדיע שיצטרך לצרף את מפלגת העבודה, אלא שאז יפסיד שליש מחברי מפלגתו שלו. כך קרה לברק, כמו גם לנתניהו. ברור שרק בחירות אזוריות, כמו אלה שנחוגות כאן, בארה"ב, באנגליה, יכולות להפסיק את חבדיחה העצובה חזאת, כאשר שנה אחרי שנה, דור אחרי דור חופכת חדמוקרטיה לאנארכיה. אבל שישאר בינינו.

החלטת בית המשפט המחוזי בנצרת

בקנדה יכולים בני אותו מין לחתחתן וגם לזכות בכל זכויות השארים במקרה שבן חזוג נפטר. בישראל ייקח זמן רב, אם בכלל, עד שמצב כזה יתאפשר, אך לפני זמן קצר פסק בית המשפט המחוזי שלאחר שחיו ביחד ארבעים שנה ואחד מבני הזוג (במקרה זה גברים) נפטר-זכאי בן זוגו לרשת את דירתו למרות שחנפטר לא השאיר צוואה מסודרת. בחחלט החלטה מחפכנית במדינה שבה עדיין מחליטים רבנים על הרבה דברים חשובים.

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Israeli 'spy' comes home

By DAN BARON
Jewish Telegraphic Agency

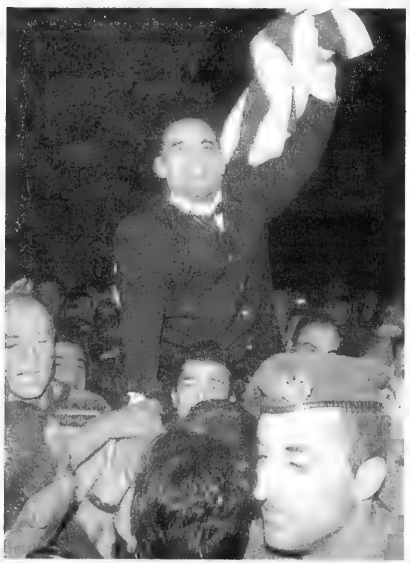
TEL AVIV — In the Middle East, nothing signals rapprochement quite like a prisoner release.

So when Azzam Azzam returned to Israel on Sunday after Egyptian President Hosni Mubarak reduced his 15-year jail sentence for espionage by half, he brought with him a new sense of diplomatic goodwill that Prime Minister Ariel Sharon hopes will last through next year's Israeli withdrawal from the Gaza Strip.

"I feel like I've been born anew," Azzam, 41, shouted to reporters as he was driven across the border to Eilat, and on to his hometown of Marar in Israel's Galilee.

In return, Israel freed six Egyptian students who were caught sneaking into Israel from the Sinai last August and accused of planning to kill soldiers and rob a bank.

"This humanitarian gesture will contribute to strengthening relations between Egypt and Israel," a statement from Sharon's office quoted him telling Mubarak.



Azzam Azzam greeted in Israel **[Isranet photo]**

According to Jerusalem officials, the prisoner swap was agreed upon during a visit last week by Egypt's intelligence chief, Omar Suleiman, who has been a key power broker during the last four years of Israeli-Palestinian fighting.

As the first Arab nation to recognize Israel under the 1979 Camp David peace treaty, Egypt has been particularly uneasy about the stalled international efforts to achieve Palestinian statehood in the West Bank and Gaza Strip.

After Sharon announced his plan to quit Gaza by the end of next year, Egypt offered to supply advisers to ensure Hamas and fellow Islamist groups do not take over the coastal strip and destabilize the entire region. After former Palestinian Authority president Yasser Arafat died last month, Egypt won Palestinian sympathy by hosting his state funeral.

"Releasing Azzam is Mubarak's way of showing he is serious about being a key Israeli ally for settling the Palestinian issue now that Arafat is gone," one Israeli official told JTA.

That might be cold comfort for Azzam, who spent the last eight years in a nine-square-foot Egyptian prison cell while insisting on his innocence.

A Druse textile merchant, Azzam was arrested while on a business trip to Egypt in November 1996 and accused of industrial espionage. Prosecutors said he tried to pass the Mossad classified information imprinted in women's underwear in invisible ink. Israel denied the allegation.

"As I said then – not publicly, but to Mubarak – Azzam Azzam had nothing to do with the Mossad or any other intelligence or security agency," former Mossad chief Danny Yatom told Israel Radio.

Refusing to back down from its charges, Egypt said it released him out of consideration for his poor health.

There are still many issues to work out before Israeli-Egyptian ties become more than just a cold peace.

Egypt, which withdrew its ambassador from Tel Aviv in solidarity with the Palestinian armed uprising launched in September 2000, has yet to return the diplomat, although the director general of Israel's Foreign Ministry, Ron Prushor, told Israel Radio on Sunday morning that Egypt is likely to return its ambassador to Israel in the near future.

And despite the more than three decades that have passed since there was open conflict between the two countries, Israel remains deeply suspicious of Egyptian offers to station troops along their demilitarized border in order to stop arms smuggling to Palestinian terrorist groups in Gaza.

"There are important things that still must change," said the chairman of the Knesset's foreign affairs and defence committee, Yuval Steinitz. "Arms smuggling from the Sinai, incitement on Egyptian television and Egypt's military buildup under a doctrine of a future conflict with Israel – all this must change."

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Israel & the Jewish World

Iran and Hezbollah trying to undermine renewed peace efforts

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

Analysis

Iran and Hezbollah have intensified their efforts to operate in the West Bank and Gaza and in Israel itself in order to undermine the possible renewal of the diplomatic process between Israel and the Palestinians by ensuring that no ceasefire agreement takes effect.

The two have recently focused on recruiting dozens of individuals from West Bank groups such as the Tanzim, and Gaza Strip groups such as the Popular Resistance Committee.

Israel has arrested 19 Palestinian activists recruited or controlled by the Iranian Revolutionary Guard. In addition, security services have indicated that Hezbollah has been smuggling weapons and other military equipment through tunnels connecting the Sinai to the Gaza Strip.

For some time, Israel's General Security Services has been following activities by Iran and its proxy, Hezbollah, in the West Bank and Israel. The security service says Tanzim cells controlled by Iran have been responsible for 21 attacks in which 50 Israelis have been killed and 216 injured.

Following the death of Palestinian Authority president Yasser Arafat, Iranian and Hezbollah activities have intensified, and it is believed the two have penetrated cells in the northern West Bank and in Bethlehem.

According to intelligence estimates, Iran and Hezbollah will focus their efforts on undermining any chance of renewing the peace process, and if a ceasefire between Israel and the Palestinians is achieved, they will seek to destroy it.

Reports of the possibility of renewed negotiations between Syria and Israel have also led Iran to prepare its own diplomatic initiative in Damascus to get clarifications from its occasional ally.

Iran is opposed to negotiations between Israel and Syria and the possibility that an interim agreement may result in Hezbollah's withdrawal from Lebanon's southern border with Israel.

Iran and Hezbollah are also focusing attention on intelligence gathering. Among equipment confiscated from one of the group's operatives was a cellular telephone equipped with a Global Positioning System device that pinpoints the position of structures and locations for targeting. The device was delivered in Damascus to Haldoun Ruhi Barghouti of the northern West Bank village of Kubar.

Hezbollah agents worked with partial success on the development of a "bomber kite" capable of carrying several kilograms of explosives with which they planned to target a Gaza Strip settlement. The testing of the kite was halted when a number of cell members were arrested.

Intelligence information also suggests that Iran is giving millions of dollars to Palestinians via Hezbollah contacts. Iran, in effect, has become a replacement for former Iraqi leader Saddam Hussein, who subsidized families of Palestinian suicide bombers or those injured in the fighting.

In the territories, the funding is being managed by various Islamic welfare organizations. Three brothers belonging to the Abdu family in Nablus were arrested for their role as money handlers on behalf of the Iranian Revolutionary Guards and Hezbollah.

The local organization with which Iran has the closest affiliation is Islamic Jihad, while Hamas maintains a permanent representative in Iran. The broader Hamas group wants to retain a degree of independence with Iran, but accepts financial and technical assistance from Tehran and its agents.

Hezbollah, meanwhile, is focusing its efforts on the Tanzim. Several of the West Bank group's operatives have visited Lebanon and participated in training exercises there.

The Lebanese Shi'ite organization is also trying to foster ties with Israeli Arabs, primarily via contacts abroad.

European Jewish history nearing end: ex-chief rabbi

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Former chief rabbi Meir Lau said last week that European Jewish history is nearing its end and called on the government and the Jewish Agency to prepare for the absorption of Europe's Jews in Israel.

There has been a rise in anti-Semitism in nearly every European country that is being expressed, among other ways, through extreme anti-Israel sentiments, Rabbi Lau warned in a statement.

He quoted data released this past week in Germany showing that 62 per cent of Germans are tired of hearing about the Holocaust and that 70 per cent are angered when reminded of Nazi crimes.

Rabbi Lau, a Holocaust survivor, said he does not see a future for the Jewish community in Europe.

"I see the end of the Diaspora of Jews in Europe," Rabbi Lau said.

"I call on the government to prepare for a new phase in the spiritual and physical absorption of European Jewry before they consider emigrating to the United States or Australia."

According to demographic estimates, there are slightly more than one million Jews living in Europe.

CANADIAN MAGEN DAVID ADOM CANADIEN
For ISRAEL • Pour ISRAEL
Canadian Magen David Adom for Israel is pleased to announce the recent election of Miriam Lang, M.S.W., as National president of the organization for the second time. Mrs. Lang, wife of the former mayor of Cote St. Luc, Bernard Lang, has been a staunch supporter and tireless volunteer of MDA Israel. Her commitment to the Jewish community is well known. She served as Chairperson of Super Sunday for Combined Jewish Appeal, was the former executive director of the West Island branch of Young Men's – Young Women's Hebrew Association, and co-founder of the Cote St. Luc Senior Division of CJA. The CMDA board wishes her much success.

Miriam Lang MSW

Montrealer made aliyah with a group of 11

By JENNY HAZAN
CJN Israel Bureau

JERUSALEM — On Aug. 26, 2003, a group of 11 young professionals from Montreal arrived at Ben Gurion Airport as part of a group aliyah (*garin*) project facilitated by the Jewish Agency and the Magshimim Foundation in Montreal.

The 11 singles, all in their 20s, decided the previous June to immigrate as a group following an eight-day pilot trip in March, when group members checked out different integration options and decided to settle in subsidized flats in Be'er Sheva, where each took an ulpan and volunteered for the local community as part of the group's self-designed, six-month absorption program.

Among them was one young man by the name of Franck Azoulay, the motivating force behind the project.

Franck Azoulay

The 27-year-old is currently volunteering for the Israel Defence Forces (IDF) for which he is serving in a search and rescue squad. "One of my aspirations in coming to Israel was to make aliyah and one of them was to do the army," says Azoulay, who is currently about a third of the way through his initial three-month service, which will culminate in a period of service each year. "Joining the army is helping me to integrate into Israeli society. It is helping me understand what all Israelis go through. It's another stone with which I am building my new life in Israel."

Azoulay is the first to admit, however, that Israel wasn't always a part of his future plans. "Like most other Jews that grow up in Canada or the States, I didn't have any actual experience with Israel and my ties to the country were not so strong," recalls Azoulay, who went to public school in Montreal before attending the private Jewish high school, Maimonides, completing CGEP and going to the University of Montreal, where he studied international business. "My relationship with Israel basically boiled down to what I saw on the news."

> ***'Israel was a great experience. But ... 10 days wasn't enough'***

Then in February 2000 Azoulay went on a 10-day tour of the country with Birthright Israel. "That first trip hit me," he says. "It was fun. Israel was a great experience. But it was only 10 days and 10 days wasn't enough."

After his initial trip to Israel, Azoulay returned 13 times, mostly in the capacity of trip leader for subsequent Birthright Israel tours organized through the Bronfman Israel Experience Center at the FEDERATION CJA.

It was also in that professional capacity that Azoulay organized the *garin*. "Finally, I decided to make my life in Israel," he says with enthusiasm. "I decided that I wanted to make my family in Israel – I wanted to speak Hebrew; I wanted to come home."

That's not to say that actually coming here hasn't been a challenge. To begin with, leaving his family behind has been very hard on both him and them. "It's very hard, especially for my mom," he says. "My ultimate dream is that my parents will follow me here."

Leaving Canada behind also wasn't easy. "I think Canada is one of the best places to live," he says.

"It's a nice example of a country at peace – a fully democratic society where you can live a good life.

"I have also found that the reality in Israel is very different [than I expected]," he adds. "Number one is integration. It's a whole other world and you have to be patient."

But, as Azoulay says, there have been ups to offset the downs. One such "up" happened this year, on Sept. 5, when he married one of his fellow *garin* members from Montreal.

Azoulay was also fortunate to find work with Canada Israel Experience, where he serves as a guide for visiting groups to Israel from Canada. "When I'm touring with groups, it's not just another job to me. It's important for me to know that these kids leave Israel having had a good experience. It could mean the beginning of their relationship with Israel," says Azoulay, who currently lives in the Jerusalem suburb of Ma'aleh Adumim and volunteers for the Jerusalem Border Police once a week.

"We can't change Israel overnight – we're too small. But we can all make Israel a better place for Jews to live," he says.

"Wherever you stand as a Jew, you need to support Israel, with no boundaries."

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Mubarak boosts Sharon

Egypt's president said Israeli Prime Minister Ariel Sharon can bring peace with the Palestinians. If the Palestinians "cannot achieve progress during the term of the current prime minister, it will be very difficult to make any progress in peace. He is capable of pursuing peace and of reaching solutions, if he wants to," Hosni Mubarak told reporters in Port Said. Mubarak, who has offered to help keep order in the Gaza Strip after Israel withdraws next year as planned, praised Sharon. "Israel's prime minister said he was ready to do what the Palestinians want, to facilitate the elections [on Jan. 9 to replace deceased PA president Yasser Arafat], and help in removing the checkpoints in the West Bank and Gaza," Mubarak said. "He only asks for one thing: the end of terror."

Israel, Tunisia meeting

Tunisian Foreign Minister Abdel Baki Hermassi met last week in the Hague with Israeli Foreign Minister Silvan Shalom. Hermassi told Shalom that Tunisia will continue to assist and strengthen every peace effort between Israel and the Palestinians. The meeting took place in the framework of the mid-term ministerial meeting of the Euro-Mediterranean Partnership. Hermassi also told Shalom that Jews have always been well-received in Tunisia, and that he looks forward to a strengthening of ties between the two states.

PMs at March of the Living

The Israeli and Polish prime ministers will lead a march to mark the 60th anniversary of the liberation of concentration camps. Some 18,000 people are expected to take part May 5 at the site of the former Auschwitz death camp. The march is being organized by March of the Living, which has sponsored programs in Poland since 1988.

British ignorance of Shoah

Ha'aretz carried a report that nearly half of Britons have never heard of the Auschwitz death camp. The results of a survey conducted by the BBC were released last week as Britain's public broadcaster announced it will show a new series in January to mark the 60th anniversary of the death camp's liberation.

Barghouti back in race

Jailed Palestinian Tanzim militia leader Marwan Barghouti changed his mind and has decided to run for the Palestinian Authority presidency. Representatives for Barghouti, who is serving five life prison terms in Israel for orchestrating terror attacks, filed papers last week for the Jan. 9 vote. The move came days after fellow Fatah faction members dissuaded Barghouti from running out of concern he would hurt the prospects of frontrunner Mahmoud Abbas.

Files from JTA and Ha'aretz

NOTICE TO USERS OF PONDERAL AND/OR REDUX IN CANADA AND THEIR RELATIVES OF COURT APPROVAL OF SETTLEMENT

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This notice is directed to all persons resident in Canada, excluding Quebec, who ingested Ponderal®, Ponderal Pacaps (generic name: fenfluramine) and/or Redux™ (generic name: dexfenfluramine) (collectively referred to as "Product Recipients"), or their estates, administrators or other legal representatives, heirs or beneficiaries ("Representative Claimants"), and their family members ("Derivative Claimants") (collectively "Claimants"). A further notice will be directed to residents of Quebec.

PURPOSE OF THIS NOTICE

In 1998, a class action lawsuit was initiated in Ontario against Servier Canada Inc. and various other corporate defendants and on September 13, 2000, the proceeding was certified as a class action on behalf of the following individuals ("Class Members"):

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COURT APPROVAL OF THE SETTLEMENT AGREEMENT

In September, 2004, an agreement to settle the lawsuit ("the Settlement Agreement") was reached between the parties. That agreement required the approval of the Ontario Superior Court of Justice and, following publication of a notice programme, a hearing was held on October 18 and 19, 2004. The Ontario Superior Court of Justice has now approved the Settlement Agreement by Order dated October 19, 2004.

TERMS OF THE SETTLEMENT

- Servier Canada Inc., while not admitting any liability, will pay benefits to eligible Claimants;
- A Settlement Fund will be established in the amount of $25,000,000.00 to settle the claims of all eligible Product Recipients, Representative Claimants and Derivative Claimants;
- In the event that the sum of $25,000,000.00 is insufficient to compensate all eligible Claimants, a further amount of up to $15,000,000.00, payable in increments as required, will be made available ("the Additional Settlement Funds"), therefore the maximum amount available will be $40,000,000.00;
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- Any arguments based on statutes of limitation, prescription or repose shall be waived for Class Members participating in the Settlement;
- Claims may be submitted up to fifteen (15) months following Final Approval of the Settlement Agreement ("Claim Period");
- Claims will be processed during a five (5) year Administration Period, during which time, Claimants may submit additional claims if their condition worsens;
- Provincial and Territorial Health Insurers, with the exception of Quebec, will divide a fund for payment of medical services provided to Product Recipients. In addition, if the Settlement Fund is not fully exhausted by the payment of benefits to all eligible Claimants and court-approved legal fees and costs, the remainder of the Settlement Fund will revert to the Provincial and Territorial Health Insurers, with the exception of Quebec, and to Servier Canada Inc. on a sliding scale.

LEGAL COSTS & FEES

This action has been vigorously contested and has involved a number of motions and appeals, over fifty days of discovery conducted primarily in France and the review and analysis of over 300,000 documents. Class Counsel have funded the time and expenses incurred in pursuing the litigation; however, to date, Class Counsel have received approximately $700,000, inclusive of GST and disbursements, in court-awarded partial indemnity costs paid by Servier Canada Inc. The Settlement Agreement provides for further payment by Servier Canada Inc. to Class Counsel of $3,000,000 for partial indemnity costs and $1,000,000 towards their disbursements; both of these amounts are inclusive of applicable taxes.

In addition, Class Counsel applied on November 1 and 2, 2004 for Court approval of further fees which shall be paid from the settlement funds. The decision of the Ontario Superior Court on this application is pending. Claimants may retain their own lawyers to assist them in making individual claims to the Settlement. Claimants are responsible for paying the legal fees of any lawyer they retain.

TO BE ELIGIBLE FOR COMPENSATION, CLAIMANTS MUST SUBMIT A COMPLETED CLAIM PACKAGE TO THE SETTLEMENT ADMINISTRATOR BEFORE THE EXPIRY OF THE CLAIM PERIOD.

IMPORTANT DEADLINES

March 4, 2006: Deadline for submitting a Claim Package to the Settlement Administrator.

March 4, 2011: Deadline for submitting a Progressed Claim or a New Pathology Evidence Claim to the Settlement Administrator.

FOR MORE INFORMATION

As there will be no further published notices, Class Members must keep themselves advised by consulting the Settlement Administrator's website at www.ponderal-reduxsettlement.ca or applicable Class Counsel listed below:

CLASS COUNSEL for the NATIONAL CLASS:

ROCHON GENOVA LLP
Barristers • Avocats
121 Richmond Street West, Suite 903
Toronto, ON M5H 2K1
(416) 363-1867 or 1-866-881-2292
www.rochongenova.com

CLASS COUNSEL for the BRITISH COLUMBIA SUBCLASS:

KLEIN LYONS
Barristers and Solicitors
Suite 1100, 1333 West Broadway
Vancouver, BC V6M 4C1
(604) 874-7171 or 1-800-468-4466
www.kleinlyons.com

To obtain a copy of a Claim Package, please call the Settlement Administrator at 1-888-849-1554.

INTERPRETATION

If there is any conflict between the provisions of this Notice and the Settlement Agreement, the terms of the Settlement Agreement shall prevail.

This Notice has been approved by the Honourable Mr. Justice Peter A. Cumming of the Ontario Superior Court of Justice.

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CORRECTION

The December 2nd Fuller Landau Chanukah Greeting inadvertantly said Happy New Year. The CJN regrets the error.

Israel & the Jewish World

France moves to get Hezbollah TV station off the air

Ha'aretz Daily Newspaper Ltd.

PARIS —France has vowed action against Hezbollah's Al-Manar television station, saying it would shortly seek fresh powers from parliament to suspend stations that incite hatred or air racist comments.

Prime Minister Jean-Pierre Raffarin announced the decision after meeting Dominique Baudis, whose CSA broadcasting authority appealed last week to France's highest administrative court to allow it to shut down Al-Manar's satellite broadcasts from France to the rest of the European Union.

The broadcaster comes under French jurisdiction because it uses the French-based Eutelsat.

In a statement, the CSA said broadcasts by Lebanon-based Al-Manar, the mouthpiece of the Hezbollah guerrilla group, were a threat to public order and in breach of its agreement not to incite hatred among religions. The group signed the deal on Nov. 19 in order to renew its broadcast license.

The CSA decision to grant Al-Manar another license shocked Jewish organizations who felt they had received a specific guarantee from the government that new legislation would prevent the channel from being re-licensed.

When the CSA signed the agreement with Al-Manar, Jewish groups believed the CSA had been forced to capitulate because of the state's close diplomatic ties with the Arab world.

The CSA's appeal to the court came after it watched a tape of a Nov. 23 Al-Manar news broadcast that accused "Zionists" of "transmitting dangerous diseases such as AIDS through exports to Arab countries."

The court ruled the CSA could only ban Al-Manar if the station refused to apply for authorization, a decision criticized by Jewish groups.

Opposition parties have also been pressuring the government on Al-Manar. In a Nov. 27 letter to the CSA the previous Saturday Socialist Party leader Francois Hollande said that "the non-stop transmission of clips inciting children toward hatred and martyrdom" is "incompatible with the values of the European Union."

The government now says it will ask parliament to approve tougher laws allowing the immediate suspension of channels "undermining public order, notably by broadcasting images that incite hatred or racist comments," Raffarin's office said in a statement.

Action was needed because of the "legitimate emotion and the trouble caused by the broadcasting of unacceptable programs by Al-Manar," it added.

The CSA re-approved Al-Manar last month despite a vigorous campaign by local and international Jewish groups, charging that it's violently anti-Semitic and has broadcast a number of offensive shows since it was first licensed.

Al-Manar is one of several Arabic-language satellite stations popular among France's five million Muslims, mostly of North African origin. Paris has expressed concern about growing Islamist influence among disaffected Muslim youths.

Al-Manar said it had respected a pledge to unbiased reporting that staved off an earlier ban, and urged the CSA not to bend to pressure to block its broadcasts.

The CSA took Al-Manar to court last August after its Syrian-made drama *The Diaspora*, which depicts a Zionist plot to dominate the world, provoked uproar when it was shown during the Muslim holy month of Ramadan in 2003.

Based on the notorious czarist-era forgery *The Protocols of the Elders of Zion*, the series depicted Jews planning world domination and presented violent scenes in which a Christian child is murdered on a rabbi's orders so his blood can be used to make matzot.

With files from JTA.

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Bone Button Borscht is a tasty holiday entertainment

By BILL GLADSTONE
Special to The CJN

What do you get when you throw a popular shtetl folktale into a pot along with a pinch of Chanukah seasoning, some flavourful music for full orchestra and klezmer band, and live narration by Barbara Budd, the Toronto-based co-host of the popular CBC radio show *As It Happens?*

The answer is *Bone Button Borscht*, a tasty holiday entertainment for the whole family, creatively assembled by Budd and due to be performed next week in Toronto.

The main ingredient of *Bone Button Borscht* is the children's story of the same name by Toronto author Aubrey Davis, published about a decade ago by Kids Can Press of Toronto.

Set in an Eastern European shtetl, the tale tells the popular legend of a beggar who arrives in a poor village, claiming he can make a delicious soup using only the buttons of his coat – if only he had one more button. But no one at first will help him with the soup.

"Gradually, everyone realizes they have something they can offer the stranger, and that if they do reach out their hands in generosity and sharing, then everyone profits," Budd recounted. "By sharing, they learn that sometimes the miracle is within every single person."

Eight years ago, on the first night of Chanukah, Budd read Davis's story without music on *As It Happens*. The story generated such a huge response from the show's international audience that she retold it the following year.

"People wrote in from Finland and Korea and from all over the United States and Canada, asking, 'When will that story about Chanukah be on again?' It's so funny because it's really not a Chanukah story, people just associate it with the holiday season. It really speaks to the whole story of Chanukah and Christmas, which is about the belief in miracles and the spirit of community."

Inspired to set the story to music, she spent four or five years searching for suitable classical accompaniment, and finally discovered *Suite for Klezmer Band and Orchestra*, by Winnipeg composer Sid Robinovitch.

"When I heard it, it was like a 'Eureka!' moment for me," said Budd. She attained Robinovitch's permission to rearrange the composition, pulling it apart and "quilting it back together" to suit the story.

Bone Button Borscht was warmly received when it premiered last December with the Toronto Symphony Orchestra at Roy Thomson Hall. Now Budd is readying to perform it again on Dec. 16 with the Toronto Philharmonic Orchestra and the local klezmer band Beyond the Pale.

Performances are also scheduled in Winnipeg with the Winnipeg Symphony on Dec 23 and in Kitchener with the Kitchener-Waterloo Symphony on Jan. 20, 2005. A bilingual performance with the Montreal Symphony is slated for Montreal on March 20, 2005.

Budd grew up studying music in St. Catharines; she played the violin. After studying theatre at York University, she acted for five seasons with the Stratford Festival, then joined *As It Happens*.

The experience of creatively assembling the words and music of *Bone Button Borscht* into an artistic whole has been immensely satisfying for her, she said. "I was raised an Irish Catholic, and I learned a wonderful Yiddish word," she said. "The word is 'bashert.' It means they were meant to go together. It's a lovely word."

Bone Button Borscht is being performed at the George Weston Recital Hall, Toronto Centre for the Arts, 5040 Yonge St., on Thursday Dec. 16, 8 p.m. as part of Sounds of the Season, an evening of music with the Toronto Philharmonia Orchestra. For tickets, contact the box office at 416-733-9388 or TicketMaster at 416-870-8000. A CD of *Bone Button Borscht* is also available.

Chamber Orchestra to premiere *Archimedes' Codex*

The Via Salzburg Chamber Orchestra, under artistic director and violinist Mayumi Seiler, celebrates the holiday season with a journey from Baroque to contemporary, and the world premiere of *Archimedes' Codex* by Michael Oesterle.

The programme also includes Bach's *Brandenburg Concerto No. 3 in G Major*, Britten's *Simple Symphony*, Bach's *Concerto for Violin and Orchestra in E Major* and Vivaldi's *Concerto for Four Violins*.

For his new work, composer Oesterle was inspired by Greek mathematician Archimedes' collection of works (codex) which explored the simple but perplexing forms of geometry, and the physics of mass and energy at its most elemental. *Archimedes' Codex* was commissioned by Via Salzburg with financial assistance by the Conseil des arts et des lettres du Québec (CALQ).

The performances are at the Glen Gould Studio, Canadian Broadcasting Centre, 250 Front St. W., Toronto. Dec. 9 and Dec. 10 , 8 p.m. Tickets $43 ($38 seniors, $29 students). Call 416-205-5555.

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Jacques Israelievitch headlines Orchestra Toronto concert

By CYNTHIA GASNER
Special to The CJN

Orchestra Toronto, one of Canada's premier full-sized community volunteer symphony orchestras, will feature violin soloist and Toronto Symphony Orchestra concertmaster Jacques Israelievitch at the second concert of its 50th anniversary season.

The event, titled "Viennese Holiday," will be held Dec. 12 at the George Weston Recital Hall in the Toronto Centre for the Arts.

Violinist Jacques Israelievitch

Israelievitch, who was born in Cannes, France, has made many solo appearances. He plays, teaches and conducts regularly in the United States, Europe and the Far East.

In 2002, he received one of France's highest honours when he was made a Chevalier des Arts et Lettres.

The members of Orchestra Toronto "are a talented group of people. They have professional standards and they are striving to receive the best results possible," Israelievitch said.

"There are no paid players except for some principal players. They mostly have other professions where they make a living."

Israelievitch describes the orchestra as "a very enthusiastic and dedicated group, and I look forward to playing with them."

He also noted that Orchestra Toronto performs a complete range of music.

The Dec. 12 concert will include traditional Viennese light favourites, along with Beethoven's Violin Concerto performed by Israelievitch. It will also include works by Mozart, Johann Strauss Jr., Kreisler, Lehar and Rudolph Sieczynski.

The symphony was founded in 1954 as the Bennington Heights Community Orchestra. Ten years later, under music director, Milton Barnes, the former conductor of the St. Catharines Symphony Orchestra, it changed its name to the East York Community Orchestra.

By the mid-1970s, the orchestra had 63 players of varying ages and an expanding repertoire.

In 1998, when the borough of East York was amalgamated into the new City of Toronto, the symphony adopted its current name. Its more than 95 players pay a membership fee to rehearse and perform.

Errol Gay, who was appointed artistic director and conductor in 2002, is well known in Toronto music circles and is familiar to younger patrons as conductor of the Toronto Symphony Orchestra's children's concerts.

From 1970 to 1976, Gay was conductor and choirmaster with the Canadian Opera Company and a guest conductor with leading Canadian orchestras.

Israelievitch called Gay "an old friend and colleague," adding, "we have worked closely at the Toronto Symphony Orchestra. This [Orchestra Toronto collaboration] is an added dimension of our friendship."

The Dec. 12 concert will also feature tenor Kurt Lehmann.

"[Lehmann's] growing reputation is evidenced by his beautiful and lyrical voice that has been thrilling audiences in a wide range of characters in operas and with orchestras across Canada and in the United States," Gay said.

The orchestra's 2004/05 artist-in-residence, violinist Catherine Manoukian, will give a free pre-concert talk at 2 p.m.

Dorothy Shoichet, a member of Orchestra Toronto's board, said the symphony's mission is to introduce young families to good music. "We want to get them early enough to appreciate the music."

Its Sunday afternoon concerts are "family destinations where generations can meet together for of music, fun, education and themed concerts" and "the seats are very reasonable," Shoichet said.

Tickets are $30 for adults, $25 for seniors and students and $10 for children and youth up to 18. For more information or to order tickets, call 416-467-7142, e-mail otoronto@on.aibn.com or visit www.orchestratoronto.ca.

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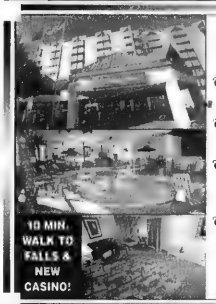

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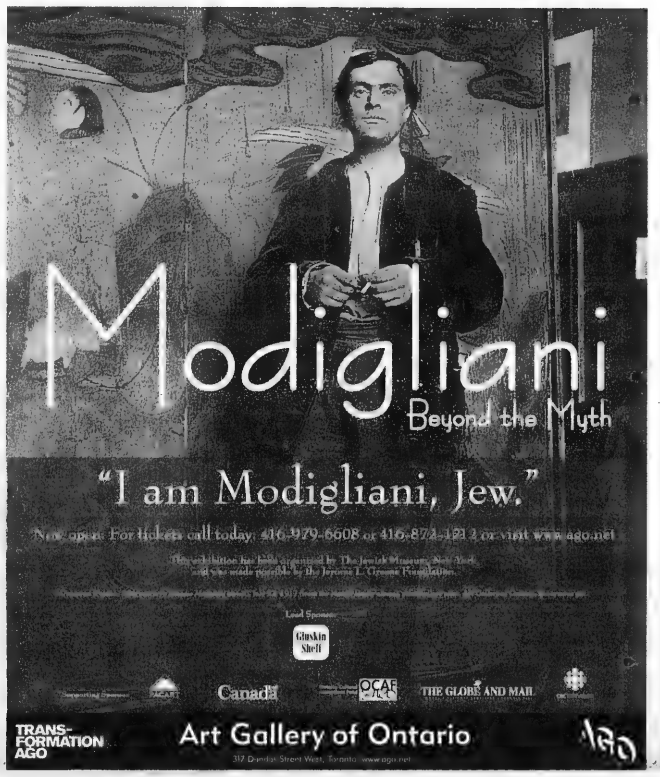
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Retiree tries to elicit smiles with his paintings

By CYNTHIA GASNER
Special to The CJN

Retired Toronto architect Franklyn Glazier is presenting an exhibition of his nostalgic and whimsical paintings of landscapes, urban scenes and people at the Coop Gallery, at 112 Scollard St. in Yorkville, to Dec. 30.

Glazier, 70, creates lighthearted yet realistic watercolour and acrylic paintings, some with Jewish themes.

In his current exhibition, Glazier has included *Shacharit... with attitude*, a depiction of morning prayer; *Hangin' Out*, a scene in Little Italy; *Racing the Rain*, a boat scene; and *You're Late*, showing a lady admonishing her friend for being late.

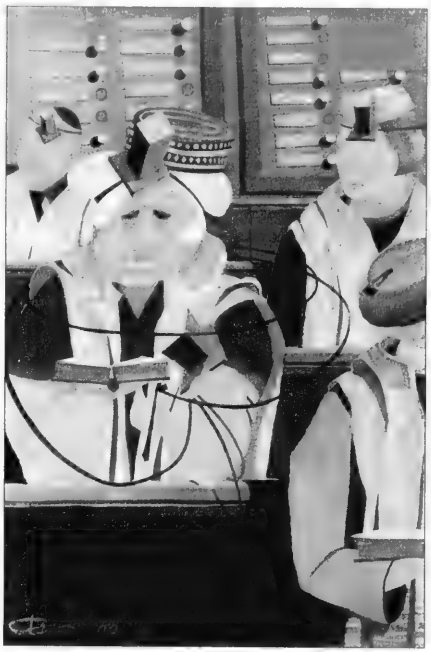
Glazier was born in Toronto, attended Forest Hill Collegiate and graduated from the University of Toronto's school of architecture in 1957. He retired six years ago.

Although he has been interested in painting since childhood, his schooling and a busy career forced him to put his painting on hold. "And now I have time to paint."

Glazier had his first solo exhibition of watercolour paintings of street scenes and landscapes at the Civic Garden Centre at Edwards Gardens in 2001, and another at the same location the following year.

He has also exhibited at the Ingram Gallery, Holy Blossom Temple and the Painted City Gallery.

If a painting makes him smile and gets the same reaction from a viewer, "then it is successful," Glazier says.



Shacharit... with attitude

"I hope to continue painting because I find it is immensely satisfying. And also, it gives me the ability to do what I want – feeling responsible only to myself."

For more information, call 416-963-3131 or visit www.cooponscollard.com for exhibit hours or to make an appointment.

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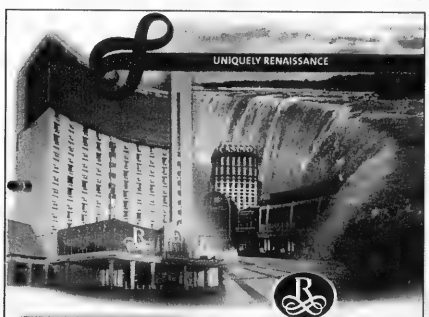

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Eye on Arts

By Bill Gladstone

CANADIAN FILM COMPANY OPTIONS RIGHTS TO *MOSES LAPINSKY*

A Canadian and television film production company has optioned the rights to **Karen X. Tulchinsky's** critically acclaimed novel *The Five Books of Moses Lapinsky*, the book's Vancouver-based publisher, Raincoast Books, recently announced.

Ocular Productions of Winnipeg has also hired Tulchinsky as principal scriptwriter for the project.

Published in 2003, *The Five Books of Moses Lapinsky* colourfully depicts the remarkable fortunes of boxing champion Sonny Lapinsky and his ebullient Russian-Jewish immigrant family in Toronto during the 1930s and '40s.

The book, which was nominated for a City of Toronto Arts Award, offers one of the most sustained and thorough depictions in fiction of Toronto's historic Jewish community from that era. It was reissued recently in trade paperback format.

In a sense, the book stands as Toronto's answer to **Mordecai Richler's** *The Apprenticeship of Duddy Kravitz*, which chronicled the Montreal Jewish community in a similar way, and which ultimately was translated into a highly successful film starring **Richard Dreyfuss**.

Let's hope Ocular finds a director and cast talented enough to give *Moses Lapinsky* the first-rate cinematic treatment it deserves.

* * *

Names in the News: For the seventh time, **Cassandra Luftspring** has won first place in the **Amadeus Choir's** annual Chanukah Song Writing Competition. The 16-year-old Thornhill resident won for her composition *Hanukah Prayer for Peace*. The text is by her mother **Felice Luftspring**. The choir performs this and many other compositions in Carols and Lullabies! $32 to $42. George Weston Recital Hall, Toronto Centre for the Arts, 5040 Yonge St. Saturday Dec. 18, 7:30 p.m. Ticketmaster, 416-872-1111.

* * *

New Twist on Old Formula: Toronto author **Elyse Friedman**, who made her debut a few years ago with the novel *Then and Again*, has produced a new novel, *Waking Beauty*, which was published recently by Random House.

The story focuses on 22-year-old Allison Penny, the first-person narrator who presents herself as fat, depressed and ugly. That's in the "Before" section of the book. In the "After" section, she magically awakens as a slim and gorgeous goddess who is deeply coveted by men and modeling agencies. Wherever she turns, doors open and offers pour in. Her external transformation transforms her life.

The moral of Friedman's ironic tale is emblazoned on the cover – "It's what's on the outside that counts" – and affirms her contention that surface beauty is everything, inner beauty nothing.

"What I wanted to do was just hold a mirror up to the world," she told Eye on Arts. "Even though we like to think that it's what's inside that counts, which is always the moral in this type of story, that's not what I wanted to do. I wanted to show what would happen in reality if an ugly woman suddenly wakes up beautiful – which is that her life would improve measurably in almost every area."

Friedman acknowledged that *Waking Beauty* has been marketed as a sort of fairy tale but said she prefers to categorize it as a "high-concept tale."

Like many modern popular feminist romances, it is couched in explicit sexual imagery and vernacular language. Still, she said she has no qualms about reading passages in public, as she did a while back at a local Indigo bookstore.

"In Indigo I toned it down a little bit, but if I'm reading in a pub I don't think I'd be too worried about it," she said.

Waking Beauty is published under Random House's Three Rivers imprint. It sells for $19.95.

* * *

Music Notes

•Orchestra Toronto presents Viennese Holiday, a concert of traditional Viennese light favourites with **Toronto Symphony Orchestra** concertmaster **Jacques Israelievitch** and tenor **Kurt Lehmann**. Toronto Centre for the Arts, 5040 Yonge St. Sunday Dec. 12, 3 p.m., with pre-concert talk at 2 p.m. 416-467-7142, www.orchestratoronto.ca

•Bring your instrument and play great klezmer music at an Open Klezmer Jam led by clarinetist **Martin van de Ven**. Nadal JCC. $10; preregistration advised. Tuesday Dec. 14, 8 p.m. 416-924-6211.

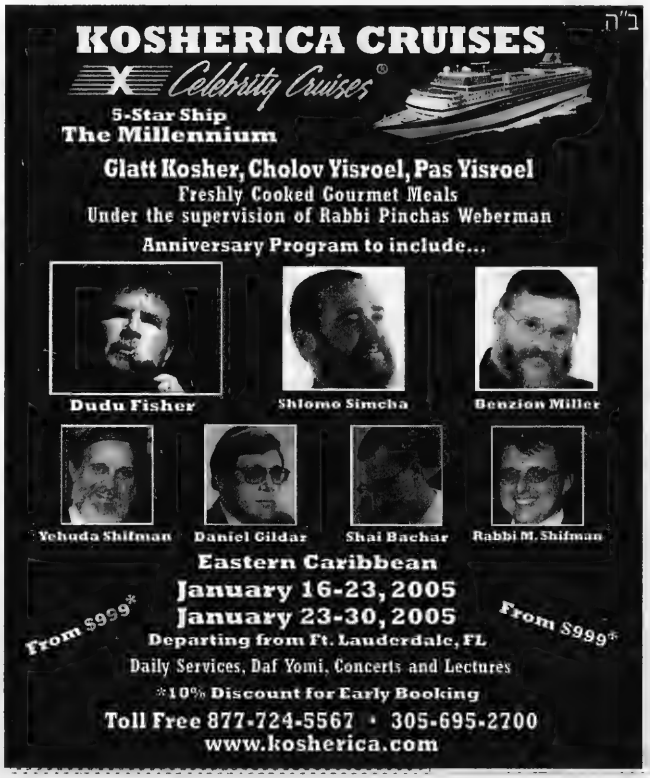
* * *

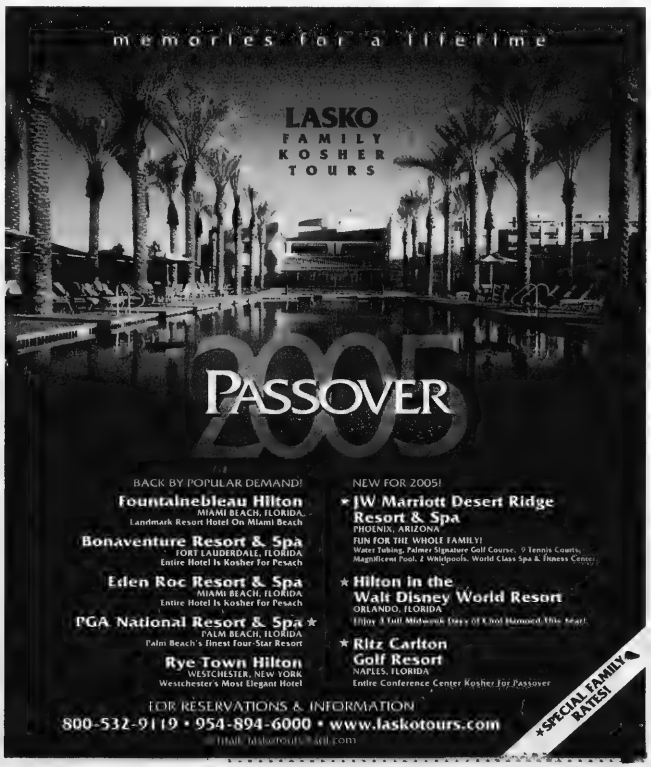
Arts in Brief

•Ross Petty Productions presents *Aladdin, the Magical Family Musical*, featuring **Bret 'Hitman' Hart**. Elgin Theatre, 189 Yonge St. Adults $47 to $67, children $37; family 4-pack $148. Now in previews. Runs Dec. 9 to 31, usually at 2 & 7 p.m. daily (schedule varies). TicketMaster, 416-872-5555 or online at www.ticketmaster.ca

•Rasik Arts presents the Canadian premiere of *That Takes Ovaries!* by **Rivka Solomon** and **Bobbi Ausubel**, adapted and directed by **Sally Jones**. "All genders welcome" at this benefit for the South Asian Women's Centre and Riverdale Immigrant Women's Centre. $15. Dancemakers, Case Goods Building, Distillery District. Dec. 9 to 12. 416-654-9231.

•Holy Blossom Temple screens *The Chosen People*, Toronto filmmaker **Igal Hecht's** documentary about Messianic Judaism. Free admission. 1950 Bathurst St. Dec. 15, 7:30 p.m.

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Books & Authors

An illustrated journey through the world of Anne Frank

By JOSEPH SERGE
Arts Editor

My first exposure to the Holocaust came from a small book that I received as a present for my 11th birthday.

I am sure the same is true for many other children worldwide – Jewish or otherwise. *The Diary of Anne Frank*, arguably more than any other book, has the power to make the unfathomable mass genocide understandable through the story of one little girl.

As writer Primo Levi said: "One single Anne Frank moves us more than the countless others who suffered just as she did, but whose faces have remained in the shadows. Perhaps it is better that way; if we were capable of taking in all the suffering of all those people, we would not be able to live."

In 1960, the Anne Frank House was opened as a museum, and over the years, millions have travelled to 263 Prinsengracht in Amsterdam to see where it all happened.

To coincide with the 75th anniversary of Anne's birth, and the 60th anniversary or her last diary entry, Overlook Press has released *Inside Anne Frank's House: An Illustrated Journey Through Anne's World.*

This 260-page coffee table book has close to 400 photos, almost half in colour, and retails for $80.

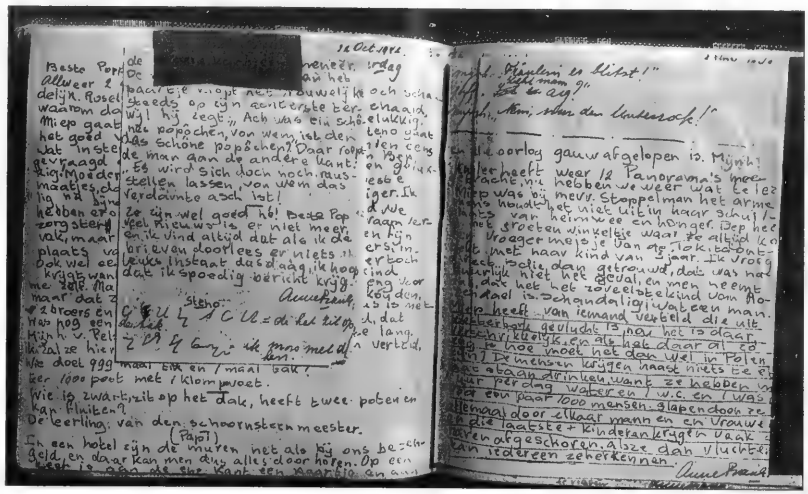
Chapter by chapter, the book takes readers through each room in the Anne Frank House. It also contains pictures and descriptions of display objects and relevant quotations from Anne's diary, all supplemented by background information.

Also included are colour photographs of a temporary refurnishing of both the front part of the house and its secret annex, where Anne hid with her family.

The book also deals with the tragic events that followed Anne's last entry and the capture of the people hiding with her. As well, it includes witness testimonies from people who were in the camps with the Franks, and historical documents and photos.

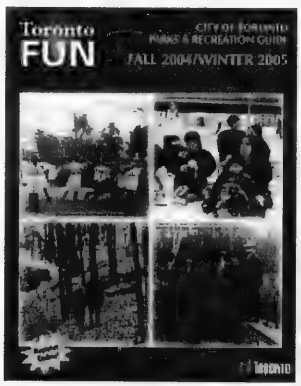
The last chapter focuses on how the diary was found and published, as well as on subsequent plays and movies, and the creation of the museum.

All in all, for those who have been to the museum, and those who haven't, this book is a wonderful, visual addition to the original diaries.



The classic Anne Frank school picture (left) and some pages from her diary (above).

Important information about Toronto Parks and Recreation's North District Registration Date



The North District Winter Swim, Skate and March Break registration date has been changed to **Monday, December 13, 2004.**

To find out more about Toronto FUN programs visit www.toronto.ca/parks or pick up a FUN Guide at community and civic centres or public libraries or call 416-388-4FUN (338-4386).

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Don't forget to smile

Research has shown that four-year-old children smile and laugh approximately 400 times per day. Why is it that in adults, smiles and laughter decrease to only 14 times per day?

A smile is engaging. It has an energy that draws people to it like a magnetic force. A smiling face can make you forget that it is cold and dreary outside, and it provides comfort and reassurance. A smile can magically turn an unpleasant face into one that radiates beauty.

A smile doesn't cost anything, yet it gives so much. Most of us smile at our friends, our children and our loved ones. But how about smiling at the grocery check-out clerk and the senior citizen we pass in the street? Why do we pretend not to see our acquaintances when we happen to meet them during our daily activities? Are we so busy that we don't have time to smile or say hello to the person we were just talking to at the doctor's office, or the night before at the PTA meeting? True, that person may be only a casual acquaintance, but we are always careful to ensure that we greet our business acquaintances, and we don't hesitate to say hello to someone when we need something from them or when we aspire to be part of their circle of influence.

I guess my undergraduate background in sociology makes me ponder these things sometimes, and it also pushes me to conduct the occasional experiment.

While jogging outside in my neighbourhood, I decided to smile at another female jogger. I did not know her, but I kept passing her as we did our workout in the park. Sadly, she pretended not to notice, and each time we passed each other, she would look the other way.

I also smiled at the senior citizen who seemed lonely as she was determinedly walking through the park, slowly but surely ensuring that she got her fresh air and exercise for the day. When I smiled at her, she seemed taken aback at being acknowledged, when she was so used to being unnoticed. The next time I passed her, she looked at me with a tentative expression in her eyes, waiting to see if I actually did smile at her and if I would do so again, and, of course, I did. Her reaction, although no words were spoken, was to give me a radiant smile in return, one that reflected appreciation and gratitude for my acknowledgement of her existence. It was a gift that I gave her, and it meant so much.

I am not sure what happens to us between childhood and adulthood. I know that my eight-year-old son still calls out to any casual acquaintance he may see, calling after the other child until his greeting is finally acknowledged. As we become serious, hard-working and very busy adults, do we lose our sense of humour and friendliness, along with our freedom to smile and laugh? Such a loss is truly unfortunate.

To go back to the research, not only does our smile have a positive impact on others, but research shows that a gentle smile relaxes our facial muscles and sends a message to our brain that things are OK. Even if we don't think we have much to smile about, by forcing ourselves to smile, we fool ourselves into feeling better. As our mood improves, we open ourselves to new possibilities, and people begin to respond to us more favourably.

I would like to remind everyone that the Torah implores us to greet others with kindness. According to the great talmudic sage, Shammai, we must "receive all men with a kind countenance." Shammai was known for his excellence in this trait and can be kept in mind as our role model in this regard.

So, be sure to smile today. Smile on purpose, even if you don't feel like it. If not for others, then do it for yourself. You may be pleasantly surprised by the results!

Shelley Millman Herman provides both personal and corporate lifestyle and wellness coaching. She can be reached at shelley.millman@sympatico.ca.

BAYCREST VOLUNTEERS HONOURED: Three couples whose volunteer service to Baycrest Centre for Geriatric Care totals 160 years were honoured Nov. 23 with volunteer service awards from the Ministry of Citizenship and Immigration. Proudly showing their certificates are, from left, Murray and Adriene Levinter, volunteers for 30 and 40 years respectively; Milt and Jean Goldstein, 10 years each; and Lou and Edith Stillman, 30 and 40 years respectively.

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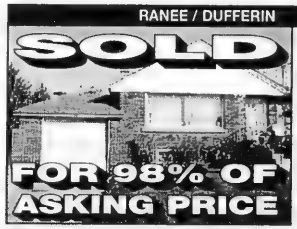

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CENTRAL PROPERTIES

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SOLD
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1201 STEELES/BATHURST $270,000
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1 Clark UPH 2. $1,179,000. 4 bedroom, 3 baths, gas fireplace, 4 walk-outs, terraces, gorgeous views.

562 Spring Gate Blvd. $679,000. 4+2 bdrms, 5 baths, 2 kosher kit's, hrdwd flrs, 2 w/outs, fin basement. Skylight.

128 Lisa Crescent $329,0[illegible] SOLD bedrooms, 4 baths.

170 Esther Crescent $44[illegible] SOLD 4 bedrooms, 2 kitchens.

19 Tillingham Keep. $1.050,000. Quiet, exclusive court, 4+1 bedrooms, 5 baths, hardwood floors, LR/DR combination, finished basement, walkout to pool & landscaped garden.

30 Robingrove Trail $459,000. 4+1 bedrooms, 3 baths, open concept, comb LR/DR, 2 w/outs, finished basement, 66' lot.

193 Crestwood Road $519,000. 3+1 bdrms, sep entr to bsmnt apt, professional office/income potential, great bldg lot.

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On Campus

York election results worry Jewish students

By ANNA MORGAN
Staff Reporter

Hillel students at York University are worried that the lopsided results of recent student elections will create even more friction on an already polarized campus.

The Unity slate took 15 out of the 19 available seats on the York Federation of Students (YFS), including all three executive positions. One of those positions, vice-president of finance, was won by Rabia Siddiqui, a spokesperson for the campus group Solidarity for Palestinian Human Rights (SPHR).

The incumbent Progress Not Politics (PNP) slate – which went into the vote with 27 of 32 seats on a larger YFS council – won only four seats. Paul Cooper, outgoing YFS president and leader of the original PNP slate, is the former head of York's Young Zionist Partnership.

In a pre-election edition of *Excalibur*, the main campus newspaper, Unity candidates called for "reinvigorated activism" and "empowering students who may feel isolated and disenfranchised." The PNP campaign focused on enhancing student services and on issues related to campus life.

"The atmosphere on campus has definitely taken a turn for the worse," said Jordie Saperia, a fourth year political science student and former Hillel president.

The past few weeks at York have seen a heated rally sponsored by CUPE 3903, the union that represents York contract faculty and teaching assistants, as well as a SPHR event where a York professor handed out literature titled "The York University Foundation: the Tail that Wags the Dog."

It contained a list of some foundation board members and their links to Jewish groups, and said the foundation, York's fundraising arm, is "biased by the presence and influence of staunch pro-Israel lobbyists, activities and fundraising agencies."

"This is just part and parcel of what Jewish students experience explicitly and implicitly on campus everyday," Saperia said.

"Students find themselves listening to professors putting forward anti-Israeli views based on rich/poor arguments where the Israelis are viewed as the rich and the Palestinians are the poor."

In addition, he said, pro-Israel advocates are faced with teaching assistants and other students who appear at free speech rallies in support of anti-Israel speakers.

Saperia said the same students also support or belong to groups such as Solidarity for Palestinian Human Rights (SPHR), who have put out press releases that welcome Concordia University's decision not to invite former Israeli prime minister Ehud Barak to speak on campus.

> ***'Atmosphere on campus has definitely taken a turn for the worse'***

"They're clearly only in favour of certain types of free speech," he said.

"I may not like certain views, like Norman Finkelstein and Noam Chomsky, but I don't ask the university to prevent them from appearing on campus," he added, referring to two prominent academic critics of Israel who have spoken at York in the last two years.

Hillel students are concerned that with the Unity slate holding three-quarters of the seats, it will have the power to modify bylaws and undo many of the changes implemented by PNP since winning control of council last year from a left-of-centre YFS executive.

For example, the YFS may now attempt to revise the definitions of certain campus services and clubs. Before PNP was elected, clubs such as Hillel were getting approximately $300 a year from YFS. On the other hand, services that assist the disabled, such as Able York, and the Women's Centre, which offers aid for rape and abuse victims, were given base funding of $10,000, said Talia Klein, director of Hillel@York.

At that time, "some clubs like the York University Black Students Association, TBL Gay, and the Aboriginal Group had their status changed to services, because YFS was controlled by students sympathetic to those groups," Klein said.

Unfortunately, she added, these clubs have tended to join together with SPHR, which consistently organizes anti-Israel programs on campus.

Over the past year, PNP has worked hard to create a more equitable distribution of funds between clubs and services, said Dori Borshiov, the current president of Hillel@York and a fourth-year economics and political science student.

"There should be no difference between the Black Students' Association and the Chinese Students' Association," Borshiov said.

Borshiov, who ran unsuccessfully for student council under the PNP banner, is very disappointed with the results.

Online voting had a real impact on the election results. "People brought their computers and pressed their friends to vote," Borshiov said.

"This is what democracy is about," he added.

"We'll have to regroup and think about how to improve our campaign for next March's elections."

Siddiqui, the YFS vice-president-elect, said student government "isn't meant as an avenue to put forward personal politics. Clubs are meant to deal with those issues."

She added that one of the factors that will affect funding "will depend on those clubs that are most actively involved in the community."

Greater Toronto Area

Rabbi draws parallel between Jews and America

By CAROLYN BLACKMAN
Staff Reporter

Any nation that has sought to spread democracy has suffered the same fate as the Jews, says Rabbi Shmuley Boteach, an author and nationally syndicated radio host.

"Jews are hated because they've always had morals, and [there is a] parallel between Jews and moral America. They are both accused of wanting to take over the world," he said at a recent lecture at Beth Sholom Synagogue.

Americans, like Jews before them, have learned to be the most hated nation on earth, he said. "[We know about] boys who have been told to take off their yarmulkes, but we would never believe that Americans would be told not to wave their flag in Europe."

Rabbi Boteach, who was in Toronto to promote his new book, *Face Your Fear, Living with Courage in an Age of Caution*, said that both U.S. President George W. Bush and Israeli Prime Minister Ariel Sharon have been compared to Hitler, and the Israelis have been compared to Nazis.

"Sixty years ago, an evil stalked the earth, and he was evil because he was so rational. Hitler's evil was always portrayed in a logical way. He sought to undo Jewish morality.

"The world has learned nothing, because 60 years after a silent world watched while we were being gassed and orphaned, [tyrants slaughter innocent people] and it says nothing."

The world is not moral, he said, referring to Palestinian Authority president Yasser Arafat. "Murderers die a peaceful death in exile, and the liberators die horrible deaths."

The rabbi said that he is not a politician. "I am simply a Jew, and we are all God's children. A Jewish life is not more precious than an Arab life, and I will not be silent while Arabs are being murdered. It's a moral issue. We can't allow a dictator to kill a baby without being accountable for it."

"We dare not be silent in the face of genocide. How vocal were Jews about Sudan or Rwanda? "

If a Jew cannot raise his voice against genocide, he said, "than the words 'Never again' are hollow. The Holocaust museums [would be nothing more] than bricks and mortar."

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Bar mitzvah boy donates cash to Israel hockey

By PAUL LUNGEN
Staff Reporter

As gestures go, it was a pretty generous one.

In a made-for-the media event at the Rinx recreational centre in Toronto, 13-year-old Alex Boyman donated the cash haul from his bar mitzvah to Israel's junior hockey program.

Dressed in a white and blue Israeli hockey sweater, Boyman presented a cheque for $6,000 to Moshe Eizenman, the representative of Israeli hockey's junior program in Toronto, and Gerry Halbert, a past president of UIA Federations Canada, the community organization that funnels Canadian-raised funds to Israel.

Money will help bring kids to rink in Canada Centre

The money will go to support the transportation program that buses Israeli youth living in small communities to the Canada Centre in Metulla to play hockey.

Boyman, who had his bar mitzvah in Herzliyah Pituach last March, said he wanted to help Israeli kids enjoy the game the way he does. "It's a passion for sport, helping kids who have a passion for sport," he said.

Boyman, who plays centre/forward for three different Toronto teams, visited Metulla during his bar mitzvah trip and played with the Israeli junior team. "It was an amazing experience to skate with the team, to be in the dressing room," he said. "Some of them are really good."

Eizenman said Boyman's donation will go a long way to making the hockey program in Metulla viable.

Canada Centre attracts youngsters from kibbutzim, moshavim and small towns around Metulla in Israel's north. But lack of transportation prevents many from participating and so Canada Centre has implemented a busing program to bring youngsters to the rink.

The program has succeeded in doubling the number of kids playing hockey this year, Eizenman said. Prior to September, Canada Centre hosted about 50 youngsters in its hockey program. Since then, the program has doubled to about 100 kids ranging in age from 13 to 17.

Canadians provide $25,000 US to the hockey program each year to make sure it can succeed. An additional $25,000 US goes to support the centre's speed skating and figure skating programs, which involve dozens of young athletes, said Halbert.

Canadians will have the chance to view the Israelis first hand this winter. The national junior team will visit Toronto from Feb. 21 to 23 following a trip to Los Angeles. While in southern California, they will face the Mexican national junior team in an exhibition game at the Staples Center, and in Toronto, they will skate in a mini-training camp under the supervision of head coach Jean Perron, who led the Montreal Canadiens to a Stanley Cup victory in 1986. Eizenman has recruited seven Israeli AAA-level players for an evaluation at the training camp.

Perron will coach the Israelis in exhibition games in Toronto and he will meet the team in Sofia, Bulgaria, for an IIHF (International Ice Hockey Federation) Division 3 qualifier in March.

Alex Boyman presents a cheque for $6,000 to Moshe Eizenman, the representative of Israeli hockey in Toronto.

Oldest Jewish ballplayer dies

CJN news services

NEW YORK — Harry Danning, who was the oldest living Jewish major league baseball player, died recently in Indiana at age 93.

Danning was an all-star catcher for the New York Giants from 1933 to 1942. Nicknamed "Harry the Horse," he was a lifetime .285 hitter who once hit for the cycle (a single, double, triple and home run in one game). He was also on the all star team every year between 1938 and 1941.

Danning told *JTA* earlier this year that he didn't face a lot of anti-Semitism when he played. There were "bench jockeys" who needled him about his large nose – "Pitch under his nose, he can't see the ball," he remembers them saying – but they got on all the players.

Danning's brother Ike played two games for the St. Louis Browns in 1928.

Gallery features nostalgic look at Maple Leaf Gardens

Nostalgia buffs with a fond recollection of the glories of Maple Leaf Gardens can get their hockey fix at a unique exhibit that highlights Toronto's own temple of the game.

The Eric Arthur Gallery at the University of Toronto's faculty of architecture, landscape and design is mounting the exhibit featuring "the Carlton Street Cashbox."

Titled, "From Hockey Heaven to Superstore" – referring to a plan to turn the Gardens into a giant Loblaws supermarket – the exhibit provides an unusual in-depth look at the hockey shrine, combining pop-culture memorabilia with architectural drawings of the building's past and future, a U of T news release says.

Included in the display are hockey artifacts, newspaper stories of some of the famous people who appeared at the Gardens over its 68-year history, as well as a sampling of the proposals for the Gardens' post-hockey existence.

Erected in 1931 by Maple Leaf owner Conn Smythe in only 5½ months, the Gardens became home to Toronto's beloved Maple Leafs. The Leafs won a string of Stanley Cup championships in the 1940s and again in the 1960s while playing at the Gardens, cementing the facility's hold on the public imagination.

The downtown building also hosted every major act that came to town, including travelling circuses, Elvis, the Beatles and Bruce Springsteen. Boxing champ Muhammad Ali took on Canadian favourite George Chuvalo at the Gardens in 1966.

New ownership and changing economics spelled the end of the Gardens as a viable hockey arena, and in recent years, various proposals have been advanced for the building following the Leafs' move to the Air Canada Centre. The exhibit features some of the proposed designs, ranging from housing for the homeless, to a condominium development and a multi-faith religious centre. In the end, Loblaws, one of the exhibit sponsors, announced it would redevelop the site as a huge grocery store while preserving the building's art deco exterior. The design features three levels of retail space, a fitness club, cooking school and parking.

The free exhibit continues at the Eric Arthur Gallery, 230 College Street at Huron Street until Dec. 14.

A drama queen's quarter-life crisis

Each month as I sit down to write this column and consider that it's about being 20something, a number of frivolous thoughts come to mind. But this time, I don't want to write about dating woes or career crises.

BY SANDIE BENITAH

There's got to be something more real, more profound, that defines this time in our lives.

I could write about my parents' separation, but I'm just not ready to deal with those feelings yet. I could write about all of my insecurities, but I'd rather keep them private.

But if those are the thoughts that are filling my head, how can I write about anything else without feeling like a complete fake?

I can't. But at the same time, I can't be anything but fake at this point in my life, because I'm just beginning to understand how to be true to myself.

It's hard to be honest when you don't fully understand who you are yet, or why you feel the way you do about certain things. I've been forced to question everything I've ever thought about life and about myself. I no longer have concrete thoughts and opinions on everlasting love, on ethics, on values, or on anything, for that matter. Right now, it's as if I'm being reborn, learning things for the second time – only this time without any of my little-girl illusions.

It's easy to make judgments and talk about topics that don't really mean much at the end of the day, like boys or work. But when it comes to talking about all the stuff in between – the feelings and thoughts that bog me down for most of my day – I'm at a loss for words.

It's simple really. There are no words yet to describe these moments because I don't understand them myself.

It's unfortunate, really, because I've always wanted to be the kind of woman who is articulate and thoughtful, somebody who makes complete sense when she opens her mouth. But now, as I open my heart to write down the truth of my experiences, there is nothing I can write that will make sense of this transitional moment in my life.

I must be getting old. Some people speak of going through a mid-life crisis, changing everything in their life to try to regain their youth. Well, here I am, going through a quarter-life crisis, where everything around me is changing and I, too, am desperately trying to hang on to the innocence of my youth.

Ugh! It sounds so dramatic, I'm rolling my eyes. The last thing I want to be is a drama queen. I'm just trying to be honest.

And quite honestly, I'm sick of being so serious. I should have written about how chivalry is dead. That thought also crossed my mind this month.

But the only thing that's worse to me than being a drama queen is being a fake.

I have to be thankful for this confusing, frustrating time, because, as I said before, it's forcing me to question myself and my beliefs. Before, I just lived life and believed things without really questioning why. Now, here I am, full of questions, and not many answers. So, while I may not quite understand myself yet, at least I'm beginning to know myself.

But big deal. Now what?

I started out by saying that there must be something profound about being 20something, and maybe that profundity comes from our search for our real selves, and for self-acceptance.

Maybe, maybe not. I don't know. I'm still searching for answers.

POTATO PARSNIP LATKES

2 large baking potatoes
2 tblsp. lemon juice
4 medium parsnips
4 large eggs, lightly beaten
6 tblsp. finely chopped fresh chives
1/2 tsp. salt
1/2 tsp. black pepper
1 1/2 cups vegetable oil

Peel potato and coarsely grate into bowl. Add lemon juice and toss to combine. Place potato on towel, then gather up corners to form a sack and twist tightly to wring out as much liquid as possible. In bowl, mix potato with peeled & coarsely grated parsnips, flour, eggs, chives, salt & pepper until combined well.

Heat oil in nonstick skillet over moderate heat until hot but not smoking. Pour 1/4 cup latke mixture into skillet, then flatten into 3" in diameter with slotted spatula. Form 3 more latkes in skillet, then cook until golden, about 1 1/2 mins. on each side. Transfer latkes with spatula to paper towels to drain. Keep warm on rack set in shallow baking pan in oven. Make more latkes in same manner, in batches of 4, with remaining mixture. Makes about 32 latkes.

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About Life

Dear Ella,

I've just about had it with my job. I work in an environment where everyone knows what's expected of them. If we all do our jobs well, the place runs like a well-oiled machine.

Yet, I work with one colleague who seems to get away with murder. She is lazy and disloyal. When she can get away with it, she calls in sick or leaves work early. When she is here, she is often on the phone or playing on her computer. If the job gets tougher, as it sometime does, she never puts in that little extra like the rest of us do.

Management seems to turn a blind eye to her antics, possibly because of her seniority, but it is very demoralizing to the rest of us.

Do you think I should just throw in the towel and find a new job or stay and work out these problems. With the exception of this disrespectful woman, I actually like it here.

Annoyed at Work

Dear Annoyed at Work

A working environment is made up of many diverse personalities, often coming together to work under pressure. We all know that people handle pressure differently. In addition, there may be circumstances you are not aware of, such as health, family or financial problems. All these things affect personalities.

Unfortunately, you can't choose your co-workers. That is up to management. What you do know is that you are unhappy. Don't simmer or you will blow. It's time to arrange a meeting with your boss and speak your mind. It's very possible that he or she has no idea, or is willing to live with the problems for reasons you are not privy to.

Don't expect miracles. Chances are your colleague is there to stay. What you can expect is to be heard. Hopefully by bringing it to the attention of your employer and your colleague, it will alleviate the problems, even for a short while.

Anything you enjoy is worth fighting for. Don't give up on a job you like because of one bad apple. Work around her and stay in closer contact with your colleagues that do work as a team.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

News flash: editors should read some Torah

By AVRUM ROSENSWEIG

I always take great pleasure in reading about the biblical characters and discovering their very human and balanced ways. How delightful it would be to be a Shabbat guest in the tent of Sarah and Abraham, a very ambitious couple who were renowned for their hospitality. I learned much about love from Isaac and Rebecca, but I'm not sure if I could have been their chaver (friend), as their affection and romance seemed so inwardly directed. I always understood Jacob to be a determined man with loins of passion and fiery faith, but I wonder if he was able to enjoy the sweetness of comradeship and creation.

The Chumash, I believe, generally projects a balanced view of its archetypes, and, I would argue, it gives us an encouraging image of our world and humankind, and its potential to achieve greatness.

Then you read the headlines in your daily newspaper: "Death stalks Bhopal 20 years later"; "Fear replaces tolerance as racism sweeps Holland"; "Doomsday clock keeps ticking"; "High school boys stabbed to death"; "President announces plan to buy weapons from Russia"; "Police kill five in shootouts in bid to quell slum violence".

It's Shabbat, a day of rest, and you have just perused the first section of a Toronto newspaper. Some of the words from the above headlines that might have registered with you include: death, fear, doomsday, stabbed, weapons and kill.

"Decades of war, purges in Ukraine"; "The Dutch are afraid of us"; "Naval war games a serious business"; "Needless delays on child-care plan".

You have now read two more sections and have likely been left with powerful images from words such as: war, purges, afraid, naval, delays.

The editors of this newspaper, an essential archivist of history, seem to believe that the world is principally motivated by bad intentions and covered with a tarp of negativity and gloom. Death, stabbed, kill, fear, under fire – these are not terms that elicit cheer.

But do they – the editors – see the world as it actually is? Or are they missing components of it that might lend a certain reality, fairness and hopefulness to our reading – and, ultimately, to humanity?

I believe this is a question worth addressing, because our relationship to the world is greatly influenced by the news we hear and read. If this is the case, then as we ingest the flavour of stories that describe the bleakness of our world, we become the news – depressed, hopeless, and forgetful of humankind's brilliant creations since "the beginning."

The world, as I see it, is not without its pockmarks and anguish. It is also, however, forever flourishing, budding and emerging with discovery, detection, inventions and wisdom, as well as vast humanity and benevolence.

Maybe we should take a lesson from seniors, who often decide to stop reading newspapers. Their reasoning, as I've been told, is based upon their preference to live life with pleasure and positive expectations, sparing themselves the point of view of an editor who prefers to report on tragedy and suffering. They choose to celebrate the greatness of men and women and the inherent attractiveness in our world.

Wouldn't it be grand if an editor decided to design a newspaper predicated on a more balanced view of humanity, written in a way that inspired its readers to grow with buoyancy and resilience, rather than constantly causing us to cower with dread and trepidation.

In order to do this, it might be prudent for newspaper folk to visit places where courage, integrity and kindness abound… like the tent of Abraham and Sarah.

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Supreme Court rejects Cotler-CJC 'conspiracy' allegation. *Page 20*

On Campus

Israel to play Iran in York U basketball tourney. *Page 28*

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Barenaked Ladies get some Chanukah ruach. *Page 31*

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CHANUKAH IN OTTAWA: Prime Minister Paul Martin addressed the 15th annual Parliament Hill Chanukah ceremony and lit the first candle in the Centre Block of Parliament last Tuesday. Looking on are Justice Minister and Attorney General Irwin Cotler and Rabbi Simchah Zirkind of Canadian Friends of Chabad Lubavitch. Among those in attendance were the leaders of the three opposition parties and Israeli Ambassador Allan Baker. [Dave Chan, PMO photo]

Quebec day schools get funding boost

By JANICE ARNOLD
Staff Reporter

MONTREAL — Jewish day schools will receive a major boost in their funding from the Quebec government, possibly as early as January.

The government will pay for 100 per cent of the general studies portion of the schools' curricula, if they enter into "associate status" with two Montreal-area public school boards.

Education Minister Pierre Reid announced last week that the Education Act provides for this type of contractual arrangement. Jewish schools linked to public boards will enjoy the same rights and privileges as other schools, he said.

Currently, about 60 per cent of the cost of general studies is covered by the government. Effectively, for the Jewish schools, the rate will be 90 per cent because 10 per cent will go as an "administrative fee" to the participating school boards: the English-language Lester B. Pearson School Board and the French-language Commission Scolaire Marguerite-Bourgeoys.

These smaller boards cover the West Island and St. Laurent areas, respectively, but their association with the Jewish schools is not based on territory.

The increase translates into $10.5 million in new money being put into the Jewish schools annually. Bram Freedman, director of operations and strategic initiatives for FEDERATION CJA, said in an interview with *CJN*.

Tuitions, however, are not expected to be reduced, Freedman said. The new money will go toward a general enhancement of education, in such areas as professional development and improved resources, he said, adding that the schools are now "under-funded" and in need of upgrading.

Continued on page 23

Vayigash
Candlelighting: 4:25
Havdallah: 5:30

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Five Israeli soldiers killed in tunnel attack — see page 25

News in Brief

CANADA

School Tight for Space

WINNIPEG — The Gray Academy of Jewish Education is facing space constraints for its English as a second language program as it copes with an influx of students from Argentina, Israel and eastern Europe, the *Jewish Post & News* reported. Last June, the school had 625 students from preschool to Grade 12 – the highest since 1997 – and has 668 this year. In the past two years, 75 to 80 per cent of its enrolment increase has come from children of immigrants, said education director Rory Paul. The school has converted an office and a lounge into classrooms to meet demand.

Hearings Set for Italy

VANCOUVER — A Federal Court judge ruled last week he will hear evidence in Italy from former inmates of a Nazi concentration camp who will testify about former SS guard Michael Seifert. Judge James O'Reilly rejected arguments from defence lawyer Doug Christie that hearings in Italy would be unfair to Seifert. Seifert, who moved to Canada in 1951, was convicted by an Italian court in absentia four years ago of helping kill and torture 11 people at the Bolzano concentration camp in 1944 and 1945. The Italian court sentenced him to life in jail. Canada is seeking to strip him of his citizenship and Italy has asked for his extradition.

Fire at Godfrey Home

TORONTO — A fire caused up to $500,000 damage to the home of Toronto Blue Jays president Paul Godfrey last week, killing one of his four cats. Neither Godfrey nor his wife, Gina, were hurt. Fire officials said the fire was caused when a candle fell over on the dining room tablecloth.

WORLD

Changes at Meat Plant

NEW YORK — The Orthodox Union, the largest U.S. kosher supervisory body, is vowing to make changes at a slaughterhouse it supervises after complaints from a strident animal rights group. People for the Ethical Treatment of Animals said slaughter laws and halachah were being violated at the Postville, Iowa, plant because animals were not being instantly killed. The changes at Agriprocessors Inc. – which markets meat under the Rubashkin/Aaron's Best label – came after PETA released a video questioning the plant's practices – and after it filed lawsuits with the U.S. Department of Agriculture against the plant and the OU.

New Israel Boycott

LONDON — A university in London hosted a conference to launch a new academic boycott of Israel. The event, titled "Resisting Israeli Apartheid: Strategies and Principles," was held Dec. 5 at the School of African and Oriental Studies. Organized by the school's Palestinian society, it saw protests by Jewish and Israeli groups and a counter-event calling for dialogue, not sanctions.

Bronfman Fellowships

NEW YORK — North American students entering Grade 12 next fall can apply for 26 Bronfman Youth Fellowships to spend five weeks in Israel this summer touring, studying and meeting dignitaries. The program is sponsored by the Samuel Bronfman Foundation. Deadline to apply is Jan. 5. Details at www.bronfman.org.

O'Reilly Knocks ADL

NEW YORK — Fox News host Bill O'Reilly said that the Anti-Defamation League is an "an extremist group which finds offence in pretty much everything" and that its national director Abraham Foxman is a "nut" on his syndicated radio call-in show last week. Foxman wrote O'Reilly after he told a caller on his Dec. 3 radio show to "go to Israel" if he is offended by Christian attempts to convert U.S. Jews and celebrate Christmas in U.S. schools. Foxman's letter said the comments play into anti-Semitic canards, and expressed hope O'Reilly would "be more sensitive."

Cotler Gets Honorary Degree from JTS

Irwin Cotler and JTS Chancellor Ismar Schorsch

JERUSALEM — Justice Minister Irwin Cotler received an honorary degree from the Jewish Theological Seminary's Schechter Institute of Jewish Studies in Jerusalem last Sunday for his contributions to international human rights law, advocacy against racism and discrimination, and defence of world Jewry.

Cotler, in Israel to receive the honour, said Jews need to become more active in fighting for human rights around the world. "We need to be engaged in the larger struggles for human rights in our times, whether it's protection against the mass atrocity in Darfur today, or previously what happened in the Congo [civil war]," the renowned expert in human rights law told JTA.

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Liberal rabbis welcome same-sex marriage finding

Supreme Court said legal definition should change with times

By RON CSILLAG
Staff Reporter

Reactions in Jewish circles were predictably mixed to last Thursday's landmark opinion by the Supreme Court of Canada which said the government can reword the definition of marriage to include same-sex couples.

Liberal rabbis joined liberal clergy from other faiths to praise the court's finding, but even some of those rabbis and religious groups who oppose same-sex marriage tried to make the best of non-binding opinion. They noted that while part of it is troublesome, it throws the issue to Parliament and protects clergy who are opposed to same-sex marriages from being forced to conduct them.

The high court was responding to three questions that had been posed by the government of former prime minister Jean Chrétien: Does the federal government have exclusive authority to define marriage?; Does the Charter of Rights and Freedoms protect religious groups from having to perform gay weddings against their beliefs?; And is the proposed same-sex marriage law constitutional?

The court declined to answer a fourth question added by Paul Martin when he became prime minister: is the current definition of marriage as a man and a woman unconstitutional?

The court said the legal definition of marriage should change with the times.

"Several centuries ago, it would have been understood that marriage be available only to opposite-sex couples. The recognition of same-sex marriage in several Canadian jurisdictions as well as two European countries [Belgium and the Netherlands] belies the assertion that the same is true today."

The Canadian Coalition of Liberal Rabbis for Same-Sex Marriage, which argued in support of homosexual marriage before the Supreme Court in October, said it was "pleased by the Court's recognition of the need to balance same-sex equality rights with protections for religious freedom."

The coalition, made up of 25 liberal rabbis across Canada, added it is "pleased to support civil and religious same-sex marriage rights and religious freedoms... as a matter of social justice and religious conviction."

The rabbis said their "positive experiences with Jewish gay and lesbian weddings demonstrate that families come in all shapes and sizes, and contribute equally to the social fabric of Canada, with no evidence of any harm to religious or societal interests, as claimed by opponents of same-sex marriage."

They urged the government to move quickly to enshrine into law its proposed redefinition of marriage to include same-sex couples.

Hours after the opinion was delivered, Martin said the government will introduce gay marriage legislation in the new year.

Justice Minister Irwin Cotler has said there would be a free vote in the House of Commons.

Rabbi Daniel Gottlieb said he, too, was pleased by the court's opinion. He stressed, though, that he was speaking as an individual Reform rabbi and not as head of the Toronto Board of Rabbis, which includes Reform and Conservative rabbis.

The court's finding "respects and celebrates the diversity of the citizenry of our country," Rabbi Gottlieb stated.

Judaism, he said, "upholds the sanctity and holiness of marriage, and at this time, we call upon all Canadians of good faith to re-engage themselves in the tradition of creating and sustaining strong and vital marriages and families."

At the same time, he and other rabbis noted approvingly that the high court upheld the right of religious communities and their clergy to refuse to consecrate same-sex marriage if they feel it would contravene their faith's teachings.

Contrary to what it called the "alarmist" claims of groups opposed to homosexual marriage, the Canadian Coalition of Liberal

Continued on page 23

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The challenge to Jewish leaders (1)

From the editor's desk

Ever since the notion of Jewish peoplehood was carved into the stone tablets of Jewish experience, we have always believed in having a sense of responsibility for one another.

In liturgy and in history, in poetry and practice, the predicament of one has also been the predicament of many. *Kol Yisrael arevim zeh lazeh.* We are all guarantors for each other.

That lofty ideal of mutual responsibility and shared destiny has been one of the sustaining strengths of the Jewish people throughout the generations.

In keeping with that ideal, the Jewish Agency for Israel established the Jewish People Policy Planning Institute (JPPPI) in 2002 to look near and far into the global Jewish future.

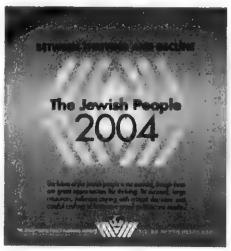
The violent events and the ugly attitudes unleashed worldwide against Israel and the Jewish people by the second intifadah – as horrifically exemplified by the UN World Conference Against Racism in Durban, South Africa, in September 2001 – undoubtedly were the tripwire for the creation of the institute.

The chairman of its board is Dennis Ross, the former U.S. special envoy for the Middle East in the Clinton administration. Its president is Yehezkel Dror, an internationally renowned visionary thinker and policy planner who is a professor emeritus of political science and public administration at Hebrew University. The board is the proverbial blue-ribbon panel of experts, scholars and involved, committed individuals from across the Diaspora and Israel.

The institute is an independent think tank that has taken upon itself the weighty mission of contributing "to the thriving future and continuity of the Jewish people and Judaism."

JPPPI brings together some of the best Jewish minds in the world with the aim of assisting Jewish organizations and community leaderships worldwide to develop strategies to meet the unique challenges of their respective situations.

Among the projects and studies it is currently undertaking are:
- Jewish demography – trends and policy implications;
- Jewish people crisis management;
- An analysis of the implications of the Iraq war and the new geo-political situation for the Jewish people.



This past summer, the institute published *Between Thriving and Decline: The Jewish People 2004*, the first of its proposed annual assessments of the state of the Jewish people.

In this column and the next (Dec. 23, the last issue of *The CJN* for 2004), I shall share with readers some of the report's key findings. For anyone interested in the subject of the Jewish people, they are of immense importance.

The executive summary of the report is itself some 60 pages. It is divided into four sections:
- Main Findings;
- The Jewish People: a Comprehensive Evaluation;
- Jewish Communities around the World: Thriving or Declining?; and
- Strategic Assets, Critical Choice and Strategic Agenda.

The foreword is written by Ross. Without mincing words, he throws out a challenge to the leaders of Jewish communities around the world.

[The report] "offers clear guidelines not only for what should be on the agenda for world Jewry, but also for how to approach such critical priorities as responding to demographic trends, communities at risk and preserving Jewish values…

"It will be up to Jewish leaders worldwide to study its findings, evaluate them, and act on its recommendations. In the process of doing so, lay and professional Jewish leaders should think about which organizations are most well-suited to dealing with particular challenges."

Ross is not reluctant to lay the burdens of leadership upon the shoulders of the individuals who purport to be our leaders.

The report not only provides systematically gathered data, it also assesses and analyzes it. And not only does it analyze the data, it also prescribes broad remedial courses of action.

The introduction is written by Sergio DellaPergola, senior fellow and project head for JPPPI. DellaPergola, a professor at Hebrew U's A. Harman Institute of Contemporary Jewry, is the world's pre-eminent demographer of the Jewish people.

DellaPergola frames the challenges facing our leaders in the following terms:

"In the daily, long-term confrontation with a very competitive, and sometimes brutal, global context, the Jewish people and especially the leadership… need to develop appropriate decision-making processes and undertake critical future-shaping choices…

"The book [the full volume] and this report stress an integrated global approach to the internal and external trends affecting the Jewish people in the present and foreseeable future."

In next week's column, I will note some of the report's substantive findings, most of which are quite troubling.

—*MBD*

Country	Jewish Population (Core definition) 1970	2003	Projected 2020[b]
World	12,633,000	12,950,000	13,548,000
Israel	2,582,000	5,094,000	6,228,000
North America	5,686,000	5,671,000	5,581,000
United States	5,400,000	5,300,000	5,200,000[c]
Canada	286,000	371,000	381,000
Latin America	514,000	401,000	364,000
Argentina	282,000	187,000	149,000
Brazil	90,000	97,000	87,000
Mexico	35,000	41,000	42,000
Other countries	107,000	76,000	86,000
Europe non-FSU	1,331,000	1,161,000	1,030,000
France	530,000	498,000	482,000
United Kingdom	390,000	300,000	238,000
Germany	30,000	108,000	108,000
Hungary	70,000	50,000	34,000
Other EU[d]	171,000	151,000	134,000
Other non-EU	140,000	54,000	34,000
FSU[e]	2,151,000	413,000	163,000
Russia	808,000	252,000	130,000
Ukraine	777,000	95,000	25,000
Rest FSU Europe	312,000	43,000	5,000
Other FSU Asia	254,000	23,000	3,000
Asia (rest)[f]	104,000	19,000	21,000
Africa	195,000	84,000	60,000
Thereof So. Africa	118,000	75,000	57,000
Oceania	70,000	107,000	101,000
Thereof Australia	65,000	100,000	95,000

CBC reporter accused of bias against Israel

By PAUL LUNGEN
Staff Reporter

Two Jewish organizations that monitor the media are taking CBC News to task for violating its own guidelines by allowing its Washington, D.C., correspondent to air personal views that they say are biased against Israel.

The Canada-Israel Committee (CIC) and HonestReporting Canada say CBC reporter Neil Macdonald has expressed personal views in several recent reports and commentaries, in contravention of the CBC's own guidelines that restrict editorializing by news correspondents.

Invariably, Macdonald's commentaries favour the Palestinians and come down hard on Israel, say spokespeople for the groups.

"Given Neil Macdonald's reporting over the years, this is consistent with [him] imposing his own theoretical framework on the story," said CIC communications director Paul Michaels. "It appears he is inserting his own viewpoint by lining up people who provide a highly controversial one-sided perspective. It's part of a pattern."

Dov Smith, executive director of HonestReporting Canada, said by inserting his personal views in a commentary piece that ran on the CBC's website, Macdonald leaves open the question of how he can present himself as an unbiased reporter in subsequent stories.

Smith and Michaels point to three recent episodes involving Macdonald that they say fall short of the CBC's own standards. The most recent related to his report on a terrorist attack on the American consulate in Jeddah, Saudi Arabia. In his report, Macdonald interviewed Allen Keiswetter of the Middle East Institute who suggested the attacks could be traced back to anger at American policies on Arab-Israeli issues. The United States is "now regarded as being very much in the pockets of [Israeli Prime Minister Ariel] Sharon. And the second reason of course is Iraq," said Keiswetter, the only person interviewed in the piece.

A second example cited by the two organizations is a "Viewpoints" article titled, "Defining 'terrorism' is harder than you'd think," which was posted on the CBC's website on Dec. 3. In it, Macdonald discusses the UN's attempts to define "terrorism" and he addresses the argument that the definition of terrorism should not apply to those resisting occupation. Macdonald opines that if Texas were occupied, its citizens would "start shooting at any enemy target that presented itself, civilian or not."

He goes on to say that "if Palestinians have committed terror, the Israelis have certainly committed war crimes."

Macdonald also raises the question whether Jewish settlers, "thousands of whom are well armed and overtly bellicose, constitute civilians or combatants."

A third example goes back to May when in a report on abuse at the Abu Ghraib prison facility in Iraq, Macdonald interviewed a pro-Arab lobbyist who suggested, without providing any evidence, that Israeli agents might have played a role in the scandal.

At the time, CBC ombudsman David Bazay investigated complaints about the Abu Ghraib report and found that while Macdonald was not in fact biased, his report on *The National* exposed the CBC to the appearance of bias.

In a written response last week to *The CJN*'s most recent queries, Cynthia Kinch, director of programming for CBC Television News, responded only to the Jeddah story by noting the context of the interview with Allen Keiswetter, the Middle East expert.

"Mr. Keiswetter was making a point about U.S. foreign policy, expressing an opinion that the bombing can be seen as a reaction to U.S. policy in the Middle East, especially in relation to Israel. Mr. Keiswetter was fully contexted in the piece. We explained who he is and where his expertise comes from.

"The notion that journalists should not include opinion from experts on ANY story is not to understand what journalism is about."

Michaels said the CIC's concerns about Macdonald's reporting go back to at least 2000, when he was stationed in Israel as the network's Middle East correspondent. In September of that year, Macdonald wrote another Viewpoints piece on delays in the Palestinian declaration of statehood. That item prompted a complaint from the CIC, accusing him of presenting a "brazenly one-sided... depiction of the Israeli-Palestinian peace process."

In a response to then CIC national chair Joseph Wilder, Tony Burman, editor-in-chief of CBC News and Newsworld, wrote, "I concluded there were parts of it that could be interpreted as personal opinion rather than simply analysis. That is not something we allow our correspondents. I therefore instructed that it be taken off the website."

Michaels said the CBC's coverage of the Middle East, both in documentaries and news reports, has become much more balanced and fair since Macdonald was assigned to Washington.

However, his Dec. 3 Viewpoints "terrorism" piece reprised "the absolute sarcasm" that characterizes his reports, Michaels said.

The suggestion that Texans would wantonly shoot at anyone, civilian or not, and that there is a question whether Jewish settlers might be considered combatants, Michaels added, "is sarcastic and inflammatory and seems to endorse the killing of innocents. He leaves the impression of an endorsement of killing civilians. I don't know how else to read that one."

Smith said Honest Reporting believes Macdonald is biased against Israel. He "dragged Israel into stories where it doesn't belong and suggested settlers are legitimate targets for terrorists.

As for Macdonald's claim Israel commits war crimes, Smith asked, "In whose world? In his worldview?"

Smith said Honest Reporting has asked its 5,000 subscribers to write to Burman and ask for the CBC to drop Macdonald's reporting.

The CIC has called on Burman to investigate their concerns, while B'nai Brith Canada called on the CBC "to uphold basic journalist standards by immediately reviewing Macdonald's conduct and acting on their findings... Failure to ensure his adherence to core journalistic principles would make the broadcaster complicit in a process through which double standards, demonization and deligitimization of Israel have become the order of the day."

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- RABBI NOSSON WESTREICH, MD — Do I Need Professional Help, or Is My Teen Just Being a Teen?
- SARAH CHANA RADCLIFFE, M. Ed. — HELP! I have children

6:10 - 7:10 pm Session 2

- NORMAN BLUMENTHAL, Ph.D — Setting Limits: What We Allow, What We Forbid?
- RONA NOVICK, Ph.D — Time Management for Today's Family
- RABBI JERRY LOB, Ph.D — Building a Lifelong Relationship with your Child
- ELLEN SCHWARTZ, BA, BEd — Facing Each Day with a Positive Attitude
- RABBI NOSSON WESTREICH, MD and JEREMY COHEN, MSW — How to TALK and LISTEN to Your Teens
- ADRIENNE GOLD — Body Image, the Media and Your Teen

7:10 - 7:50 pm Buffet Dinner
8:00 pm Welcome — Rabbi Jay Kelman, Torah In Motion, Beth Jacob Congregation.
Introduction — Frank Buchweitz, Director, Special Projects, Orthodox Union.
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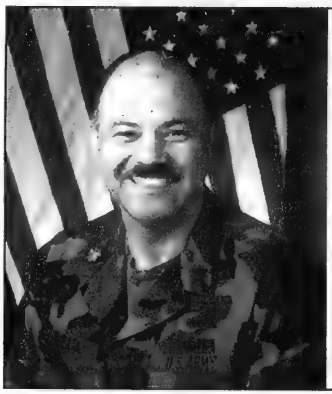

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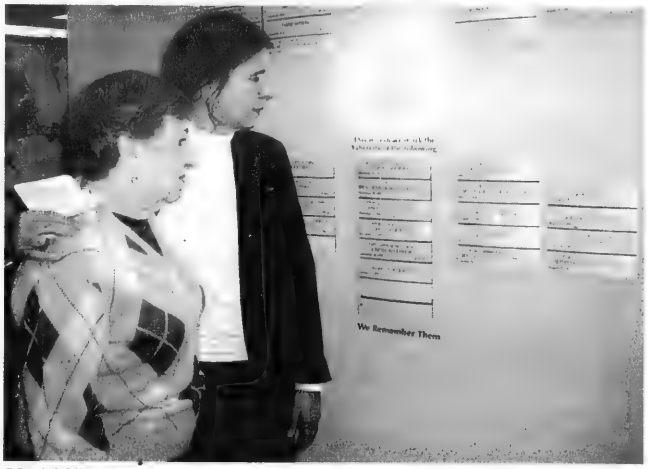

Muriel Silverman and her daughter Jan contemplate a memorial plaque honouring Jan's sister Michele, following a dedication ceremony at Kolel. [Baruch Sienna photo]

Kolel memorial wall renews an old tradition

By FRANCES KRAFT
Staff Reporter

Rabbi Elyse Goldstein's idea of creating a yahrzeit wall at Kolel: The Adult Centre for Liberal Jewish Learning struck a deep chord with some of the centre's students who had never considered memorializing their loved ones in that way.

Most of them are more familiar with memorial plaques found at synagogues, but at a dedication ceremony last week, Rabbi Goldstein noted that it's "a very old Jewish tradition to study in your loved one's name, and it's believed in Kabbalah – Jewish mysticism – that at that moment you elevate that soul even higher than it already is in heaven."

In keeping with that custom, Kolel study during the month of yahrzeit – the anniversary of the person's death – will be dedicated to those memorialized on the new wall. The plaques will be moved to a designated spot on the wall during the yahrzeit month.

"The public act of memorializing a loved one demonstrates that they were not only an individual but part of a community," said Marcel Wieder, vice-president of Kolel's board, who funded the project with his wife Tina Rosenstein.

Rabbi Goldstein, whose father and sister are memorialized on the wall, said that Kolel is her "'congregation,' made up of Jews from across the whole denominational spectrum, of affiliated and unaffiliated Jews."

Following a moving ceremony that included lighting of a large menorah for the second night of Chanukah – which in Hebrew means "dedication" – Rabbi Goldstein told *The CJN* that the idea for the wall grew out of her own desire to memorialize her father and sister at Kolel.

"There must be other people who feel like that," she remembered thinking.

Longtime Kolel students Diane and Mal Sacks thought the idea was "so perfect," Diane said in an interview.

"I remember being taught as a child that Jews were the people of the book. The reason Jews and Judaism live is because we keep learning… and both of us think of our parents as being so involved in learning." Her parents, Morris and Florence Gainen, and Mal's father, Solomon Sacks, are memorialized on the wall.

Although the project incorporated outreach to unaffiliated Jews and those who wanted to memorialize non-Jewish relatives, the Sacks, like others who have placed plaques on the wall, do have a synagogue affiliation.

Jan Silverman, a native New Yorker who is now an active member of Darchei Noam Congregation, said "it never felt right" to memorialize her sister at the shul because it wasn't her congregation.

Michele Susan Silverman died 32 years ago of cancer, at age 21. "My sister's passion was learning. I'm so overwhelmed, and so appreciative to Kolel. It's just the most perfect environment, and this so reflects my sister's values."

The wall, designed by Sam and Jack Markle, has more than 50 wooden plaques arranged in the shape of a Magen David around a stylized flame-shaped neon light. There is room for up to 100 plaques on the wall, and a second dedication will be held in the spring.

The look is "quite contemporary… yet retaining a traditional flavour," Rabbi Goldstein said.

"It's beautiful, isn't it?" said one Kolel regular, a woman who converted to Judaism many years ago and had plaques installed in memory of her parents.

"When Rabbi Goldstein reached out to people whose parents and siblings were not Jewish, I was touched. It helps keep their memory alive."

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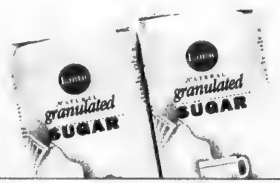

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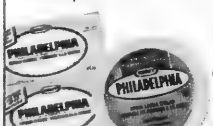

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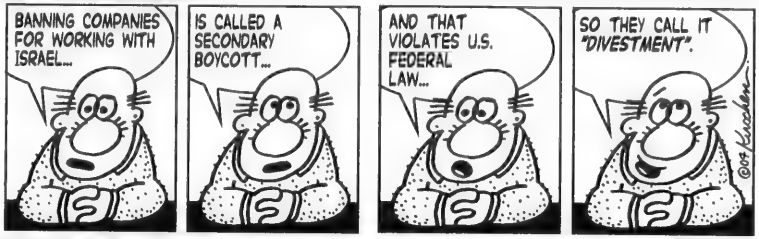
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An illuminating tale of two governments

Some eight months ago, on the eve of Passover, the library at the St. Laurent campus of the United Talmud Torahs School in Montreal was set to the torch. According to the note left behind, the arsonist or arsonists apparently regarded the burning of a library in a Jewish school to be an appropriate form of political expression.

By contrast, however, the rest of Canadian society was outraged. People from all walks of life and from all corners of the country condemned the act as a travesty to conscience and country. Countless individuals pitched in with funds and with books to restore and replenish the library for the children who use it.

Last week, fittingly, on the first night of Chanukah, the rebuilt and refurbished library was rededicated.

The government of Quebec chose the occasion to announce that it will allow Montreal's Jewish day schools to have associate status with the English-language Lester B. Pearson School Board or the French-language Commission Scolaire Marguerite-Bourgeoys. One of the important results of the announcement is to effectively pay for nearly all of the general studies portion of the curriculum in the Jewish day schools. After accounting for a 10 per cent administrative fee to the two school boards, fully 90 per cent of the cost of the general studies portion of the day school curriculum will be covered.

In making the announcement, Quebec Education Minister Pierre Reid pointed out that this type of relationship is provided for in the Education Act, and that private schools entering into the compact enjoy the same rights and privileges as the schools under the public boards.

The new arrangement for the schools does not jeopardize their autonomy, but it does infuse the day school system with fiscal stability and planning certainty. It enables the schools to shore up current pedagogical deficiencies and reach higher standards in the future. It also places parents of children who attend Jewish day schools on equal footing with all other parents of children learning the province's general studies curriculum.

Last week's announcement has had another effect: it places the treatment of day school families in Ontario in sad contrast to the treatment of day school families in Quebec.

To its ongoing shame, Ontario – the largest and one of the wealthiest provinces in Canada – remains the only province in Canada that extends no direct funding assistance to the day schools within its jurisdiction or to the parents of the children who attend those schools.

It is an illuminating tale of two governments: the difference between shedding light and casting a pall.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Troy's language alienates

Gil Troy's castigation of the left ("Arafat and Derrida's assault on truth," *CJN*, Dec. 2) in most contemptuous language – "Nike-clad, latte-sipping, self-righteous armchair warriors, blithely justifying the murder of commuters, café-goers and Passover seder participants, are the bastard children of Arafat's murders and Derrida's musings" – unnecessarily alienates the entire Jewish left.

Like some haredim, some right-wing Jews want to insulate themselves from other Jews. In the long run, that diminishes klal Yisael and the chances for meaningful debate between the left and the right on Israel. It is thus anti-Zionist.

Eric Mendelsohn
Toronto

* * *

CJC responds to ARCfest letter

In your Dec. 9 edition, there was a letter from two directors of ARCfest complaining that the Canadian Jewish Congress – and *The CJN* – had acted irresponsibly in strongly criticizing the use of a stridently anti-Israel poem as part of the ARCfest program in Toronto schools.

We were not alone. The Toronto School Board circulated guidelines to its schools in response to ARCfest in which the Board complained in respect to ARCfest that "scripts were changed [and] unbalanced perspectives presented dealing with social issues without the knowledge of the school."

ARCfest would have us believe that the Palestinian poem was benign. Hardly. The poem in its call "to make revolution" claimed that Israel "stole" his/her grandfather's land and speaks loudly of Israeli snipers and bulldozers wantonly destroying Palestinian lives. Surely without context such images conjure up nothing but disdain and contempt for Israelis and all who would support them. No mention was made, of course, of Palestinian suicide bombers and Islamic terrorists who coldheartedly murder innocent Israelis in restaurants and buses; not a word on how the Palestinian leadership has continually refused to grasp the opportunities for peace that would have ended the very same occupation that the poet decries.

Is there any wonder that the Toronto School Board and the Canadian Jewish Congress strongly criticized ARCfest for introducing such propaganda into our schools?

Simon Rosenblum
Director, Public Policy and Israel Affairs,
Canadian Jewish Congress, Ontario Region
Toronto

* * *

Premier's Chanukah greetings insincere

To the premier of Ontario and members of the Liberal caucus:

Once again, I have opportunity to write you to acknowledge your greetings to our community in *The CJN* on the occasion of Chanukah 2004. Given your continued failure to address the issue of unfairness and inequity in funding of faith-based education in this province, and given the retrograde steps you took in this regard with your repeal of the Equity in Education Tax Credit one year ago, while failing to come up with another alternative, your greetings are out of place, unwelcome and cynically offensive. I cannot accept these insincere greetings.

Jerrold Landau
Toronto

* * *

Lauds pigskin success

Football fans congratulate two Jewish businessmen, David Cynamon and Howard Sokolowski, the new owners of the Toronto Argonauts and the winners of the Grey Cup ("Argos savour Grey Cup," *CJN*, Dec. 2). The only way one can improve on the fact that the Argonauts won, despite the fact the team was hamstrung all season by serious injuries to key players, is to underline the fact that two Jewish boys are successful in a business that centres around tossing a pigskin. Perhaps to offset that, the champagne that was drunk out of the Grey Cup was kosher.

Bert Raphael
Toronto

* * *

Wants Hillel held accountable

At a recent event at York University held by the Solidarity for Palestinian Human Rights (SPHR), a group known for its radical anti-Israel activities, literature was handed out on behalf of a York professor, David Noble, ("Professor denounced for York U charges," *CJN*, Nov. 25), essentially alleging that Jews control York and influence the school's policies. Specific members of the York community were named.

On Nov. 19, Hillel@York, SPHR and York released a joint press release that claimed to "denounce material targeting Jewish members of the York community." However, that was not the end of the story.

On Nov. 24, SPHR released its own press release in which it is stated that "they emphatically support Noble and other like-minded and open-minded professors who individually and collectively elicit critical thought from students on campuses everywhere." They continued that "SPHR is accustomed to being targeted by powerful interests, and to having its members strong-armed by the administration."

SPHR is viewed by many as a fringe organization that is responsible for some of the most offensive and vicious anti-Israel "activism" on our campuses. How could a moderate, tolerant organization such as Hillel, supposedly representing Jewish interests, agree to be part of the original press release?

As parents, students and supporters of Hillel, we should hold Hillel accountable for its hand in helping to legitimize extremist groups such as SPHR.

Michael Tweyman
Toronto

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No Jews need apply

Pierre Berton, one of Canada's most esteemed journalists, died on Nov. 30. In tribute, The CJN *is reproducing one of his unique investigative pieces, which appeared in* Maclean's *magazine on Nov. 1, 1948. Part 1 appears below.*

By PIERRE BERTON

In the wartime winter of 1942, when employers of all kinds were desperate for men, a young accountant named Norman Lyons, who had been rejected for military service on medical grounds, started looking for a job.

Lyons was sent by the Unemployment Insurance Commission to a large war plant in Toronto which needed several accountants. After an interview by company officials, he was told there were no vacancies.

He phoned the personnel manager of a second war plant, giving his qualifications in detail. The personnel man said he was looking for a man like Lyons – there was a timekeeper's job available and several accountants' jobs open. When Lyons went around, the personnel man's face changed: Lyons wouldn't want the job, he said. The hours were long, the pay was low and he knew he wouldn't be interested. He didn't even bother to take Lyons' name and address.

Lyons tried a well-known accounting firm. The man he saw read his references, told him he'd have no trouble placing him immediately, said there was a crying need for men like him. Then, as an afterthought, he asked: "By the way, Mr. Lyons, what is your religion?" When Lyons told him, the company representative said sorry, there was nothing for him.

Lyons tried a second accounting firm. He was told: "There's no use beating about the bush. We don't employ Jews here."

The dilemma of Norman Lyons, who represents one of our most important minorities (there are more than 170,000 Jews in Canada, 1½ per cent of the population), has in the past half-dozen years suddenly become a number one topic of conversation. A rash of books, plays, movies and radio broadcasts has dealt with the problem of anti-Semitism. Because of *Gentlemen's Agreement* and *Crossfire* and *Earth and High Heaven*, people are doing more talking and thinking about this particularly vicious expression of race prejudice than ever before. Has the situation, then, changed since Norman Lyons went out looking for a job?

Race prejudice is a difficult thing to measure statistically, but *Maclean's* made a stab at it a month ago in an effort to find out what comparative job opportunities there were for gentile and Jew in a particular field.

Two experienced girls with similar backgrounds and training were selected to answer newspaper advertisements for stenographers, typists, bookkeepers and filing clerks. These occupations were chosen because they cut right across the industrial and business field from insurance companies to truck manufacturers – and because there is at present a great shortage of experienced help in the secretarial field.

One of the girls took the name of Greenberg, the other of Grimes. The girl with the Jewish-sounding name phoned a prospective employer first, gave her experience and qualifications and asked if she could make an appointment. The girl with the gentile name phoned a few minutes later. The test was tried on 47 employers who were advertising in the newspaper for help.

In 41 instances, the girl with the gentile name was able to make immediate appointments to discuss the job. In six cases, she was told the job was filled. The girl with the Jewish-sounding name (who phoned first) was able to make appointments in only 17 instances. In 21 cases, she was told the job was filled.

In nine other cases she got every kind of a brush-off, from a phone slammed in her ear to a polite voice telling her: "You wouldn't want the job anyway." More than a week later, 11 of the firms which had told her the job was filled were still advertising for help.

The firms which would make appointments with the gentile job-seeker but turned down the Jewish applicant included a perfume manufacturer, a nationally known soap company, a wholesale grocery, a manufacturer of construction equipment, a manufacturer of business machines, a social welfare agency, a large hardware concern, a manufacturer of spices, a manufacturer of trucks, a typewriter company and six insurance companies.

This reporter checked with some of these firms to see if they had any hard and fast policy about employment.

The personnel manager of one of the insurance companies was shocked when shown that somebody at his firm had refused an appointment to a girl with a Jewish-sounding name. He said his company had no racial prejudices and as proof showed that several employees were Jewish. He said there was no discrimination unless "a Jewish applicant and a gentile applicant had equal qualifications – then, I think, the Gentile would be picked."

Race difficult to measure

The personnel manager at a firm of underwriters said that nobody was turned down on a racial basis but that many applicants were turned down because of "temperament." He said that the Jewish "temperament" wasn't conducive to employment among gentiles. "They don't know their place," was the way he explained it. He said he could not explain why the Jewish girl had been told the position was filled when it wasn't.

The personnel manager of the large soap company said his company had no written policy, but "there is an unwritten law that we don't employ Jews." He could give no reason for this, he said, but the company had informed him by word of mouth that Jews were not to be employed.

The personnel manager of one of the war plants which had turned down Norman Lyons, the young accountant, in 1942, insisted that his company had no policy prohibiting employment on racial grounds. As proof, he said that out of his 1,500 employees three were Jewish.

Pierre Berton

Like a good many other personnel men, he could not explain why his company asked questions about race and religion on the cards filled out by applicants. He said he guessed it was because in the old days there had been a good deal of discrimination and nobody had got around to removing the questions.

One personnel man justified these questions on the grounds that his company took a fatherly interest in its employees and liked to know all about them.

A Jewish Vocational Service was recently set up in Toronto to find jobs for Jews who found difficulty getting them through the National Employment Service. The JVS asks: Where did you last apply for a job? Were you asked any questions about race or religion on a form or during an interview? Were you offered a job?

Of the 113 job-hunters who answered these questions in the first six months of 1948, 60 reported that they had been asked no racial or religious questions, 50 were offered jobs. Of 53 applicants who had been asked these questions, only 20 were offered jobs.

Under the Fair Employment Practices Code (FEPC) of the State of New York (the Ives-Quinn Act of 1945), it has become illegal for a prospective employer to ask about race and religion. Opponents of an FEPC in this country argue that "you can't legislate against intolerance." However, a report prepared at the request of the President's Committee on Fair Employment Practice shows that out of 450 job applicants, only seven per cent were refused jobs by reason of religion in New York City, while in 11 other large U.S. cities (where no FEPC exists) 15 per cent were refused jobs because they were Jewish.

The recently published 1941 census figures on distribution of occupations by ethnic groups show as graphically as cold statistics can the dilemma of the Jew in Canada.

In occupations where he has to work for somebody else (when that somebody else is a gentile), he hasn't the same chance of employment as his gentile opposite number. And when he does get into these occupations, his chances for advancement and promotion aren't nearly as good as they would be if he were not a Jew.

The census figures show that in professions where a man is his own boss (medicine, law, dentistry) the proportion of Jews is higher than the 15 per thousand part that the Jews form in the total population. (Seven per cent of all lawyers are Jewish; similarly six per cent of all doctors, five per cent of all dentists.)

But in jobs where an employee's security depends on a gentile employer (teaching, banking, engineering), the number of Jewish professionals is much below the number that might be expected to be employed on a per capita basis.

It has been argued that certain vocations – agriculture for instance – "just don't attract" Jews. The Jews themselves agree that agriculture is far down the list. Nonetheless, Jewish farmers represent 1.19 per cent of the farm population, which isn't far under their percentage (1.57 per cent of the total population). On the other hand, banking can reasonably be expected to be equally as attractive as agriculture – if not more attractive. Yet out of 27,193 persons employed in banking in Canada only 27 are Jewish.

Similarly in the nursing profession, gentiles outnumber Jews five to one on a per capita basis. In teaching, the ratio is three to one. Although the census shows that the number of employable Jews is Canada represents 1.5 per cent of the employable population, only one-tenth of one per cent of all Canadian engineers are Jews. Engineering is considered one of the toughest of all professions for a Jew to break into. Recently, a member of the engineering faculty of the University of Toronto told me, "If a Jewish student came to me and asked whether he should go into engineering, I think I'd ask him to reconsider in the light of the few job opportunities available to him."

The judicature is almost closed to Jews; the 1941 census showed that out of 578 Jews in the legal profession, only one had been elevated to the bench. (The ratio of gentile judges was one to every 17 gentile lawyers.) And although one-20th of all gentiles engaged in education had risen to be high school principals or university professors, only one-34th of all Jews employed in the same profession had been able to reach the higher status. There were, in fact, only 18 Jewish high school principals and university faculty members in Canada at census time.

In some of the federal vocational training schools set up during the war to train war workers quickly, Jewish applicants found they couldn't take the course unless they got a "sponsor" – somebody willing to employ them after the course was over. The schools felt they weren't justified in training people who wouldn't be offered a job. Jews were considered "problem" cases along with enemy aliens, Negroes, men about to be called up, married women, etc. – anyone the schools considered would have trouble getting a job. One Jewish girl who was turned down for a course at Danforth Tech in Toronto then registered under a gentile alias and was admitted. On graduation, she was interviewed successfully by a large war plant and told to report for work the next day. When she turned up, she was rejected. No reason was given.

Similarly, employers phoning National Selective Service in the early months of its formation found they were being asked whether they had any racial or religious preferences. When one employer said he hadn't, he then reported that the NSS employee asked: "Even if they're Jews?" NSS,which has denied an overall policy of discrimination, found it necessary to issue a directive to its employees that such questions were not to be asked.

Reprinted with permission from Maclean's *magazine. Part 2 will appear in next week's* CJN.

On stairs

Last Shabbat, I was in a different synagogue and I found the change of place unsettling. It was intriguing to note the difference in perception and performance when locations shift. Clearly, geography counts, as in the oft-repeated axiom of good business practice: location, location, location.

Norma Bannel Joseph in Montreal

More to the point of my experience, the rabbis in the Talmud warn against changing position during services. They noted that a degree of familiarity with our visual surroundings is necessary for proper intention and consistency.

Pointedly, during the year of mourning, it is customary to sit in a different seat – a purposeful undermining of our normal sense of presence. I found that dislocation during mourning to be helpful, as it enabled me to remember and to acknowledge my loss.

So, during prayers this past Shabbat, I sat and wondered at the difference that location effected in me.

It dawned on me that I was distracted by the stairs. The stairs leading to the ark with the Torah scrolls were in the middle of the bimah. Straight up the middle, that is how the men ascended to the Torah. In my synagogue, the stairs are on the sides of the stage, so our men get there sideways.

What a difference in positioning and attitude. I wondered at the message in the two structures. One architect visualized a direct confrontation with the holy – a powerful, even aggressive, approach, as if to say, "Here I am." There was no hesitation in placing congregants in front of our people's heritage.

The other architect was more indirect – slower to approach the sacred, more humble, and perhaps afraid to place daveners directly in front of the sacrosanct.

Which is best? Which mode accommodates our styles of prayer and dedication?

Surely we need both. There are times in life when a direct approach is indispensable. Often, when we face our greatest challenges, we must be straightforward and frontal, aggressively taking on a duty and bravely encountering the things we hold dear. Yet, there are times when a lateral approach is required, times when a tactical flank position is most productive, and even powerful. And that is perhaps the greatest challenge of both prayer and life: learning when to use which technique.

When Jacob dreamed of a stairway to heaven, he saw angels going up and down. That, too, is a description of directions of significance. Sometimes we go up to a special encounter, and other times we must descend.

By themselves, these directions have no ultimate significance. They reflect how we approach and deal with things that we honour and admire. Up and down, lateral and frontal, all speak of a devotion to, and acceptance of, life in a contested but redeemable world.

Looking forward, looking back

At the end of this momentous year, I look back at some of the themes I addressed in my columns and try to guess at what issues will continue to vex – or delight – us in 2005.

I wrote about family bonds, joys and regrets – all the elements that make up our closest relationships.

Jean M. Gerber in Vancouver

I reviewed the books *Occidentalism* (by Avishai Margolit and Ian Buruma), which probed the hatred of the West that drives Islamic terrorism and informs other anti-western attitudes, and *Terror in the Name of God* (Jessica Stern), in which the author profiled a number of terror movements, including, unfortunately, those within our own community that promote Jewish violence.

It is apparent that many gays and lesbians want to include themselves and their partners in our synagogues and schools, and to serve as leaders and scholars. Yet we continue to exclude them.

The movie *The Passion of the Christ* raised the spectre of renewed anti-Jewish theologies penetrating the churches, while on the secular side, the infamous list of Jewish neoconservatives in the Vancouver-based magazine *Adbusters* was a throwback to Nazi-era lists that blamed all the ills of the world on Jews.

Finally, what passes for Canadian foreign policy astonished me. While AIDS and civil war eat up Africa, we sit on our hands. Our leverage, military or through aid, is minimal. Canadian foreign policy had reached its nadir in the failure to assist Gen. Romeo Dallaire as he tried vainly to stop the slaughter in Rwanda. Canadian social policy, federal and provincial, continued to grind the faces of the poor, denying them supports such as affordable housing while collecting massive amounts of GST and PST and squandering millions on poor equipment for the military, unethical payments to party cronies and just plain incompetence.

How will these issues play out in the next year? While I claim no prophetic insight, I think we will continue to see further erosion of the social network that we are so justifiably proud of. My own provincial government, having cut social services to the bone, now (in an election year, what a surprise) finds two billion dollars to spend on the 2010 Winter Olympics, a rapid transit line and other big-ticket items. What will social service agencies do to recover? Your guess is as good as mine. It's always easier to tear down than build up.

Why are these public policy issues of concern for us as Jews? Because we are bound by ethical obligations written in the Torah to make sure our society is fair and compassionate, to enable those in need to become independent of aid. We must look beyond our own borders and the "I'm all right Jack" mentality of the neo-conservatives to places in the world that need tikkun (repair). Perhaps the recent choice of the late Tommy Douglas as the "Greatest Canadian" is a sign that Canadians in general wish to return to a kinder public policy stance, at least at home.

I do not see the issue of homosexuality going away, and, unfortunately, I do not see even my own congregation discussing it. I am ashamed of my own denomination's attitudes, and I see no way of changing them.

Instead of leaning on the support of Christian evangelicals, who have their own agenda for us, and instead of wringing our hands over the antipathy of some academics, politicians, union leaders and other public figures toward Israel, there are things we can and should do.

We can insist that universities reassert their administrative and governing authority and protect pro-Israel speakers. We can insist that Jewish students be protected from slander and harassment. We can expose the lies about Israel and Jews in the media and other public platforms.

As Jews, we have much in common with mainstream Christian denominations, such as the United, Anglican and Catholic churches. Their instinct for social justice and our commitment to tikkun olam can be a bridge to new understanding. But if our clergy and advocacy bodies do not cross that bridge – which is, I agree, fraught with obstacles – we will never be able to have them hear us when we ask for their understanding of Middle East complexities.

Happy 2005.

Canadian judges and the wisdom of Solomon

We are told that during the Days of Awe, God passes judgment as to whether each of us will be inscribed for the coming year in the Book of Life. In the Torah, we read about the important role judges and their judgments play in key passages of our theology. And we recount the story about the wisdom of King Solomon in rendering judgment and settling a dispute between two women over who was the real mother of a child. Judges and judgment are integral to our biblical history.

Gerald L. Gall in Edmonton

The same is true of modern western society. Judges play a key role in resolving contentious issues. But it appears to many that they do significantly more – that they render de facto policy-making decisions that affect the nature and fabric of our society. These have included rulings on such issues as same sex marriage, hate propaganda, public funding of certain medical treatments, parochial schooling, the right of prisoners to vote in federal elections, and many others.

This has led to the allegation by some that judges are usurping the traditional role of elected politicians in making public policy. The criticism is often aimed at so-called "judicial activism." But that phrase is misleading, as "activism" is nothing more than judges performing their sworn duties.

The notion of judicial activism is neither new nor recent. Judges have been setting policy since Confederation, long before we had a Charter of Rights and Freedoms. And although judges do increasingly function as policy-makers, the complaints are highly exaggerated. The "new" role of judges under the Charter of Rights was cast upon them by agreement of democratically elected politicians in the early 1980s. Judges did not seek this role.

Moreover, politicians cleverly use the courts to decide contentious issues because they do not have the courage or inclination to make difficult decisions themselves. Often, governments will specifically refer a controversial issue, such as same sex marriage, to the courts and thus avoid or delay taking the responsibility of making a decision themselves. When called upon to decide these issues, judges have a constitutional responsibility to do so.

These issues almost always arise in the context of litigation under our constitutionally entrenched Charter of Rights. It's true that since the enactment of the Charter, judges have been called upon a lot more frequently to make such controversial judgments. It is also true that these lightning rod issues attract a great deal of media scrutiny, and consequently more public attention, than ever before.

What are some ways that judges make changes to laws that violate the Charter? Most drastically, a judge may declare that an entire statute is of no force and effect. Alternatively, a judge may sever or remove an offensive provision of a statute. And finally, a judge may add a word or phrase to the statute in order to make a law conform to the Charter. This occurred when judges added the phrase "sexual orientation" to anti-discrimination laws so that they would conform to constitutional guarantees of equality.

Accusations of judicial activism have led some critics to call for the reform of our current process of judicial appointments – particularly to the Supreme Court of Canada. Suggestions include the adoption of U.S.-style confirmation hearings for candidates nominated to that high office. In Alberta, there have even been suggestions that judges be elected at the provincial court level. For many reasons, these proposals are misguided and unnecessary.

In Canada, we should take comfort in the responsible ways that judges have addressed Charter issues. Statistically, most challenges for alleged Charter violations have been unsuccessful. And when they are successful, judges have responded in a measured and sensible manner when confronting these issues.

As Canadians, we should recognize that our judiciary is one of the best conflict-resolving institutions in the world, conforming to the wisdom and sensibility that distinguished our biblical forefathers.

The Kirshner File

A cornucopia of books...

The following books, published in the last little while, will appeal to a wide range of readers.

Bernard Wasserstein is a scholar whose storehouse of knowledge is vast and whose writing style is lucid and accessible. He brings these qualities to bear in *Israelis and Palestinians: Why Do They Fight? Can They Stop?* (Yale University Press). In this thought-provoking work, he challenges conventional wisdom, claiming that Israel's century-long struggle with the Palestinians stems not from irrational ethnic and religious hatreds, but from such rational factors as population and environmental pressures.

Sheldon Kirshner in Toronto

Itamar Rabinovich, a Middle East specialist of the first rank who was Israel's chief negotiator with Syria while serving as ambassador to the United States in the 1990s, has updated and revised his enlightening book, *Waging Peace: Israel and the Arabs, 1948-2003* (Princeton University). The thrust of his fast-paced narrative deals with the Oslo peace process and its collapse. In conclusion, Rabinovich suggests that Israeli Prime Minister Ariel Sharon's endorsement of Palestinian statehood is contradicted by his support of settlement expansion in the West Bank and claims that the quest for a comprehensive Arab-Israeli agreement has been abandoned. He also believes that the turmoil in Iraq will affect Israel's relationship with the Arab world and warns that Iran's nuclear weapons program will have a direct and far-reaching impact on Israel.

Through the story of three young Arab militants caught up in the second intifadah, Laetitia Bucaille – a French academic who has lived in the territories – examines the strains and upheavals currently affecting Palestinian society. In *Growing Up Palestinian* (Princeton University Press), a seamless blend of social and political commentary, she writes that Israel should not treat the Palestinian question solely as a security issue, and that, in general, the Palestinians are ill-prepared to begin a new and hopeful phase in their relations with Israel.

First published in 1996, Dilip Hiro's 639-page, alphabetically-arranged compendium, *The Essential Middle East* (Carroll & Graf), is a useful addition to any library. But when it comes to Israel, his objectivity sometimes falters. In this era of suicide attacks in Israel, David Horowitz's compelling *Still Life With Bombers* (Random House Canada) falls under the heading of mandatory reading. His book is a mixture of vivid reportage about the terrorism that haunts Israel and a telling analysis of how the conflict can be resolved peacefully. In a key paragraph, Horowitz, the editor of *The Jerusalem Post*, observes: "There is only one avenue, then, to maintaining Israel as both a Jewish state and a democratic one: finding the negotiated terms for territorial separation from Palestinians… We can do that only when they have a leadership in place that honestly seeks coexistence, encouraged by the knowledge that we are again ready to offer viable terms."

William Shawcross, a distinguished foreign correspondent, has written an illuminating account about the 2003 war in Iraq. *Allies* (Public Affairs) argues that though the United States and Britain may have created a new swamp in which terrorists can breed and flourish, their decision to unseat Saddam Hussein's regime was the right thing to do. As for the future, Shawcross is unequivocal: "The responsibility of America and its allies is immense. The only certainty is that they must succeed. The alternatives are too terrible to contemplate."

At the start of the allied invasion of Iraq, Matt McAllester, a Pulitzer Prize-winning reporter, was arrested and thrown into the notorious Abu Ghraib prison near Baghdad. In *Blinded by the Sunlight* (HarperCollins), he poignantly describes his ordeal and Saddam's totalitarian repression.

Historical Atlas of Islam (Harvard University Press), by Malise Ruthven and Azim Nanji, is an excellent reference work that ranges far and wide. It covers such topics as Muslim languages and ethnic groups, the spread of Islam, the rise and fall of the Ottoman empire, Muslim minorities in China, Saudi Arabia, the Palestinians, Islamic arts and the state of human rights in Muslim societies. Irshad Manji's *The Trouble With Islam* (Random House Canada) is a penetrating and courageous call for reform in Islam. "I'm asking questions from which we can no longer hide," she writes in this iconoclastic work.

The infamous anti-Semitic Czarist forgery, *Protocols of the Elders of Zion*, which has gained a certain degree of respectability in the Muslim world of late, is the subject of *The Non-Existent Manuscript* (University of Nebraska Press) by Italian scholar Cesare De Michelis. In this scholarly treatise, he casts new light on this despicable tract, closely analyzing its text and the circumstances under which it was conceived.

Alan Levinson's *Between Philosemitism and Antisemitism: Defenses of Jews and Judaism in Germany, 1871-1932* (University of Nebraska Press), based on works of fiction and private correspondence, should be read in conjunction with the above book. The pace may be plodding, but the journey is quite illuminating.

What is the relationship between the Holocaust and Israel? Yosef Gorny, an Israeli professor of history whose Polish family was swept up by World War II, delves into that issue in *Between Auschwitz and Jerusalem* (VallentineMitchell). He focuses on the period from the Eichmann trial to the building of the Holocaust Memorial Museum in Washington, D.C.

Three years ago, Jan Gross published *Neighbors*, a disturbing account of the mass murder of Jews by Poles in the town of Jedwabne. The incident touched off a trans-Atlantic debate on the nature of Polish anti-Semitism. The debate continues in *The Neighbors Respond: The Controversy Over the Jedwabne Massacre in Poland* (Princeton University Press), edited by Antony Polonsky and Joanna Michlic. In this volume, a chorus of Polish voices, including residents of Jedwabne, grapple with this legacy of the Holocaust.

Pilgrimage From Darkness: Nuremberg to Jerusalem (University Press of Mississippi), by David Feldman, makes for riveting reading. This is the seemingly unbelievable story of Oskar Eder, a German who bought into Nazi lore, disavowed it, worked on a kibbutz, studied Hebrew, converted to Judaism, changed his name and married an Israeli Holocaust survivor.

The two interlocking questions Eva Hoffman poses in *After Such Knowledge: Memory, History and the Legacy of the Holocaust* (Public Affairs) are: How are the memories of genocide passed on from the victims to their children, and what responsibility do they have in keeping these memories alive? In her considered view, moral passions need to be supplanted by moral thought. As she puts it: "There is a Jewish tradition that says we must grieve for the dead fully and deeply; but that mourning must also come to its end. Perhaps that moment has come, even as we must continue to ponder and confront the knowledge that the Shoah has brought us in perpetuity."

In *Night Voices* (McGill-Queen's University Press), Heather Laskey recreates the world of Jewish Holocaust survivors who remained in Poland after the war to build a just socialist society, and who were bitterly disillusioned by the state-sponsored anti-Semitism that shattered their dreams. *From the Gestapo to the Gulags* (VallentineMitchell), by Zev Katz, turns on a Jewish family in Poland that suffered at the hands of Nazism and Stalinism. Janusz Bardach, an ethnic Pole in the Soviet Union, suffered the indignities of Stalinism after being arrested as an "enemy of the people" in 1941 while serving in the Red Army. In *Surviving Freedom After the Gulag* (University of California Press), he recounts his bitter experiences and his quest to rebuild his life.

Stuart Eizenstat was a top-ranking official in the U.S. government whose mandate was to resolve post-Holocaust issues ranging from dormant bank accounts to confiscated property. In the paperback edition of *Imperfect Justice: Looted Assets, Slave Labor and the Unfinished Business of World War II* (Public Affairs), he discusses the arduous talks in which he took part in Switzerland, Germany, Austria and France.

The paperback edition of *The New Joys of Yiddish* (Random House Canada), Leo Rosten's revised classic, is in bookshops. It's educational as well as hilarious. And in a similar vein, *The Mensch Chef* (Random House Canada), by Mitchell Davis, is filled with edible treasures.

Fiction: *Contemporary Jewish Writing in Canada* (University of Nebraska Press), edited by Michael Greenstein, showcases talents from Leonard Cohen to Matt Cohen. *The Cambridge Companion to Jewish American Literature* (Cambridge University Press) consists of 14 learned essays edited by Michael Kramer and Hana Worth-Nesher. *Yiddish South of the Border* (University of New Mexico Press), edited by Alan Astro, features short stories, poems and memoirs from Latin America. Contributors to *Lost Tribe:Jewish Fiction from the Edge* (HarperCollins) address the legacy of the Holocaust, sex and religious intolerance.

Words, words, words: The second edition of Katherine Barber's formidable *Canadian Oxford Dictionary* (Oxford University Press) has been published, as has Orin Hargraves' *New Words* (Oxford University Press), a primer of new words and definitions that have entered the English language.

Last but not least, HarperCollins presents *The Dorothy Parker Audio Collection* of her finest short stories, including *Big Blonde, Cousin Larry* and *Dusk Before Fireworks*.

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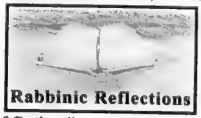
Jewish Life

Shepherds of Israel

By RABBI RONALD WEISS



Rabbinic Reflections

In this week's Torah portion, we read, "My brothers and the house of my father that was in the land of Canaan have come to me... And the men are shepherds, for they have been men of cattle... And they told Pharoah that they have come to dwell in the land for there is no pasture available to the sheep of your servants for the famine is strong in Canaan, your servants request that they be permitted to live in the land of Goshen."

The late Rabbi Joseph Ber Soloveitchik wondered why Joseph felt it was necessary to tell his brothers to inform Pharoah that they were shepherds. After all, they were honest men and could be expected to tell the truth if Pharoah asked about their profession. Rabbi Soloveitchik's answer is based on the statement the brothers made that they have "come to dwell in the land because there is no pasture available to our cattle" in the land of Canaan.

It would seem from their statement that although they would be able to survive the hardship of the famine personally, their animals would perish. Their coming to Egypt was, thus, to be seen as an act of mercy taken on behalf of their flocks.

Rabbi Soloveitchik said further that there are two terms used to refer to shepherds, "*anshei mikneh*" (cattle ranchers) and "*ro'ay tzon*" (shepherds of sheep). Quoting the Ramban, Rabbi Moshes ben Nachman, Rabbi Soloveitchik stated that the brothers told Pharoah that they owned many cattle. However, they were different from other cattle ranchers in that they took care of their animals themselves. They tended their cattle in the tradition of Avraham Avinu – they did not employ others to assist them in taking care of their flocks.

Though they could well afford it, there were no slaves or other workers designated to perform specific menial tasks. There was no distinction between owner and servant in that all had the same title: "*ro'ay tzon*." The simple question is why should the owners work at such a job when servants could be assigned the task instead?

The explanation, Rabbi Soloveitchik said, is that the truly caring shepherd must develop the characteristic of patience. It is not always easy to wait until the animals are ready, or until a specific juncture, to perform a specific task on their behalf. As well, the shepherd must care for each and every lamb in his flock. To the shepherd, the individual is extremely important; the needs of each of the sheep must be assessed on their own and treated appropriately. These are qualities required not just of a shepherd, but of any leader of the Jewish people.

While these are qualities of Jewish leadership, they do not apply exclusively to those we look to for guidance and direction. We, too, must be sensitive to the needs of everyone around us. Each and every one of us must constantly be aware of the need to develop patience and sensitivity as personal characteristics. Only with these traits deeply ingrained within us will we be able to respond appropriately to the multitude of needs (and personalities) that surround us.

Shabbat shalom.

Rabbi Ronald Weiss is director of chaplaincy services at Jewish Family & Child Service in Toronto.

The 'five per cent plan' for funding Jewish day schools

By MICHAEL ORR

School Parents SPEAK

Whatever our differences, committed Jews are united by the vision that our children and descendants should continue to identify with our Jewish heritage.

Education is the key to realizing this vision, since children cannot be expected to identify with something they don't know very much about. As an Ontario court accepted in 1992 (in the Adler case, the ultimately unsuccessful test case brought by parents seeking provincial funding for Jewish day schools), "the Jewish community's survival as an identifiable and practising religious community depends upon broad access for Jewish children to Jewish day schools." And as much as it is the foundation of Jewish continuity, Jewish education is also the foundation of all Jewish causes.

One of the key barriers to making Jewish education accessible to all is cost. As tuition for Toronto Jewish schools has risen at a rate that's higher than the rate of inflation over the last decade, the participation rate in Jewish schools has dropped. Many families who want their children to receive a Jewish day school education end up sending them to melting-pot public schools because they can't afford tuition fees. And expecting parents to absorb the entire cost of educating their children, with a subsidy system geared to lower income earners that forces middle class families to live like paupers, is a large part of the problem.

It does not have to be like this. The members of the Ontario Alliance of Christian Schools have, on average, much lower tuition fees. Many of its schools have a family cap on tuition – for example, no more than $7,500 per family.

But where would the money to achieve something like this come from? As long as our government is unwilling to eliminate explicit religious discrimination from education funding, we must take a more self-reliant approach.

Chicago philanthropist George Hanus has developed the "five per cent plan" to make Jewish education available to every Jewish child without cost being a barrier. The plan is based on establishing a community norm that every committed Jew gives five per cent of his or her assets upon death to support Jewish day school education in the manner of the donor's choosing. Everyone can participate without hardship, not just major donors, whose patience and generosity are constantly being tapped.

With the proper community leadership and support, the "five per cent plan" could mine some very substantial new resources. Most people who would be willing to make a bequest have never been seriously approached to do so, and there is no general network of school-related endowment funds that makes it easy for donors to provide this kind of support. Furthermore, individuals are not as likely to make a bequest if it is not part of a well-publicized community strategy to have everyone do so.

One bequest would not have much of an impact, but combined with others as part of a scheme like this, it could have a dramatic impact in making Jewish education accessible to all.

Given what is at stake, participation in such a plan should be strongly encouraged by all community institutions. As well as making it a high-profile community initiative, with the usual endorsements and positive recognition for donors, schools and shuls should, where feasible, make participation in the plan a condition of enrolment or membership. Large donors and foundations should exercise their considerable leverage to insist that the community embrace this plan to ensure that everyone is giving a fair share to providing a solid foundation for Jewish continuity.

What are we waiting for?

Michael Orr lives in Toronto. E-mail him at rowtheboatashorr@canada.com.

Jewish Life

God and evil

***Farewell to God* by Charles Templeton, McClelland and Stewart, paperback.**

Books
Bernard Baskin

A gust of wind suddenly uprooted a tree in the Burlington Royal Botanical Gardens and a 10-year-old boy, visiting with his classmates, was crushed to death. Soon, thereafter, in the Welland area, a pregnant woman and her seven children died in an all-engulfing house fire.

Why is evil so widespread? Why do the innocent suffer? In his challenging book, *Farewell to God*, Charles Templeton cries out, "How could a loving God originate as part of his creation such horrible illnesses as encephalitis, cerebral palsy, the various cancers, leprosy, Alzheimer's and other incurable diseases, and permit them indiscriminately to afflict tens of thousands of men, women and children?"

The prophet Jeremiah lifted his voice in perplexity, "Why do the wicked prosper? Why do the treacherous thrive?"

Elisha ben Avuyah was a Talmudic sage of the third generation (about CE 70 to CE 140) who rejected the notion of divine providence. An outstanding scholar and teacher of the renowned Rabbi Meir, he could not reconcile the suffering of the innocent with a benign deity.

When Rabbi Meir was asked how he could continue to respect and even learn from Elisha, he declared that "even a gentile who observes the Torah (i.e., leads a righteous life) is equal to a high priest."

Elisha's life story is memorably told by Milton Steinberg in his novel *As a Driven Leaf* (1939).

No issue in theology or religion is more crucial than the problem of suffering. On one level, it relates to specific forms of pain individuals experience. On another level, however, it relates to the whole nature of existence, as people inevitably question the very foundation of life. Is the world fair and just? Is God good, kind, and merciful? If there is a God, why is He unable or unwilling to prevent the terrible disasters and wrenching tragedies? Is God weak but not omnipotent? Is God omnipotent but not compassionate?

We who are contemporaries to the slaughter of innocent millions can ask questions with a poignancy and pathos unequalled in the past. We are confronted by a dark, insoluble enigma beyond our comprehension.

Are there any guideposts on the lonely road of sadness, which can lead our feet back to paths of light? Have the experience and wisdom of the past any counsel and guidance for us, so that we may bravely endure the dark?

We can be helped in maintaining our balance during life's trials if we remember that sadness is the universal heritage of humankind. The contingency of pain is the only condition on which love, friendship and happiness are ever offered to us. This recognition is the hallmark of maturity.

Rabbi Simon Greenberg has written, "We speak very often of 'victims of circumstances' – people whose souls are crushed beneath the wheels of unfortunate events. We would do well to start thinking of 'victors of circumstance' – people who use even negative circumstance and distill from it some new insight into life, keener understanding or more beautiful character. We often speak of people who were successful because they knew how to take advantage of good 'breaks.' We would do well to start thinking that people can be successful if they have the wisdom to capitalize on their bad breaks."

Out of love and loss comes sorrow, but, also, the blessing of helpfulness. And out of the light we bring to others comes light for ourselves – the light of solace, of strength, and of transfiguring and consecrating purpose.

There is wisdom in the widespread, traditional Jewish practice of taking a little whisky on returning from the cemetery after a burial and before drinking it, raising the glass and saying, "L'chayim" – to life!

Ancient Jewish coins

By MARK MIETKIEWICZ

So did you get gelt?

No, not the chocolate kind but honest-to-goodness gelt. Ancient coins give us an almost unique opportunity: to hold and even own an authentic part of our culture. We can learn about these coins on the Internet, and even buy them there. But before you spend a cent, know what you are doing.

For a good introduction into the history of minting in Israel, drop by the Israel Museum **[http://tinyurl.com/3t3ml]**. Coins were first minted in Gaza about BCE 400 and later in Jerusalem about 500 years later. The earliest coin known to be minted in Jerusalem bears a picture of a lily and the word "Yehud." The Bank of Israel reproduced this design when it issued its One New Sheqel coin in 1985. **[www.bankisrael.gov.il//catal/c39.htm]**

From there, go to the Numismatics entry at the JewishEncyclopedia.com, the lengthiest on this topic that I have found on the web. **[http://tinyurl.com/4t7c2]** JewishEncyclopedia.com calls itself "the only free Jewish encyclopedia on the Internet." However, there is a catch. The website contains the complete contents of the 12-volume Jewish Encyclopedia, which was originally published from 1901 to '06. But since it was completed almost a century ago, it does not include events that have happened since then.

In Exodus 20:4, we are warned against making "a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." **[http://tinyurl. com/k1ir]** That restriction posed a challenge to Jews who began minting coins from the reign of Hasmonean king John Hyrcanus in BCE 134 to the end of the Second Revolt in CE 135. Unlike the Persians, Syrians, Egyptians and Romans who decorated their coins with busts of their emperors, the Jews turned elsewhere for inspiration. Read more about "Lulavs, Lilies and Lyres" in Jewish Heritage Online Magazine. **[www.jhom.com/topics/money]**

Are you sitting on a cache of coins from the time of the Maccabees – or a hoard from the time of Herod – and want to find out what they're worth? Then join in at the "Forvm Ancient Coins" Biblical and Judean Coins numismatics discussion board. Not only do most people pose questions, but they also scan their coins. One person wanted to know whether his coin really was an antique. The answer: "This is [a] modern coin. The easy way to tell is [by] the Hebrew on the coin. It is new Hebrew, not ancient." **[http://tinyurl.com/4xghh]**

For more advice, join the online community of numismatists NUMISM-L Ancient and Medieval Coin List. **[http://tinyurl.com/5a2aj]** And don't miss the site created by The American Israel Numismatic Association. The association was established to study Israel's coinage, past and present. **[www.amerisrael.com/]** Yahoo lists a number of vendors of old coins. **[http://tinyurl.com/ 6j64j]**

But before you buy, be careful! In Ancient Coins & Modern Fakes, Dennis Kroh writes about notorious and common coin scams. "There have been forgeries of ancient coins for as long as there has been coinage." Novices to coin collecting are amazed that coins of the ancient world are obtainable at all for any price (They are all in museums, aren't they!) Kroh says it's no wonder that when tourists purchase "ancient" coins, they are usually paying much more for counterfeits than what the authentic items would cost. **[http://tinyurl.com/6gms6]**

So far we've been looking at old coins from a modern perspective. But how would a resident of ancient Jerusalem feel if he could hold a handful of modern Israeli change? Strange familiarity. Since the State of Israel was founded, its mint has always looked to the past for the designs and symbols to engrave onto its coins. The Jerusalem through Coins website illustrates ancient coins with grapes, pomegranates and, of course, menorahs, alongside their modern counterparts. **[www.jerusalemcoins.com/Jerusalem/conflsrael.htm]**

So the next time you find yourself in the departure lounge at Ben Gurion Airport, don't get rid of all your spare change. Bring home a bit of history.

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

CAMP DIRECTOR
For Mon. to Fri., 8-week summer day camp program at Balfour Beach (*Keswick*), Lake Simcoe.
During the year, hire staff, programming, assist in recruiting campers, work with camp committee. Live on site in summer. Bring us your experience and creative spirit! Email resume to:
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Three trimesters on the basics of Jewish belief and religious practice.
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(Conservative)

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TIKVAH TOTS
Too much fun for moms, dads, bubbies, zaidies and the little ones!!!
Sunday Jan. 9-March 6 9:30-11 a.m.
Friday Jan. 7-March 11 10-11:30 a.m.
Ages 1-4 Years
Registration a Must!!
Call Carol at 416-221-3433 ex 303 to Book Your Place NOW!!
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MOMMY and BABY FITNESS
At Beth Tikvah
This action packed class includes a 45 minute post natal workout for mom and baby together, followed by 30 minutes of infant stimulation including songs, rhymes, fingerplays, kneebouncers, parachute games, bubbles and much more. Each sessions concludes with an open group discussion and occasional guest speakers.
To register contact: **Carol at 416-221-3433 ext. 303.**
Cost $139 for Beth Tikvah members, $149 for non-members. 8 week session. Start date: January 6, 2005

BOOKING COORDINATOR

Full-time position available with a Jewish organization. The successful candidate must possess a warm, outgoing personality, be highly organized and have strong computer skills.

A strong background in Judaism is an asset.

Reply in confidence by e-mail to:
bookingcoordinator@yahoo.ca

ב"ה

Associated Hebrew Schools of Toronto

The President and Board of Directors of Associated Hebrew Schools of Toronto express their sorrow on the passing of

Hasia Ramm ז"ל

Associated Hebrew teacher for 30 years

Her love for Jewish Education and devotion to the children of our school will not be forgotten.

We extend sincere sympathy and condolences to the family.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Sheldon Carr, *President* — Louis Greenbaum, *Chairman of the Board*

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SALE HOURS

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Mon.	Dec. 20, 10-5	Fri.	Dec. 24, 10-3	Dec. 25, Dec. 27,
Tues.	Dec. 21, 10-5	Sun.	Dec. 26, 10-5	Dec. 28, Jan. 1
Wed.	Dec. 22, 10-5	Fri.	Dec. 31, 10-2	

Greater Toronto Area

BJCC, Mississauga shul vandalized

By FRANCES KRAFT
Staff Reporter

Large rocks were used to smash windows and glass doors at Solel Congregation in Mississauga in an overnight attack last week. Three days later, anti-Semitic graffiti were spray-painted on the bridge leading to the south parking lot at the Bathurst Jewish Community Centre in Toronto.

The two attacks are not thought to be related, said Bernie Farber, executive director of Canadian Jewish Congress, Ontario region.

The former is being investigated by Peel Regional Police as vandalism or an attempted break-in, while the latter is being treated by Toronto police services as "a serious hate crime," he said, adding that "they may have some leads in the case."

A caretaker discovered the damage at Solel when he came to work last Thursday morning, said Judy Miller, president of the 30-year-old, 310-family congregation.

Three of the four windows in Rabbi Lawrence Englander's office were smashed, rocks landed inside the building and there was "glass all over," she added. There was also damage to glass doors at the side of the building and to a library window, both of which were also smashed.

"You always feel a little violated when something like this happens," said Miller. "With the shattered glass, you always think of Kristallnacht. It's very upsetting."

Two years ago, during the day of Erev Yom Kippur, the side door panel was also smashed with a rock. Damage at the time cost $1,800 to repair, said Miller.

The synagogue is involved in an interfaith group that meets monthly and has "always felt comfortable" in Mississauga, a community about half an hour west of Toronto that is also home to Palestine House, a Palestinian community building.

The BJCC attack involved "some pretty ugly anti-Semitic graffiti" that had been spray-painted on the bridge, said Farber.

He believes the attacks may have neo-Nazi or white supremacist links.

The graffiti were covered up immediately, and were removed as soon as police had finished working at the scene.

INTRODUCING SCOUTING FOR JEWISH YOUNGSTERS

Have fun, experience adventure and make new friends. Jewish Scouts Toronto is now offering programs for boys and girls where they can learn about crafts, nature and the out-of-doors. Beavers (ages 5-7) and Cubs (ages 8-11) will also enjoy learning about their Jewish heritage, customs and the community around them.

For information telephone Sponsor Tzivos Hashem at (416-661-0650), or Greater Toronto Scouts at (416-490-6364) or visit www.jewishscouts.ca. Parent program volunteers are also welcome.

SCOUTING SERVES THE JEWISH COMMUNITY

Bring On The Adventure

SHARING EXPERIENCES: Sam Faivish, left, author of the book *My Story*, joined Grade 6 students at Leo Baeck Day School's Atkinson campus to share his experiences as a Holocaust survivor and to speak about his journey in writing about his life and family. Pictured with him, from left, are Melanie Citron, Rachel Bromberg, Alanna Shvalbe, Rachel Schlosser, Dani Lipkin, Kate Tepperman, Tesse Etkin-Silver and Jamie Clements.
[Jan Lapedus photo]

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The 17th Annual Matzo Ball

The Courthouse- 57 Adelaide Street

Over 1300 people every year, Truly the largest X-mas eve event in Canada. We've moved from Indian Motorcycle last year to the Courthouse this year where the layout is gorgeous & faster coat checking

Friday Dec. 24th, 2004
Doors open: 9:30pm Style Code 4 rooms to party ID req'd
Hotline: 416-841-7785
For tickets: 416-953-8684 or 647-233-4113
$12 adv. $15door

From Whiskey to Indian & now The Courthouse
The One & only true CANADIAN Matzo Ball Bash, with 17 yrs exp.
DON'T ACCEPT ANY IMPORTS

30&UP PRESENTS

The 7th Annual Hanukah Bash

Friday Dec. 24th (X-mas eve)

Rosewater Supper Club- 19 Toronto Street

This party caters to those who prefer the exclusive company of people 30 & up. **Doors open: 9:30pm** hor's doeuvres, great music mix, lounge, spacious dance floor plenty of bar access **$15 adv. $20 door 2FOR1** *Purchasing a ticket to this event allows for free entry to the 17th Annual Matzo Ball at The Courthouse (next door)*
Dress Code: casually elegant Park once, pay once, party twice!

For tickets or Hotline: 416-688-8400

TOY DRIVE: Students from United Synagogue Day School's Bayview campus collected hundreds of new toys during their Chanukah Toy Drive. The toys were donated to JF&CS to be given to children in need. Seen helping sort the toys are Max and Raquel Benitah.

CHANUKAH TREATS: Junior kindergarten students at Netivot Hatorah get ready to devour the sufganiyot they made in honour of Chanukah. [Rebecca Ansel photo]

Menorah lit in memory of Matti

By CAROLYN BLACKMAN
Staff Reporter

For the fifth year in a row, a 13-foot menorah was lit at G. Ross Lord Park on the first night of Chanukah in memory of 15-year-old Matti Baranovski on the spot where he was beaten and killed in 1999.

At the ceremony organized by the Russian Jewish Community Centre, MPP Monte Kwinter, minister of community safety and correctional services, read a letter from Premier Dalton McGuinty, who acknowledged that time will not heal the family's wounds, but said that "as we light the menorah, may its glow remind us of Matti."

Insp. John Wallace of Toronto Police 32 Division read a letter from Chief Julian Fantino, who said the event was particularly tragic because Matti's death came at the hands of other youth.

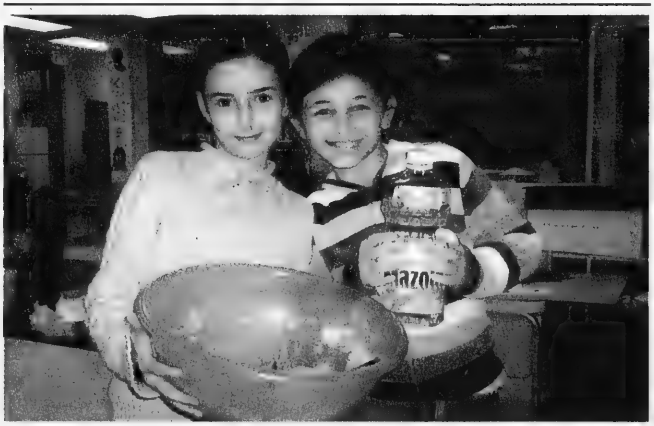
Noting that the ceremony took place only days after 16-year-old Drew Stewart was killed in East York by a group of teens after defending a friend who was pregnant, Fantino said in the letter that the "[ceremony] sends a message that we won't let violence continue."

Bernie Farber, executive director of Canadian Jewish Congress' Ontario region, said he wished he could tell the crowd that Toronto was a safer city today, "but [recently] a young boy was also murdered by young people.

"My daughter was a young girl at the time of Matti's death, and she has had the opportunity to [grow] into an adult. When we light this candle, let it be a light of safety, learning and understanding."

Matti's mother Olga, thanked the crowd for attending the ceremony and for remembering her son.

Also last week, on Thursday, Vaughan held its annual chanukiyah lighting at the Vaughan Civic Centre, hosted by Michael DiBiase and presided over by Rabbi Mendel Kaplan and Rabbi Zalman Grossbaum of Chabad Lubavitch. And earlier on Erev Chanukah, Kwinter lit the first candle on a giant chanukiyah at Queen's Park in a ceremony that was also presided over by Chabad Lubavitch.



I MADE A LITTLE LATKE: Jaimi Silverberg, left, and Tamara Klein, Grade 2 students at Associated Hebrew Schools' Posluns Education Centre share their latke-making expertise. Grade 2 students made latkes as part of the school's Chanukah programming.

Family Moments

only from The Canadian Jewish news

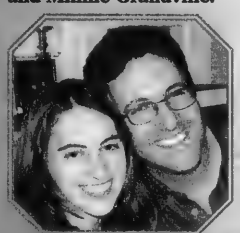
Mazel Tov to...

Happy first birthday Orli Osiel, daughter of Talia & Isaac. Grandparents, Bertha Bida & Joe Osiel; Marion & Allan Phillips. Great grandparents Simy Benquesus, Wanda Stendon, Miriam & Larry Phillips.

Mazel tov to our CJN colleague and friend, Jonathan Turner, on his engagement to Riva DeFreitas. Best wishes to Mark & Marsha Turner, Roger & Maureen DeFreitas, Roey Turner and Gertie Elbaum.

Jodi & Mark celebrated their recent marriage. Parents Linda & Gary Wolk, Jacquie & Lloyd Lindsey. Grandparents Florrie & Ralph Kay, Fay Wolk, and Minnie Grandville.

Happy first birthday Jaime Gurr. Love your parents Hagit & Jack Gurr; grandparents Dalia & Rony Sharet, Sara & Morris Gurr; great- grandparents Gisela Cnait, Miriam Badinter.



Stephanie & Mark Milgram, Betty & Sam Bergson are thrilled to announce the engagement of their children Sharlene Milgram & Sheldon Bergson.

We all wish Brandon Davis a very happy fourth birthday on Jan. 14. Love, Bubbie & Zaidie Forberg, Bubbie & Zaidie Davis, Mom, Dad and Aaron.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New

By REBECCA NADLER

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416-785-1333

What's New Deadlines: NOTE: There is no issue Dec. 30. The Dec. 23 issue will include events from Dec. 23 to Jan. 5. The deadline for the Jan. 13 issue is Tuesday, Jan. 4. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, Dec. 18

SLAVERY AND TORTURE

Join Beth David Synagogue for Shabbat morning services with **Dr. Norman Epstein**, speaking about his involvement in CASTS, Canadians Against Slavery and Torture in Sudan. Kiddush will follow services.

SHABBAT FAMILY STYLE

Join the family service at Beth Shalom Synagogue and enjoy a participatory service for children, parents and grandparents. 10:30 a.m. in the chapel. Nursery program available for toddlers. Kiddush luncheon following services. $10, $18 per family. Reserve for lunch in advance at 416-783-6103.

CHANUKAH FREYLEKHS

Friends of Yiddish host their annual "Chanukah Freylekhs" with comedian **Josh Dolgin** and **Martin Van de Ven** on clarinet and saxophone. 7:30 p.m. 788 Marlee Ave. Members $5, guests $10. RSVP to **Sandy** at 416-736-8073 or 416-458-1440.

Sunday, Dec. 19

YIDDISHLAND CAFÉ

The Workman's Circle presents "To Sing and To Laugh," with singers **Batsheva** and **Mitch Smolkin** and musicians **Nina Shapilsky, Raisa Orshansky** and **Victor Kotov**. 7:30 p.m at 471 Lawrence Ave. W. $12. To reserve, call Monday-Friday, 416-787-2081.

U.S. CHAPLIN SPEAKS

Rabbi Maj. Carlos Huerta, the Jewish chaplin at West Point and the first rabbi to serve in Iraq, delivers a lecture at 8 p.m. Aish HaTorah, 949 Clark Ave. W. 905-764-1818.

Monday, Dec. 20

VE'AHAVTA MEETING

Ve'ahavta Chaverim chapter, the volunteer division of the Canadian Jewish Humanitarian and Relief Committee, meets tonight at 7 p.m. Offer your enthusiasm and skill by working with other individuals to raise community awareness and develop exciting innovative fundraising events. For information, contact **Dalia** at 416-964-7698, ext. 14, or e-mail dalia@veahavta.org.

Tuesday, Dec. 21

MUSIC AND LUNCHEON

The Shaarei Shomayim Sisterhood present "A Musical Interlude and Luncheon" with **Paul Mathew** on keyboard and **Julius Nemeth** on violin. 12:30 p.m. $8.50. Reserve in advance with **Ruth Fruitman**, 905-731-6660 or **Katy Burger**, 416-787-8463.

THE RIVERDALE SHUL

Join a public meeting to explore ways to avert the closing of The Riverdale Shul. The meeting will look at changing the shul's membership mandate. 7 p.m. at 179A Danforth Ave. on the 2nd floor, east of Broadview Ave. 416-826-4539.

Other news

YOURS, ANNE

The Civic Light Opera Company presents *Yours, Anne*, a musical based on *The Diary of Anne Frank*. Dec. 22 to Jan. 8, including five matinée performances. Fairview Mall Theatre, 35 Fairview Mall Dr. Evenings 8 p.m. Matinées at 2 p.m. Tickets $20. Call 416-755-1717 or visit www.CivicLightOperaCompany.com. Students and seniors $17.50 for Tuesday, Wednesday and Thursday performances.

TOT SHABBAT SERVICE

Temple Kol Ami hosts its monthly tot Shabbat service for families with young children on Friday, Dec. 24, at 6:45 p.m. at the Leo Baeck School, 26 Atkinson Ave. 905-709-2620.

Continued on page 17

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What's New

Continued from page 16

STRUGGLE FOR TRUTH

"Jews, Christians and the Struggle for Truth" featuring **Rabbi Michael Skobac, Dr. David Berger** and **Dr. David Novak**, Sunday, Dec. 26, 9:30 a.m.-3 p.m. at Beth Jacob Congregation, 147 Overbrook Place. For information, visit www.jewsforjudasim.org, www.torahinmotion.org or call 416-633-5770.

ISRAELI DANCE FOR KIDS

Children ages 8-11 years old are invited to join in the citywide Rikudiyah 2005 – Israeli Dance Festival to be held at York University on Sunday, April 3. Group rehearsals start on Jan. 12, 4-5 p.m., at the Bathurst Jewish Community Centre. 12 sessions for $70. For information and registration, call **Teme Kernerman**, 416-636-1880, ext. 364.

SISTERHOOD SHABBAT

Beth David Sisterhood Shabbat takes place Saturday, Jan. 15. Services at 9 a.m. with guest speaker **Prof. Tirzah Meachan** of the University of Toronto. Luncheon following services $10, by prepaid reservation. Call 416-633-5500 before Jan. 7.

KIDS' PROGRAMS 2005

Adath Israel Congregation's programs for children six weeks to five years old have been expanded for the January to June 2005 session. Programs offered in the morning and afternoon. Registration and information at 416-635-5340 or visit www.adathisrael.com.

TOT DROP IN

The Village Shul offers two tot drop-in play sessions per week. The first, "Moms and Tot Drop-in," every Tuesday, 9:30-11 a.m. The second, "Nannies and Tots Drop-in," every Thursday, 9:30-11 a.m. Program includes creative play, arts and crafts, music and snack. $7 per session. 416-785-1107.

HEBREW CLASSES

Canadian Zionist Federation Hebrew-language studies with **Chanah Sargon** winter session begins the week of Monday, Jan. 3. Day and evening classes available at beginner, intermediate, advanced levels. Call 416-633-3988 or e-mail czf@bellnet.ca.

Keren Hatarbut Institute is accepting registration for the winter session Hebrew-language classes. Classes are offered for adult, teenagers and preteens at beginner, intermediate and advanced levels. Beginners will speak, write and read Hebrew in 14 sessions. Classes are taught on Tuesdays, Wednesdays and Thursdays beginning the week of Jan. 18. Reasonable tuition. 788 Marlee Ave. For registration, call **Joseph Klinger** at 416-787-0197.

TU B'SHVAT SEDER

Kolel hosts a Tu b'Shvat seder for singles 35-50 with 24 single men and 24 single women. The evening includes facilitator-led discussion groups. Martinis will be substituted for seder wine. $60. Saturday, Jan. 22, 8 p.m. to midnight. 151 Eglinton Ave. W. To reserve, call 416-485-7007, ext. 321.

CALL FOR ARTISTS

The Toronto Heschel School invites artists and craftspeople to exhibit and sell their work while supporting the school's 2nd annual arts festival show and sale on Sunday, Feb. 27 at Beth Emeth Synagogue. For information, e-mail heshartfair@sympatico.ca or call 416-635-1876, ext. 222.

SCHOLARSHIPS

If you are planning a year of study in Israel, Canada or USA next year and need a scholarship, you can find a complete list at www.jewishtoronto.com. Follow the links to the Community Directory. This up-to-date directory is published by UJA Federation, Jewish Information Service of Greater Toronto. For further information, please call JIST at 416-635-5600.

GIVE BLOOD

Canadian Blood Services needs donations of blood. Clinics will be held across the Greater Toronto Area throughout December and January. For the blood donor clinic near you, call 1-888-236-6283 or visit www.bloodservices.ca.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. 416-630-6481.

Information sessions for new immigrants are held every Tuesday morning 9 a.m. Registration required.

Conversation Café. Newcomers to Toronto are invited to The Second Cup at the Bathurst Jewish Community Centre for English conversation. Every Thursday at 7 p.m. For information, call **Suzie** at ext. 30.

JF&CS GROUPS

Jewish Family & Child Service Lipa Green Building, 4600 Bathurst St. To register, call 416-638-7800, ext. 246.

Parenting Teens with Challenging Behaviour: An eight-week group for parents who have adolescents who frequently demonstrate difficult behaviours such as not following rules, poor emotional control, angry outbursts, arguing, oppositional behaviour, school difficulties and alcohol and drug use. Begins Thursdays, Jan. 20, 6:30-8:30 p.m. at 4600 Bathurst St.

Social Skills Groups: An eight-week group for children and teens who have difficulty making and keeping friends. Younger adolescent group (ages 12-14) Mondays, beginning Feb. 7, 7-8:30 p.m. Older adolescent group (ages 15-17) Thursdays, beginning Feb. 17, 7-8:30 p.m. PALS for children 6-8 years, Tuesdays, beginning Feb. 22, 6-7:30 p.m. and PALS for children ages 9-11, Thursdays, beginning Mar. 31, 6-7:30 p.m.

FOR SENIORS

Seniors' Bowling League meets every Tuesday at 1 p.m. at Playtime Bowl, 20 Orfus Rd. $1.50/game. 416-495-1999.

Earl Bales Seniors' Club in the club house in the park. Bridge players wanted for Monday, Wednesday and Thursday, 1-3 p.m. Sunday dance, Dec. 19; Casino Niagara, Monday, Dec. 27; Casino Rama, Wednesday, Jan. 12. Call 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove. St. Dec. 16, Israeli video; Dec. 23, bingo. Call **Menachem Wallach**, 905-731-7748.

Young at Heart Seniors winter trips to the glatt kosher Saxony Hotel in Miami. Call **Helen** Sunday-Friday, 416-635-6343.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Celebrate New Year's, Thursday, Dec. 30, with a dinner and dance. 5:30-8 p.m. Members $18, nonmembers $25. Call ext. 2297.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Israeli Etrog Club for Hebrew-speaking seniors meets Tuesdays at 7 p.m.: Dec. 14, Chanukah party; Dec. 21, concert. Call ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Children's cooking class, holiday cooking. Jan.6-Feb.24, 1-2 p.m. $50. Call ext. 390.

Adult cooking class, "A Taste of the Holidays." Jan. 12, 19, 26, 7-9 p.m. $45. Call ext. 390.

The BJCC and Mount Sinai Hospital offers a two-week prenatal class. Sunday, Feb. 6 and 13. $156 per couple. Call ext. 390.

The Koffler Centre of the Arts presents *The Nutcracker* featuring **Svetlana Lunkina**, prima ballerina with the Bolshoi Ballet, and **Andrian Fadeev**, principal dancer with the Kirov Ballet, Dec. 18 and 19 at the Leah Posluns Theatre. For tickets, call 416-872-1111.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Sing along with the film *Joseph and the Amazing Technicolor Dreamcoat*, Dec. 26-30. For tickets, call 416-872-1212.

Winter break program for children from senior kindergarten to Grade 6. Supervised program includes music, swimming, sports, games and more. Monday-Thursdays, Dec. 20, 21, 22, 23 and 27, 28, 29, 30.

VOLUNTEERS NEEDED

The Bernard Betel Centre is looking for volunteers for the Friendly Visiting Program, a chance to form a friendship with an older person and decrease their feeling of isolation and loneliness. Call **Pamela Perlis**, 416-225-2112, ext. 124, or e-mail pamelap@betelcentre.org.

The Baycrest Centre for Geriatric Care is looking for volunteers to provide a Shabbat experience for Baycrest clients, Fridays from 4:45-5:30 p.m. Volunteers must be comfortable leading Shabbat prayers in Hebrew. One-year commitment required. Call 416-785-2500, ext. 2572, or e-mail alefkovitz@baycrest.org.

DRIVE FOR DREIDELS:
Sara Asher, left, and Sara Yeres are two of the Ulpanat Orot students who collected toys for the Drive for Dreidels, a Jewish Family & Child Services program organized by Bob Cooper, Josh Cooper and Bonnie Lawrence-Shear. Chanukah gifts were distributed to thousands of needy children in Toronto.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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OBITUARIES
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Steeles Memorial Chapel

Shulman, Rose	Dec 3/04	3303 Don Mills Rd
Kotliarov, Fania	Dec 3/04	Private
Glass, Alfreda	Dec 4/04	Private
Zobel, Jacob	Dec 4/04	100 Antibes Dr
Mihaly, Renato	Dec 3/04	120 Esther Cres
Ender, Irving	Dec 5/04	Private
Krizhevsky, Alexander	Dec 5/04	Private
Smulevitch, Sam	Dec 6/04	7 Townsgate Dr
Consky, Sylvia	Dec 7/04	333 Clark Ave W
Perelman, Alla	Dec 7/04	Private
Chaiton, Howard	Dec 7/04	98 King High Av

BENJAMIN'S PARK MEMORIAL CHAPEL

Rose Levitsky	Nov 27/04	705 Durie St
Muriel Rothschild	Nov 28/04	17 Farmstead Rd
Harry Sugarman	Nov 29/04	15 Barberry Pl
Vova Kadyslewicz	Nov 29/04	550 Cummer Av
Hasia Ramm	Nov 30/04	535 Sheppard Av W
Jenny Ferszt	Dec 1/04	20 Invermay Av
Yetta Waxberg	Nov 30/04	63 Castlefield Av
Helen Gruneir	Nov 30/04	22 Shallmar Blvd
Molly Grossman	Dec 1/04	100 Antibes Dr
Irving Teitlebaum	Nov 30/04	4005 Bayview Av
Albert Bleiwas	Dec 2/04	3560 Bathurst St
Molly Gorenstein	Dec 3/04	1 Tudor Gate
Sylvia Kravitz	Dec 2/04	6040 Bathurst St
Max Sharp	Dec 4/04	2515 Bathurst St
Tanya Salitrov	Dec 4/04	4266 Bathurst St
Rae Jacobs	Dec 5/04	193 Wilson Av

HEBREW BASIC

Doris Messinger	Dec 2/04	95 Thorncliffe Park
Lucille Pinnick-Simmons	Dec 3/04	10 Senlac Rd

GORENSTEIN, MOLLY ז"ל

Passed away peacefully at her home on Friday December 3rd, 2004. The beloved wife of the late Sidney Gorenstein, and the loving mother and mother-in-law of Frayda and Ted Rotenberg, Joseph and Helen Gorenstein, Laya and Martin Bloom of Houston, Lyall and Hilary Gorenstein of New York. Devoted grandmother of Lauren, Carolyn, Samuel, Brett, Jonathon, Adam, Jared, Kevin, Alex, Eric, Grace, and Isaac. Dear sister to Anne Mitgang, and sister-in-law, of Mildred Goldstein, Muriel Goldstein, Leon and Fagel Raber. Services at Benjamin's Park Memorial Chapel, 2401 Steeles Ave W., December 5 at 10:30 a.m. Internment at the Junction synagogue section of Lambton cemetery. Shiva will be held at 1 Tudor Gate. Memorial donations may be made to the Temmy Latner Centre for Palliative care, 416 586 4800.

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Obituaries

Sharp built a world of Jewish spirit

By CYNTHIA GASNER
Special to The CJN

Builder, philanthropist and community leader Max Sharp died at home, surrounded by his family. He was just short of his 103rd birthday.

He was eulogized at the Shaarei Shomayim Congregation, where he was actively involved in the building of both the synagogue's former location on St. Clair Avenue and its present location on Glencairn Avenue.

Rabbi Moshe Shulman, Shaarei Shomayim's senior rabbi, said, "Certainly, we all know of his professional life as a builder where he was a pioneer in so many ways, including a pioneer in the building of the land of Israel, from his days in his youth on Israel's first kibbutz, to major hotels.

"But perhaps more importantly, he was a builder of character, a builder of his people, his community and his family. These were the pillars of his life. He built a world of peace and love."

Speaking of the tumultuous events that paralleled Sharp's life – world wars, the Communist and Islamic revolutions, "a world in turmoil and conflict" – Rabbi Shulman said Sharp's world, "the world he built for himself, his community and his family, was a world filled with love, creativity, energy and Jewish spirit.

"But his most important contribution was reserved for his family, whose lives he filled with genuine love, devotion and affection."

Sharp's son Isadore – Issy to everyone – speaking on behalf of his sisters Edie, Bea and Neddy, paid tribute to "not only our father, but a father figure to many." He spoke of his father's family and the values handed down for 220 years "and now from Max to all of us."

In 1989, Issy, who is the founder, owner, president and CEO of Four Seasons Hotels and Resorts, and his dad were the first father and son Negev Dinner honorees in the Jewish National Fund's history to receive JNF's highest tribute to community leadership and service to others.

Max Sharp

Speaking about his parents at the Negev Dinner, Issy said, "They never talked about ethics. We learned by example, by honesty that was self-evident. Their inheritance to us is the real idealism and ethics they instilled in us as children by the way they lived their lives, [their] values and that we in turn have tried to hand down to our children."

At the JNF dinner, Max said, "The Negev Dinner brings together the two great loves of my life, my family and the State of Israel."

Sharp was born in the Polish town of Oswiecim (Auschwitz in German). He was one of 11 children. At age 18, he went to Palestine as a *chalutznik* (pioneer) and *banayi* (builder) and helped establish the first kibbutz, Deganya.

Sharp worked by day planting eucalyptus trees, to dry up the swamps and marshes to prepare for agriculture, and helped defend against Arab raids at night.

In 1925, he immigrated to Canada with a dollar in his pocket, a knapsack on his back and little English. He met Lena (Lil Godfrey) and they were married on June 12, 1927.

He worked as a plasterer for $15 a week, and after asking for a raise, which he didn't get, he began, in 1938, to build houses.

He would move his family into a house, decorate it with the help of his wife and then sell it. His business prospered, his family grew and they established a life of tzedakah, of charitable involvement.

About his parents, Issy said, "Their honeymoon never stopped. Indeed, it was a bond for life – mutual love and respect."

He described his father as a man of "great inner strength. He had a remarkable faculty of understanding and tolerance. He truly bridged the generation gap – to his children, grandchildren and even great-grandchildren."

Sharp was also fondly remembered by his grandchildren Joy Shepherd, Karen Landsberg, Susanne Gottlieb, Tony Sharp, Simone Creed and Wendy Creed. They recalled their "beautiful memories" of their grandmother and grandfather. Shepherd noted that they all learned from "Papa Max that it's nice to be important, but more important to be nice."

Sam Sable, a community leader and a past president of Shaarei Shomayim Congregation, where he and Sharp worked together for more than half a century, recited *K'El Maleh Rachamin*, the memorial prayer.

Sable told *The CJN*, "I was privileged to have Max as a friend for more than half a century. He was a mild-mannered person, a gentleman who had the spirit of his convictions. He was cultured and a person of high morals and integrity.

"He was a man highly respected in the business world and especially in our own community. He generously supported many worthwhile causes in the Jewish community, globally and of course Israel."

He added that his friend enjoyed his hobbies. "He loved walking, playing golf and was a master at needlepoint." Sharp was renowned for hitting a hole in one at age 90.

"He loved to sing and on the dance floor, he could have danced all night," Sable said. "He has left a wonderful legacy to his children, grandchildren, great-grandchildren and to klal Yisrael. We will all miss him."

Sharp is survived by 77 family members, including four children and their spouses – Edie and Eddie Creed, Bea and Fred Eisen, Isadore and Rosalie Sharp, and Nancy and Siggy Levy – 30 grandchildren and 39 great-grandchildren.

Coleman's owner gave many people their start

By CAROLYN BLACKMAN
Staff Reporter

Jerry Silverberg, owner of Coleman's Deli Restaurant, a landmark at Bathurst Street and Lawrence Avenue, died Nov. 7 at age 58 after a year-long illness.

Silverberg began working at the restaurant as a young teenager shortly after it opened and bought it about 30 years ago. He met his wife Carol when they both worked there while attending high school.

Carol Silverberg said that her husband was a "fixture" in the neighbourhood. "[Hundreds of people] have told me that whenever they drive by, they think of him. [I think] they'll always think of him."

Their daughter Jodi, 23, who is continuing to run the restaurant with her mother, said that over the years, her father

Jerry Silverberg

gave jobs to a number of youths and to many immigrants who needed their first job in the country.

They always visited after they moved on, she said.

"He provided emotional support for them. They would come in to talk and share a joke. My dad was always able to make people laugh and feel good about themselves."

Although it's rare in the restaurant business, she said, some people he hired have worked at Coleman's for more than 20 years.

Carol said that when her husband was quite ill, he was visited by his uncle, who drove a taxi. "Jerry asked him if he had left the meter running. He had his sense of humour until the end."

Silverberg remained quite positive throughout his illness, his wife said, and always assumed "everything would turn out OK."

When speaking to Rabbi Michael Dolgin of Temple Sinai, where the family were longtime members, Carol said she told him that a lot of people who would be attending the funeral – there turned out to be about 400 – would do so with a smile on their face.

"He touched young people and old people alike, and they laughed just thinking about him."

Businesspeople discuss Canada-Israel trade

By NATALIE RUSKIN
Special to The CJN

The time has come for Canada to "recognize Israel's trading competitiveness on a global scale," said Ephraim Shoham, trade commissioner for Israel, to businesspeople at the first Canada-Israel trade breakfast at Beth Avraham Yosef of Toronto.

"This event was designed for representatives from the private sector and relevant trade organizations to network and further the development of commerce, trade and investment between Canada and Israel," said Jeffrey Brown, one of the co-ordinators of the event, which was co-sponsored by the Government of Israel Economic Mission to Canada and the Israel Action Committee of BAYT.

Although the speakers joining Shoham all agreed that Israel's trading potential has yet to be fully exploited, views varied as to how Israel should go about expanding trade with Canada.

Israel's innovative industry doesn't get enough exposure, Shoham said, and that's why it's essential to promote events in the Jewish community, where the channels are open for networking.

But Henry Schnurbach, president of Polyair Inc., stressed the importance of marketing Israel's business profitability beyond such Jewish community-oriented trade breakfasts.

He cautioned against the common charity-giving mentality of North American Jews. "Don't give Israeli companies charity… let's give Israel our fair share of business because Israelis are opportunistic and looking for work," he said.

Arnie Recht, representing Technion University, said "the majority of Israeli companies listed on the U.S. stock exchange are Technion grads. Israeli scientists and engineers need the space and funds to develop their projects."

Two such Israeli projects recently won silver and bronze Wall Street Journal Technology Innovation awards.

The silver went to Given Imaging Ltd., a Technion incubator company that developed a pill-shaped camera that screens the esophagus for disorders.

Recht was candid about Technion's need for financial support. "There are numerous Technion projects looking for funding," he said, "and you can support Technion students and profs by contributing charitably to the Technion society."

There are some Canada-Israel trade developments in the works.

Shoham is discussing, with Canadian Olympic officials, about their purchasing Israeli security products and communication services for the 2010 Olympics in Vancouver.

Shoham, in partnership with Monte Kwinter, Ontario's Minister of Safety and Correctional Services, has organized a delegation of some 30-35 Ontario police chiefs to visit Israel. He described the visit as an opportunity to promote Israeli security services and technology products.

Plans are also being made for 15 Israeli technology companies to visit Canada and discuss security options for port authorities and banks.

POLISH HONOURS: Three prominent members of the Jewish community gathered at Toronto's Polish consulate recently, where they were awarded the Order of Merit of the Republic of Poland for fostering Polish-Jewish relations through the Polish-Jewish Heritage Foundation. From left are Nathan Leipciger, Polish Consul General Piotr Konowrocki, Frank Bialystok and Henry Dasko. Also honoured was Rabbi Dow Marmur, who was out of the country. The foundation, established in 1987, is dedicated to promoting the history and culture of Polish Jewry and to examining Polish-Jewish relations.

REENA PHONE-A-THON: Volunteers Anna Vendrov and Alex Aptekman took part last month in Reena's first-ever fall phone-a-thon. The Nov. 22-24 event took place at the Toby and Henry Battle Developmental Centre and raised more than $15,000 for Reena's respite and enrichment programs.

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9:30am A Rabbi Cross-Examines Christianity
◆ Rabbi Michael Skobac
Educational Director Jews for Judaism
10:45am The Jewish-Christian Debate through the Ages
◆ Dr. David Berger
Broeklundian Professor of History at Brooklyn College and the Graduate Center of the City University of New York
12:00pm Lunch
12:45pm Christian Zionism – Friend or Foe
◆ Dr. David Novak
Richard and Dorothy Shiff Chair of Jewish Studies, University of Toronto
2:00pm Jewish Attitudes Toward Non-Jews: A Complex Tradition and the Modern Ideal of Equality
◆ Dr. David Berger
$25 in advance. $35 at the door (lunch included) TiMPass Holders free if preregistered.

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Coast to Coast

Mugesera allegation rejected

The Supreme Court of Canada last week dismissed a motion by Quebec City lawyer Guy Bertrand to halt proceedings against his client, former Rwandan political activist Leon Mugesera, because Justice Minister Irwin Cotler and Canadian Jewish Congress (CJC) allegedly conspired in appointing Justice Rosalie Abella in order to influence the outcome of the deportation case.

The court permitted Bertrand to present his argument that Cotler, his friends Abella and her husband Irving Abella, and CJC, which is an intervenor in the case, are closely associated and have a common interest in wanting Mugesera, who has been accused of inciting genocide in Rwanda, out of the country.

The court did not ask any questions after Bertrand presented his theory on Dec. 8, nor did it ask the Crown to respond. Chief Justice Beverley McLachlin said the reasons for throwing out the motion would follow, but she did not indicate when.

The court then went ahead with hearing the federal government's appeal of a Federal Court of Canada decision last year overturning the deportation of Mugesera. The Federal Court said the government had not proved the hate crime allegations against Mugesera.

Bertrand argued in the Supreme Court that Cotler, CJC and Abella's husband Irving, like Cotler, a past CJC president, "abused their power and perverted the justice system to their own personal ends... It seems that justice is being organized by powerful people who have influence behind the scenes. It is as if there were a parallel justice system."

Abella, who was appointed to the Supreme Court in August, recused herself from the case well before Bertrand launched his motion last month.

AJC holds biennial conference

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Re-elected Atlantic Jewish Council president Mark Rosen has promised to "turn the organization back to the communities, to ensure we are bringing them programming from themselves forward, to enable them to develop their own programming to suit their needs."

Speaking at the recent AJC biennial conference in Halifax, Rosen said the next two years will be dedicated to working more effectively with communities and giving them what they need.

"It's not an easy task," he said. "We have a small office which tries to reach out to a large region. We get lots of requests and we try to do what we can, but we can't be all things to all people. We have to focus on what we do well."

That includes fundraising, education – specifically Holocaust education – and involvement in national programs, he said.

"There are a number of us [on the AJC management committee and board, and in the communities] who are on national boards," he continued. "That ensures we have a voice, that we are taken seriously and that there's a real partnership with the national bodies and the AJC. It's important we stay involved nationally, because that's an important part of our agenda."

Turning his attention again to the communities within the region, Rosen stressed the roles of community representatives will be enlarged by redefining them. "We want to be more project-oriented, and this means enlarging the volunteer base in the communities."

He added, "There is a dire dearth of leadership in the small communities. We can't rely on the same group [of people] year after year. We need a base for the future."

The convention also featured discussion and panel groups on such topics as how to work for Israel from Atlantic Canada, anti-Semitism in the region, and combating anti-Israel feelings in small communities.

Many national officers of Jewish organizations spoke at the conference, which was attended by more than 100 delegates from Atlantic Canada.

The Shabbat dinner kick-off event featured Toronto's Judy Feld Carr speaking passionately about her clandestine efforts to free 3,200 Syrian Jews between 1977 and 2001.

Four Atlantic Canadians were presented with community service awards.

The late Inge Blackett of Prince Edward Island was recognized for her active participation in that province's small Jewish community. A Holocaust survivor, she was president of the P.E.I. Jewish community in 2001, participated in all Jewish community activities, and was involved in many general community groups. She was also largely responsible for the P.E.I. legislature being the first in Canada to enact a law recognizing Holocaust Memorial Day.

Evelyn Drucker of Sydney, N.S., was noted for establishing the first occupational therapy department in Cape Breton. After visiting Dachau concentration camp in 1962, she threw herself into Jewish activities. She became a devoted member of Hadassah and chapter president, and was president of her synagogue sisterhood. She has also spearheaded the development of Holocaust education in the Cape Breton school system.

Leona Freeman of Halifax was honoured for a long career in volunteer work for Jewish causes. She taught Sunday school at Beth Israel Synagogue as a newly married woman in the 1950s. Hadassah has been her passion since the late 1940s, and she has served her Halifax chapter as president, later becoming regional chair for Nova Scotia and Newfoundland. She is still a national executive member. Freeman is also involved in non-Jewish organizations such as the Art Gallery of Nova Scotia and the Nova Scotia Association of Health Care Authorities.

Marilyn Kaufman of Fredericton is a life member of Hadassah-WIZO, and she has served in many roles with her chapter and as a national vice-president and board member. A past president of her synagogue, Marilyn is an elementary school teacher who has been active in many community and education groups.

New Counselling Choices at Bernard Betel Centre

In October, The Bernard Betel Centre for Creative Living collaborated with Dr. Ami Rokach of York University and Lori Dennis, a psychotherapist in private practice, to open The Healing Centre, offering a full range of counselling services for adults 55+.

For seniors, seeking help 'a sign of strength,' therapist says

Members can take advantage of five professional therapists through individual sessions and support groups for women, Holocaust survivors, and others – all free with Betel Centre membership.

Co-founder Lori Dennis speaks about how The Healing Centre can enhance the mental and emotional well-being of older adults:

What is the goal of The Healing Centre?

Seniors are looking for the same things as everybody else: a sense of belonging, to be heard, a chance to feel cared for.

At this stage, it's even more important to make meaning of their lives, make connections, deal with forgiveness, or other issues that may have been haunting them. We help people put these things to rest.

Sometimes, people just want to talk; they feel dismissed by society. Among other things, The Healing Centre offers a safe, confidential place for people to say whatever they want to say.

What issues do clients deal with at The Healing Centre?

Challenges such as bereavement, loneliness, stress, depression, anxiety can affect anybody, at any age, but they may affect seniors more because they've had more life to live. If you're 82, you've probably have had more losses than if you're 22. Losses do accumulate and become more difficult to deal with if not faced. Some people also struggle with abusive relationships past and present.

Seniors are also often dealing with physical problems, medications and chronic pain. All of this is very stressful, which can be helped through counselling.

Do seniors hesitate to ask for help with these issues?

There is a tremendous need for education about counselling. For older people, there may still be negative associations or shame associated with therapy. But it's not a sign of weakness; rather, seeking counselling is a sign of strength.

In counselling, we do not offer advice, we are actually partners in healing. It's not our job to tell them what to do. We put ourselves in the client's shoes and help them see themselves, others, and the world more clearly.

It takes courage to come see us; it's our privilege to help them address their issues. And anybody, at any age, can use the opportunity to understand themselves better.

What are some signs that a friend or family member might benefit from this type of help?

If you feel a person's behaviour has changed; they're not sleeping well or eating properly, their moods seem consistently low, or they're not willing to participate in life the way they once did, it could be a sign of depression or unwillingness to connect with others. If they've lost a loved one or spouse, grief isn't something which just goes away, it has to be faced, when they're ready. People say time can heal, but only with effort can we get past the grief and learn to cope with the pain.

How does The Healing Centre serve the Betel Centre's mission of "maximizing the quality of life for seniors in the community"?

It's part of the whole idea of improving one's health: mind, body, spirit. Members come to exercise their bodies or attend religious services; they also need to think about mental and emotional health.

The Betel Centre is a busy place; people enjoy being there. There's something for everyone… music, nutrition services, the Computer Learning & Resource Centre – talk about keeping their minds sharp! It's very impressive.

The Betel Centre is a unique centre, and The Healing Centre is a unique service. There aren't many agencies that offer professional psychotherapy services at no charge. Our dedicated counsellors feel privileged to give their time and professional skills to help this population.

How can members take advantage of The Healing Centre?

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Coast to Coast

Firebombed library reopens in Montreal

By JANICE ARNOLD
Staff Reporter

MONTREAL – The contrast could not be greater between the devastation discovered in the early morning hours of a snowy April morning at the St. Laurent United Talmud Torahs (UTT) and the rebuilt library that was inaugurated last week.

What was a black, wet cavern eight months ago has been transformed into a bright, welcoming oasis for the 219 elementary school children. The new library was made possible by the donations, big and small, that poured in from Canada and beyond after the school was firebombed on the eve of Passover. It is bigger and better-equipped than the one that was lost.

The atmosphere at the school has also changed, officials say. The reopening of the library is viewed as a new chapter in the school's history and a chance to show the students that good has triumphed over a hateful crime. Although guards and other new security measures have become a fact of life at UTT, the children have also learned that many people, some living in other countries, care about them, said UTT director-general Sidney Benudiz.

Principal Soly Benamron said, "We feel empowered because we have taken back what they [the perpetrators] took from us."

The inauguration took place on the first night of Chanukah, before politicians, including Education Minister Pierre Reid, Jewish leaders, Israeli Consul General Marc Attali, supporters and the school community. Two mounted Montreal police officers stood sentinel at the school's front door.

The choice of date was appropriate, several speakers noted, because this is a holiday that celebrates the Jewish people's triumph over adversity. The ceremony was also a show of appreciation. The school received about 13,000 books, more than $400,000 in donations and thousands of messages from every province, the United States, Europe and Israel, and from every major religious group. UTT is not disclosing the cost of the rebuilding until its insurance claim is finalized.

"This outpouring of support, volunteer assistance and financial contributions certainly helped strengthen the school community, helping us cope and move forward through this most trying time," said UTT president Rachel Cohen.

"A critical lesson learned by everyone at UTT is that, this time, the world was not quiet when we were attacked. Unlike many of our students' grandparents who went through the Holocaust, this time, the world reached out to us and helped all of us heal."

Approximately 15,000 books were lost, as well as the computers. The remnants and ashes of some 250 books containing the name of God were buried in the Kehal Yisrael cemetery in Dollard des Ormeaux and a headstone placed on the site the week before the inauguration.

UTT kept 8,000 of the donated books, mainly English fiction, and has purchased 5,000 more books to restock the new shelves. Many of the others went to the other UTT or Herzliah High School. The cataloguing of the new collection was done voluntarily by librarians, while parents and others gave their time to cover the books.

The new library, which is about 25 per cent larger, also has four computers and an audio-visual area. The lobby of the school, where the library is located, has also been reconfigured to allow the office to better monitor the front entrance. Part of the donations are going toward the increased security measures.

The principal donor was the Azrieli Family Foundation, and the library is dedicated to Stephanie Azrieli, who was the librarian at the school from 1975-85.

Revenue Minister Lawrence Bergman delivered a statement on behalf of Premier Jean Charest, saying that "the whole of Quebec society was outraged by this despicable crime… and attack on the intrinsic values of Quebec."

The entire student body were scheduled to hold their own assembly earlier this week to express their gratitude to everyone. A tribute to police and fire department representatives was planned as part of the program.

Sleiman Elmerhabi, 19, who is charged with the UTT firebombing and has been detained since his arrest in May, is scheduled to appear in court Dec. 16. His mother, Rouba Fahd-Elmerhabi is also charged with being an accessory after the fact.

Charges of arson and conspiracy against a third man arrested at the same time, Simon Zogheib, 19, were dropped in October.

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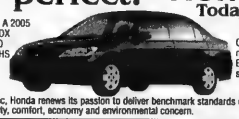
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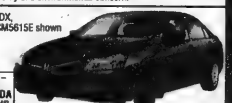
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NOTICE OF POSSIBLE CLOSURE OF RIVERDALE SHUL (DANFORTH)

The Riverdale Shul, founded in 1994 by Toronto filmmaker, Simcha Jacobovici, is home to about 120 people. It's a warm, informal Orthodox synagogue which fills an important need to an estimated 5,000 unaffiliated Jews in the Danforth area, some of whom are among the poorest and troubled in our community.

The shul hosted activities six days a week, including cheder, bar mitzvah and ethics/mussar programs as well as classes for adults in Hebrew conversation and shiurim with Rabbi Avraham Kubayov. This year it cannot hold a Chanukah party.

In order to survive, the shul requires immediate and long-term, stable funding from the wider Jewish Community, as well as assistance with its administration. It also needs a Board of Directors made up of individuals who are business-oriented and interested in seeing the shul grow.

A public meeting has been called to explore all possibilities to avert a closure. The meeting will be held on Tuesday, December 21st at 7 p.m. at the shul – 179A Danforth Avenue, 2nd floor (just east of Broadview Avenue). We urge you to attend this meeting. For more information, please call 416-826-4539.

Proposed same sex legislation called 'disgraceful'

Continued from page 3

Rabbis for Same-Sex Marriage also said it is confident that religious communities will not be forced to officiate at, host, or recognize same-sex weddings if they go against religious beliefs, scriptural references and congregational policies.

But Rabbi David Novak, a vocal opponent of same-sex marriage who teaches Jewish studies at the University of Toronto, said that despite the court's assurances, he does not believe that religious groups or individual clergy will be completely protected if they refuse to bless homosexual unions.

He predicted that Jewish gays will one day choose a rabbi who will refuse to conduct their marriage ceremony "on purpose [in order] to challenge the law. What happens when a rabbi is brought up on charges of discrimination?"

While he applauded the court for referring the issue back to Parliament, he called the government's proposed same-sex legislation "disgraceful," and he criticized Cotler, who "is not the least influenced by his Jewish tradition, which indicates that marriage is between a man and a woman."

Rabbi Reuven Bulka of Ottawa's Congregation Machzikei Hadas said the court's finding "is not going to make a major dent" among rabbis who are opposed to same-sex marriage.

"For rabbis who are committed to Jewish tradition as handed down, this is not going to change anything because they didn't do it before and they aren't going to do it now."

He said there are "more pressing" problems for Jews, such as marriage breakdown, Jews living in common-law relationships and infidelity.

Rabbi Bulka said he would refuse to officiate at a same-sex ceremony, "but gently and kindly, not because of discrimination. I have no mandate in Jewish law to do so. I've been asked on many occasions to marry a Jew and a non-Jew, and I don't do that either."

Rabbi David Mivasair of Vancouver's Congregation Ahavat Olam, who has conducted several same-sex marriage ceremonies, including one between a rabbi and a cantor, said he was "pleased" by the court's opinion.

"The Jewish idea of marriage is *kiddushin* – sanctity or holiness. It's not about procreation and never has been."

Rabbi Ronnie Cahane, president of the Montreal Board of Rabbis, welcomed the court's stance. "I'm pleased the court recognizes that everybody's relationships in society should be honoured."

However, he too said he would refuse to perform a same-sex wedding.

"Laws in Judaism have different standards than [those] in a secular society," he said.

Quebec day schools get major funding boost

Continued from page 1

The federation negotiated the new funding arrangement, along with the Association of Jewish Day Schools and the Bronfman Jewish Education Centre, both federation agencies.

The 15 school corporations, with about 7,000 students, last year received $21 million a year from the government, Freedman said. The government expenditure will increase to $35 million a year.

Each school corporation will decide whether to sign onto the new arrangement and can choose the school board it wants to associate with, Freedman said. He is confident most will, including at least some of the chassidic and other Orthodox schools.

The Jewish schools will not lose their autonomy, but their association with the school boards will require co-operation in the organization of student and teacher exchanges, and joint activities, such as arts festivals, public-speaking contests and field trips, a point stressed by Reid. The boards and their associated Jewish schools will have to submit an annual report on their progress in pursuing intercultural exchange.

Reid made the announcement at the inauguration of the St. Laurent United Talmud Torahs library. At the same event, federation president Sylvain Abitbol said, "The payoff for society will be phenomenal. Teaching tolerance is as much a part of education as reading, writing and mathematics."

The school boards gain by associate status because it is "pedagogically sound to expose their students to other cultures," Freedman said, adding that the 10 per cent share is another incentive.

Freedman emphasized that the exact nature of the relationship between any Jewish school and the school board will be worked out between them, according to the government's guidelines, which he said are quite broad.

He said the education ministry has a policy of promoting integration and rapprochement among students of different cultural backgrounds and, through associate status, the day school students will become "ambassadors of the Jewish heritage" to the greater community. At the same time, Jewish students will be exposed to non-Jewish society.

Those schools that do not associate with a school board at this time may be able to do so at a later date, Freedman said.

The federation currently allocates $2.5 million to subsidize tuitions for students whose parents cannot pay. Freedman said the federation will continue to put that amount into Jewish education, but it will not be designated for tuition assistance.

It will be up to each school to decide how to accommodate needy children, he said.

"Our principle remains that no Jewish child should be denied a Jewish education, and the schools will be encouraged to be accessible," he said.

"We are just starting discussions with the schools on setting principles and benchmarks to ensure equity and uniformity across the system."

The federation also remains committed to spending $3 million on security for all the schools, and any extra costs to the schools in this area should be minimal, he said.

The full funding of the Jewish schools' secular studies is actually the fulfilment of a decade-old promise, Freedman noted.

During the 1994 provincial election, then education minister Jacques Chagnon announced at a press conference at Hebrew Academy that, if the Liberals were re-elected, his government would approve associate status for the Jewish schools with the now-defunct Montreal Catholic School Commission.

The Liberals lost and remained out of power until April 2003. The Catholic board disappeared when the province's public school boards were reorganized according to language rather than religion.

Government funding of public schools is on a per-student basis, with the rates varying according to grade level.

Freedman also noted that there is a precedent for this level of government funding of a community-based private school. The Greek community's Socrates School, with 1,250 students, has had associate status with a public board for many years.

Some Jewish schools had associate status with the Protestant School Board of Greater Montreal starting in the late 1960s. They went back to being completely independent when the government set its funding of general studies at about 80 per cent. The rate began to erode in the late 1970s, after the Parti Québécois was elected.

Quebec has traditionally funded private schools more generously than most provinces, and private education is generally gaining in popularity in the province.

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Coast to Coast

Hyperventilation over UN 'shift'

According to Reports

By PAUL MICHAELS

The Canadian government recently decided to adjust its vote on United Nations resolutions that affect Israel. The result: Canada voted against two resolutions on which it had previously abstained, and it voted for a resolution on which it had also previously abstained. It was nothing earth-shattering, but it was enough to get the media's attention.

On CBC's *The National* (Dec. 3), Eric Sorensen accurately captured the essence of Canada's decision: "Foreign Affairs Minister Pierre Pettigrew says Canada has not made a fundamental shift in Canadian policy, though he suggests this country does want to play a role in a post-Arafat Middle East, and that may require that Canada not always vote with the crowd."

Others who got it right included Shira Herzog ("There's more to Mideast policy than how we vote at the UN," *Globe and Mail*, Dec. 3) and the *CJN* editorial "Too soon to see a change" (Dec. 9).

Still, other media analysts overreacted.

John Ibbitson's *Globe and Mail* column, "In case you missed it, our Mideast policy has shifted," (Dec. 3) argued, as the headline suggested, that "Canada significantly shifted its Mideast policy." Confusing core Mideast policy with minor changes at the United Nations, Ibbitson failed to substantiate his claim of a policy shift, let alone a significant one.

Ibbitson speculated that lobbying efforts by "the powerful new Canadian Council for Israel and Jewish Advocacy" helped shape this change. Ibbitson also displayed a peculiar understanding of the traditional motivation behind Canada's UN vote: "Although these [UN] votes were clearly biased against Israel, Canada [traditionally] joined with Europe and the developing world in supporting them or at most, abstaining, because the resolutions are seen as one of the few forums through which the Palestinians can make their voices heard."

This theory is nonsense. Former Canadian diplomats have admitted it was simply easier to line up with Europe against the United States on votes involving Israel. The Jewish state became a convenient sacrificial lamb to alliances and international politics.

Having advanced his "significant policy shift" argument, Ibbitson concluded by contradicting himself: "The [UN] votes are more symbol than substance. The fundamentals of Canada's balanced approach to the Middle East remain intact."

Not voting with the UN's anti-Israel crowd appears to have badly irked *Toronto Star* columnist Linda McQuaig ("Canada missteps at UN," Dec. 5). Objecting to Canada's "policy shift," McQuaig misrepresented Canada's UN ambassador, Allan Rock, as trying to downplay the move by "complaining that the UN passes too many resolutions about Palestinian rights."

That's not what Rock said. Had McQuaig read Rock's Nov. 30 address to the UN General Assembly, she would have known that in reiterating Canada's "fundamental principles" on the Middle East, Rock emphasized this country's concern with Palestinian human rights.

McQuaig twisted the truth by portraying Israelis as rapacious and oppressive, and the Palestinians – along with the rest of the Arab world – as weak innocents with no resources beyond the United Nations: "So the power balance – in Israel's favour – is extreme. The Arab and Muslim nations of the world, with the support of other developing countries, have used their numbers in the UN General Assembly to try, in some small way, to redress this imbalance. Being otherwise powerless, they pass resolutions, hoping to at least keep the Palestinian issue alive in world debate."

The United Nations, in fact, has been used by the Palestinians and the wider Arab world to isolate and delegitimize Israel. Israel is cast in the most vile light imaginable, most often to the delight of the majority crowd.

This ganging up on Israel is a clear manifestation of the dysfunction at the UN, which Canada is now committed to ending. Others would be well advised to join this vital exercise in UN reform.

Paul Michaels is communications director for the Canada-Israel Committee.

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The Canadian Jewish news

MARKHAM CHABAD MARKS 18 YEARS: **Markham Deputy Mayor Frank Scarpitti, centre, accepts an award from Rabbi Avraham Plotkin, left, and Richard Steyn, president of Chabad Lubavitch of Markham, as part of Chabad Lubavitch of Markham's 18th anniversary celebration, attended by more than 400 people last month at Le Parc.** **[Josh Meles photo]**

YIDDISH CORNER

Edited by: ALEK SILVER

י י ד י ש ־ ו י נ ק ל

רעדאגירט פון: אַלעק סילווער

אַ ניי לידער־בוך פון גרוניאַ סלוצקי־קאָהן

פון אַלעק סילווער

נאָך אַן איבערזייט פון עטלעכע יאָר האָט די ייִדישע דיכטערין פון מאָנטרעאָל, גרוניאַ סלוצקי־קאָהן, איצט ווידער אַרויסגעגעבן אַ ניי בוך פאָעזיע. אויב דער זפרין אַרבעט נאָך בי מיר, איז דאָס שוין דאָס פינפטע אָדער זעקסטע בוך אידס. כּן ירבו!

דער איבערזייס איז נישט געווען קיין פּריוויליקער אוף אוך נישט צוליב דעם, וואָס איד שרייבערישער טאַלאַנט האָט, חלילה, נישט געאַרבעט. דער איבערזייס איז געקומען וויַ אַ רעזולטאַט פון גזונטע פּראָבלעמען, סיַ פערזענלעכע אוף סיַ משפּחהדיקע, ווי אוך דער פּאַרלוסט פון אַ ייִער נאָענטער חברטע אין מיאַמי, שרה פּערלמוטר ע״ה. דאָס האָט אַ ביסל פאַרהאַלטן דעם גאַנג פון איד פּען, אָבער נישט אין גאַנצן אָפּגעשטעלט אידע שאַפּונגען. אין משך פון די יאָרן האָט מען געקענט געפּונען איד פאָעזיע אוף אוך פּראָזע אין דער ייִדישער פּרעסע, ווי ,,דער אַלגעמיינער זשורנאַל״ אין ניו־יאָרק, די ,,פאָלקס־שטימע״ אין וואַרשע, ,,דער אָנהייב״ אין מיאַמי, דער ,,ירושלימער אַלמאַנאַך״ אין ישראל אוך אין אַ צאָל אַנדערע פובליקאַציעס.

(אוגב, גרייס גרוניאַ סלוצקי־קאָהן איצט נאָך אַ בוך מאַקע געווידמעט צו שרה פּערשקאָ, וואָס זאָל דערשיינען אין קורצן).

זיינע מיד צופרידן צו זען ווידער אַמאָל איד אַ בוך אוּן ס׳איז דווקא אַ שיין בוך. דער נאָמען איז ,,אַ שטראָל פון האָפּן״ אוּן ווער פון אונדז ווילּ האָט נישט זען אַ שטראָל פון האָפּן אין די היינטיקע צייטן? . . . שוין דאָס שערבלאָט, געצייכנט פון וולאַסטא נאַסעק, גיט צו די האָפענונג צום לייענער. עס וויזט וויַ די וואָלקנס בלאָזן אוועק אוּן די בלומען וואָקסן אוּן דער מענטש האָפט, אַז דאָס זעלבע וועט געשען אויבער דער וועלט, וואָס איז היינט אין אַ שרעקלעכן מצב.

דאָס בוך איז אויסגעטיילט אין זעקס קאַפּיטלען. צום באַדויערן האָבן מיד נישט געגנג פלאַץ צו שרייבן ווען אַלע זעקס. מיד וועלן זיך אָפּשטעלן אויפן ערשטן קאַפּיטל מיטן נאָמען: ,,לידער געווידמעט דער מאַמען״, אין וועלכן גרוניאַ קאָהן דריקט אויס איר בענקשאַפט נאָך איר מאַמען. כאָטש זי, גרוניאַ, איז שוין בלי עין הרע אַ באָבע, גייט איר זכרון צוריק צו אידע קינדער־יאָרן אוּן איר יוגנט, ווען איר מאַמע ע״ה האָט אַלץ פאַרגלעט, אַלץ ,,פאַרצוקערט״, אַרומגענומען, געזונגען איר לידעלעך. גרוניאַ האָט דעמאָלט געקלאָגט: ,,*ס׳איז ניטא נאָך אַזא מאַמע*״. דעריבער באַקלאָגט זי זיך: ,,*איך האָב ניט וועמען צו באַגריסן, / געשלאָסן איז מיין מאַמעס טיר*״...

איין קאַפּיטל אין בוך (דאָס פערטע) הייסט: ,,לידער געווידמעט דער נאַטור״. דאָ קען מען זען גרוניאָס ליבשאפט צו דער נאַטור, טראָץ דעם וואָס זי שרייבט: ,,*איך האָב ניט ליב קיין רעגנדיקע טעג, / קאַלאָמוטנע ווערט מיר אויפן האַרצן*״. אין דעם פאַל איז זי נישט די אויצי־קע. דאָס איז אוך אַן אַנווייז אויפן צושטאַנד פון דער היינטיקער וועלט בכלל.

דאָס לעצטע קאַפּיטל: ,,הומאָר אוּן סאַטיר״ ברענגט אַרויס די הומאָריסטישע זיט פון דער דיכטערין. דאָרט לאָזט זי אַנדערע רעדן, ווי חיות, פּיגל, ריבע אוּן אַרעמע ייִדן, אוּן אפילו אַ ביגל. אָבער די ווערטער, די געדאַנקן, די משלים זיינען אידע. עס קען דערפון לערנען יעדער אייגער. די אַנדערע קאַפּיטלען היסן: ,,יום־טובים״, ,,לי־דער געווידמעט מדינת ישראל״ אוּן ,,זינג, פאָעטן!״.

בלייבט נאָר איבער צו ווינטשן איד נאָך לאַנגע גע־זונטע, שעפערישע יאָרן אוּן דאָס טוען מיד פון גאַנצן האַרצן.

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Five soldiers killed in Rafah tunnel attack

By AMOS HAREL
Ha'aretz Daily Newspapers Ltd.

JERUSALEM — Five Israeli soldiers were killed and at least six wounded in the Gaza Strip Sunday when a booby-trapped tunnel blew up under an army outpost near Rafah.

The soldiers, who were all from the Bedouin reconnaissance battalion, killed one armed Palestinian who participated in the assault.

Hamas and a Fatah faction, the Fatah Hawks, claimed joint responsibility for the attack, the most lethal of its kind since the start of the conflict.

Government and defence sources said Israel would respond to the attack, but in a "measured" fashion that would not involve a large-scale ground operation. On one hand, they explained, Israel wants to be "very careful" in the run-up to January's elections in the Palestinian Authority and the disengagement from Gaza, but on the other, it does not want to return to a policy of restraint in the face of attacks.

The sources said the response would probably not include a freeze on the planned release of up to 200 Palestinian prisoners. However, closure of the Rafah border crossing for an extended period is a possibility. That would be a severe blow to Gaza residents, since with the area's ports and airports closed, Rafah is their only gateway to the outside world.

The attack began at about 5:30 p.m., when a bomb went off under the outpost, located some 200 metres east of the Rafah crossing. The explosion, which destroyed the eastern part of the outpost, killed two soldiers, buried a third under the rubble and caused most of the injuries. The third soldier was later reported dead.

Immediately afterward, two armed Palestinians penetrated the outpost from the west and opened fire, killing two more soldiers. Israeli soldiers returned fire, killing one of the Palestinians, a Fatah operative. His companion, a Hamas operative, escaped, but was reportedly wounded. Hamas said he escaped with a weapon belonging to one of the soldiers.

Later, another bomb went off near an armoured personnel carrier parked near the outpost, but caused no casualties.

The wounded soldiers were evacuated to Soroka Medical Center in Be'er Sheva, and rescue crews were brought in to start digging for the soldier buried under the rubble. The digging went on well into the night, under constant Palestinian fire. Helicopter gunships and other troops were sent in to provide cover for the rescue workers.

Hamas told the Palestinian media the tunnel under the outpost was some 250 metres long, and about 1.5 tons of explosives were used to blow it up. The Israel Defence Forces' preliminary investigation confirmed these claims.

Hamas also said preparations for the attack took about four months – which undermines its claim that the operation was to avenge "the killing of the commander and symbol, Yasser Arafat."

The tunnel originated in the agricultural land east of Rafah – an area where the IDF has conducted extensive operations, including tearing up trees and bushes, in an effort to prevent the digging of tunnels. Dozens of people were apparently involved in preparing the attack, which reflected a high level of planning and sophistication, IDF sources said.

The fact that the tunnel was dug over the course of four months without being discovered was a serious intelligence failure, the sources admitted. They said there is still a "black hole" in Israeli intelligence with regard to tunnel attacks.

Another lapse uncovered by the preliminary inquiry into the incident was the failure of the outpost's lookouts to spot the two Palestinian gunmen, who had managed to get close to the outpost even before the explosion.

A senior officer on the IDF general staff told *Ha'aretz* that Hamas appears to have begun a new offensive in Gaza over the past week. This has included the resumption of Qassam launches into Israel, though in limited quantities, and heavy mortar fire on the Gush Katif settlements. The IDF believes Hamas wants to provoke a massive Israeli response to foil the efforts by new Palestinian leader Mahmoud Abbas to calm the violence. In addition, IDF sources said, Hamas wants public support in the run-up to January's elections, even though it is not fielding a candidate.

There were also several other incidents in the Gaza Strip on Sunday. A Qassam rocket fired from northern Gaza landed in an Israeli community inside the Green Line, damaging a car but causing no casualties. In addition, several mortar shells – 12, according to the settlers – were fired at Gaza settlements, but also caused no casualties.

With files from Aluf Benn, Yuval Azoulay and Yoav Stern.

Sharon and Peres talk unity

By DAN BARON
Jewish Telegraphic Agency

JERUSALEM — With an eye toward withdrawing Israel from the Gaza Strip and parts of the West Bank, Prime Minister Ariel Sharon and Labor party leader Shimon Peres, lifelong friends and career rivals, are back at their old game of government building.

Negotiators for Sharon and opposition leader Peres met Sunday for what looked to be a very short round of talks on forging a unity coalition. Their respective parties approved the union last week.

The Labor party did not make specific demands for cabinet posts in agreeing to support Sharon, who recently lost his parliamentary majority.

"Let's be clear on this: there will be a government," Labor's Haim Ramon told Army Radio. "The question is whether we join this government with significant cabinet portfolios, or without."

Under Peres, Labor has set a high premium on helping Sharon push through his plan to withdraw Israeli troops and settlers from the Gaza Strip and parts of the West Bank next year.

While media reports suggest Peres could be rewarded with a tailor-made post in the next Sharon government – that of "disengagement minister" – the Labor leader has made no mention of any such payback.

"We expect to see a deal within days," he told reporters last weekend.

But Sharon also needs help passing the battered 2005 budget, which his previous coalition partner, the secular Shinui party, blocked in the Knesset on Dec. 1, in protest against funding earmarked for religious causes.

Sharon fired Shinui and now is courting the Orthodox Shas party as a possible third member of a Likud- and Labor-led government.

Meantime, Israel has been tacitly encouraging the campaign to find a successor to Yasser Arafat in Palestinian elections slated for Jan. 9.

On Sunday, the cabinet approved in principle the release of as many as 200 Palestinian security prisoners, if they were not serving sentences for terrorist attacks that killed or seriously hurt Israelis.

Jerusalem officials described the measure as part of a reciprocal arrangement with Egyptian President Hosni Mubarak, after he granted accused Israeli spy Azzam Azzam an early release from prison last week.

But they also acknowledged that the releases could boost the prestige of Palestinian presidential frontrunner Mahmoud Abbas in the West Bank and Gaza Strip.

"It never hurts for the Palestinian moderates to be perceived as making gains from Israel. But as far as we are concerned, the real test is in whether they can stop the terrorism," a Jerusalem official said.

PA may receive security responsibility before pullout

By Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel may consider giving the Palestinian Authority security responsibility for the territories before its planned withdrawal from the Gaza Strip and parts of the northern West Bank, Defence Minister Shaul Mofaz said Monday.

"I am prepared to transfer responsibility in the Gaza Strip even before implementation of the pullout plan… and more so, on the day the Palestinians will be ready to take responsibility over cities in the West Bank, I am convinced we must transfer authority in these places before, or during the pullout, but only if they stop the terror that is coming out of Jenin and Nablus," Mofaz said at the Herzliyah Conference.

Mofaz also said that Israel Defence Forces troops will be pulled out of Palestinian cities ahead of the Jan. 9 elections in the Palestinian Authority.

"We will leave the Palestinian cities for a period of about 72 hours, that is the day before, the day of and the day after the election," Mofaz said.

"We will do our best not to interfere with orderly procedure of the election," he added.

Mofaz's speech was the first time that Israel has provided details on how it will make good on its promise to facilitate the vote.

But Palestinian cabinet minister Saeb Erekat said IDF troops should withdraw from Palestinian towns immediately to enable candidates to campaign. Israel should also lift travel bans on Palestinians and remove checkpoints, Erekat said.

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Yuschenko visits Kiev synagogue as re-vote nears

By VLADIMIR MATVEYEV
Jewish Telegraphic Agency

KIEV — In the run-up to Ukraine's presidential re-vote, opposition candidate Viktor Yuschenko is taking steps to dispel fears among some Jews stemming from his political ties with Ukrainian nationalist groups. On Dec. 9, Yuschenko made a public appearance in Kiev's Central Synagogue to light Chanukah candles.

Some 400 Jews packed the shul, known here as the Brodsky Synagogue, welcoming Yuschenko and his wife Katerina, along with two of the couple's five children with an ovation.

In an interview with JTA that evening, Yuschenko – who has been suffering from a mystery ailment that reports now indicate was the result of a deliberate poisoning – said that should he win the upcoming election, slated for Dec. 26, he will make relations with Israel a priority.

"Under my presidency, the relations between Ukraine and the State of Israel will take a turn for the better," Yuschenko told JTA.

Yuschenko's shul visit marked the rare appearance of a top Ukrainian political leader at a synagogue ceremony.

Some leaders of Ukraine's Jewish community, who had previously preferred not to publicize their political preferences during the election standoff that followed the contested Nov. 21 presidential runoff, praised Yuschenko for his public show of support to the community.

"This visit demonstrated Yuschenko's human and political position and his respect toward the Jewish community," said Eduard Dolinsky, executive director of the umbrella United Jewish Community of Ukraine.

Yuschenko is widely expected to win in the re-vote later this month in which he is slated to again face Prime Minister Viktor Yanukovich, who is supported by the central authorities in this nation of 48 million.

The results of the Nov. 21 runoff – in which Yuschenko finished second to Yanukovich – were invalidated by Ukraine's Supreme Court earlier this month due to allegations of widespread electoral fraud.

Jews were among thousands of Ukrainians who flocked to Kiev's central square in the aftermath of the Nov. 21 runoff to protest what they believed were tainted election results.

Many Jewish voters had said they supported Yanukovich because they feared the anti-Semitism associated with some nationalist groups that are members of Yuschenko's coalition.

Yuschenko's Chanukah appearance is likely to allay some of these concerns and could influence the Jewish vote in the upcoming election, some Jewish experts believe.

"Some Jews have apprehensions about Yuschenko's entourage, but his visit dispelled much of the fears," said Mikhail Frenkel, a veteran Jewish journalist in Kiev and head of the Association of Jewish Media in Ukraine.

Jews who greeted Yuschenko in the shul last week were not shy about whom they supported. Many wore orange ribbons and scarves – orange being the symbol of Yuschenko's campaign – in addition to badges reading, "Yes, Yuschenko!"

For his part, Yuschenko sported a kippah, which Jewish officials said was a first among top Ukrainian political leaders.

The Jewish community of Kiev said it sent Chanukah invitations to both presidential contenders, but only Yuschenko responded. Community leaders said they did not know if Yanukovich intended to visit the synagogue during the holiday.

In his short address at the synagogue, Yuschenko said that Chanukah "demonstrates that nothing can prevent people from moving to freedom."

He also spoke highly of the Jewish people and Israel.

"This was the great Jewish people who saved Jewish traditions, culture and revived the Jewish state," he said.

He noted similarities between Israel and his own country's movement for independence – a movement that many here believe has taken a step forward with the pro-opposition protests dubbed the "Orange Revolution."

"Many pages of the history of Ukraine and the State of Israel are very similar," Yuschenko said.

Yuschenko and his family were treated to some traditional Chanukah specialties at the shul, including latkes and jelly donuts, and his wife conversed with Yael Azman, the wife of the shul's rabbi, Moshe Reuven Azman, throughout most of the visit.

"We should respect the diversity of our world with different voices," Yuschenko told the synagogue audience, adding that as president he will "always support different nationalities living in Ukraine."

Responding to a question from JTA about the prospects of the restitution of former Jewish communal property – one of the most pressing issues for Ukraine's Jewish community – Yuschenko said he will be guided by justice in dealing with the issue.

"Justice should be the dominant question in the issue of restitution of Jewish property," he said. "The property must be returned to the owner."

School raid shocks Venezuelan Jews

By JULIE DRUCKER
Jewish Journal of Greater Los Angeles

LOS ANGELES – None of the 1,500 children at the only Jewish day school in Caracas, Venezuela, will forget drop-off on the morning of Nov. 29.

That day, 25 government investigators, some of them armed and hooded, intercepted busloads of kids and turned them away.

Panicked parents whose kids were already inside the school tried desperately to gain access. Some two dozen kids were locked inside, preschoolers in one room and older children in another. Not knowing whether this was a hostage crisis, parents pleaded for their children's return. Over the next hour, the investigators let all the children out, unharmed.

But search teams stayed for three hours, and, aside from the incident with the children, they were courteous and respectful. School officials said the teams took nothing and left offices and classrooms undisturbed. Upon finishing, they declared that the search of the Centro Social, Cultural y Deportivo Hebraica was "unfruitful."

The search took place in connection with the murder of prosecutor Danilo Anderson, who was assassinated in his car by a remote bomb planted in his cellphone. Anderson was investigating several politically sensitive cases, namely the prosecution of key members of the opposition to President Hugo Chavez in an attempted coup in 2002.

Prosecutors had received a tip about the transfer of weapons and explosives from Club Magnum, a shooting club, to the Jewish school. Club Magnum was not searched.

Community leaders and international Jewish organizations immediately denounced the raid and expressed outrage.

In a press release to South American papers, the Simon Wiesenthal Center described the incident as an "anti-Semitic act, more like a pogrom than a judicial proceeding," and demanded the immediate suspension of Venezuela's incorporation into Mercosur, the South American Trade Association.

Local indignation was just as strong. In a letter to *El Nacional*, one of Venezuela's main newspapers, Pinchas Brenner, chief rabbi of Venezuela, denounced the raid. He said it showed an "astute economy of intimidation," since "there is not a single Jewish family in Caracas that was not affected. Many of us have children in the school, grandchildren, great-grandchildren – or friends. An attack on the school is the most effective way of jolting the entire Jewish population."

Although local papers carried incensed commentary from Jewish groups, official community statements omitted accusations of anti-Semitism.

Why such an apolitical cultural and community centre would be targeted is a mystery to the Jewish community, which has always adopted a stance of "live and let live" and has deliberately kept a low profile in political issues.

But in the days preceding the raid, the media ran independent, non-government-sponsored opinion pieces that compared the style of Anderson's assassination to targeted killings of terror suspects by Israel.

The commentary led to a press release by the Israeli Embassy in Caracas, aired by TV stations, condemning Anderson's murder and stating it had no connection to it.

Most community leaders agree that, aside from isolated incidents, there is little anti-Semitism in Venezuela. Daniel Slimak, head of the umbrella organization of major Jewish groups, noted that "neither the president nor any high-ranking member of his administration has ever uttered a single word against the community."

Slimak added that, when necessary, the community has sought and obtained government protection – such as additional security on the High Holy Days.

But others present a bleaker picture. In a section on Venezuela in its 2002/3 Anti-Semitism Worldwide Report, the Stephen Roth Institute of Tel Aviv reported, "a great deal of virulent anti-Semitic propaganda, including classical manifestations of anti-Semitism."

The report said that after the unsuccessful 2002 coup against Chavez, unfounded theories circulated in the independent media about involvement of the CIA and the Mossad.

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Egypt, Israel to co-operate

Israel and Egypt are launching joint strategic initiatives, Israeli defence minister Shaul Mofaz said last week. They will include Egypt's deployment of forces along its Gaza border and security co-operation against terror. The statement came a day after Egypt released an alleged Israeli Druze spy in exchange for six Egyptians caught sneaking into Israel and accused of planning terror attacks.

Ayalon joins Labor

Ami Ayalon, an Israeli security chief turned grassroots peacemaker, joined the Labor Party last week, saying he supports Labor's backing of Prime Minister Ariel Sharon's Gaza disengagement plan, and that he won't challenge Shimon Peres for the Labor leadership. Ayalon, a former Shin Bet chief, heads the People's Voice peace group with Palestinian academic Sari Nusseibeh. Analysts say he could serve in cabinet if Labor joins Sharon's coalition.

Profs accept Nobel Prize

Technion professors Avram Hershko and Aaron Ciechanover, the first Israelis to win Nobel Prizes in chemistry, accepted their awards, together with U.S. scientist Irwin Rose, in Stockholm last week. They were honoured for their 1980s research into regulated protein degradation, which expanded the understanding of cancer. Speaking to reporters before leaving for Sweden, they criticized declining funding for Israel's education system, saying neglecting education is like national suicide.

Palestinians oppose attacks

A poll by the Jerusalem Media and Communication Center found that for the first time since the start of the intifadah in September 2000, most Palestinians, some 52 per cent, oppose violence against Israel and believe it is counterproductive to the Palestinian national interest. The figure is up sharply since June, when opposition to attacks on Israeli targets – including soldiers in the territories – stood at only 27 per cent. A majority, 57 per cent, favour a two-state solution, while 24 per cent support the creation of a binational state. Only 12 per cent favour an Islamic state between the Jordan River and the Mediterranean Sea.

Settler jailed for terror

An Israeli court sentenced West Bank settler Shachar Zelinger-Dvir to eight years in jail in connection with roadside ambushes that have killed several Palestinians since 2001. Investigators called him and fellow suspects the "Jewish underground."

Stocks hit record high

The Tel Aviv Maof stock index hit 593 points, an all-time high, during intra-day trading last week, beating an August 2000 record. Traders credited strong world markets and speculation the Labor Party will soon join a national unity government. Other factors were Palestinian Authority president Yasser Arafat's death, Syrian calls for peace talks and Egypt's release of accused spy Azzam Azzam.

Files from JTA and Ha'aretz

Court ruling seen as a blow to terror supporters

By DANIEL I. DORFMAN AND LISA PEVTZOW
Jewish Telegraphic Agency

CHICAGO — Leaders of Chicago's Jewish community are optimistic that a jury award of $156 million to an Israeli-American family whose son was killed in the West Bank will send a stern message that financial support of terrorist organizations won't be tolerated.

A jury ruled last week in a Chicago federal courthouse that three Chicago-based Islamic organizations and one individual must pay the Boim family $156 million in damages for the 1996 murder of their son David, 17.

The jury found the Quranic Literacy Institute (QLI) guilty. U.S. Magistrate Arlander Keys previously had found three other parties – the Islamic Association for Palestine, the Holy Land Foundation for Relief and Development, and an individual named Muhammad Salah – liable.

"I think the precedent is enormous," said Michael Kotzin, executive vice- president of the Jewish Federation of Metropolitan Chicago. "I think if nothing else, any other organizations that are doing this thing hopefully will stop altogether. If not, they will be a lot more careful.

"We're fighting a war against terrorism, and one of the ways to fight it is to dry up a source of funds, to be ready to identify the supporters, and that has happened."

Attorney Minda Block, the local Jewish Community Relations Council's domestic affairs associate, noted that the case marked the first time the Federal Anti-Terrorism Act had been used to go after U.S.-based charities that fund terrorism.

As the verdict was announced, Joyce Boim nodded her head as if to signal her approval. Her son, David, had hoped to become a doctor, and the trial included testimony about the potential value of David's life if he had lived to achieve his dream.

"Maybe it's a drop in the bucket with the entire Hamas organization, but at least we have stopped some money used to buy bombs and bullets that blow up children," Joyce Boim said.

The QLI did not pursue a strong defence, with only the group's attorney sitting at the defendant's table when the verdict was announced. The attorney previously claimed he hadn't been given enough time to prepare a defence.

Both Stanley and Joyce Boim delivered emotional testimony describing their pain after their son was murdered.

On the witness stand, Joyce Boim tried to give the jury a sense of her son, describing him as the family peacemaker – a sweet, happy, funny boy who volunteered on an ambulance. She remembered how he would bound up the stairs after school, slamming the door as he came into the apartment, and lift the lids of pots simmering on the stove to see what she was making for dinner.

Her own life changed unalterably the moment David died.

She told the jury about driving to the hospital after learning that David had been hurt and about the ambulance ride across town at breakneck speed to the trauma centre at Hadassah Hospital at Ein Kerem. A towel was wrapped around David's neck.

Soon after David was wheeled into the emergency room, a doctor came out to tell her that he had died, she said, weeping.

"I knew the second David died that I'd never be the same."

To this day, she said, she feels terrible numbness, shock and emptiness.

An economist testified that if David Boim had become a physician, he could have earned anywhere from $4 to $20 million in his lifetime. The Boims, who have lived in Israel since 1985, also sought an additional $6 million for mental anguish.

The total jury award was $52 million, which the judge automatically trebled under federal statutes.

Three of the four parties have had their assets frozen by the federal government, while a fourth group – the Islamic Association for Palestine – is believed to have minimal assets.

Chicago is a major centre for the Hamas support network, said Stephen Landes, one of the attorneys representing the Boim family, though the defendants maintained that they had no ties to terrorism.

During closing arguments, he called the three Islamic charitable groups "the oxygen that keeps the terror support system going."

It takes money to buy the gun that killed David Boim, to train the terrorists that killed him, to indoctrinate others into lives of terrorism and to provide for the terrorists' families when the terrorists are jailed or commit suicide, Landes said.

"They beat the drums for terrorism," he said of the defendants. "They were the publicists."

ATRIUM DEDICATED: The Glina family returned from Netanya, Israel, recently after dedicating an atrium in the Children's Medical Centre of Laniado Hospital in honour of bar mitzvah boy Zev Glina, right. Zev's Atrium will provide a quiet place for children at the hospital to play and read indoors. Seen with Zev at a ceremony affixing a mezuzah to the atrium doorway are, from left, his sister Cheri Glina, his grandmother Helen Glina, his mother Debbie Tessler and his father Ed Glina. The Children's Medical Centre is dedicated to the 1.5 million Jewish children who perished in the Holocaust.

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On Campus

Israel to play Iran in York basketball tourney

By PAUL LUNGEN
Staff Reporter

Israel will play Iran in a goodwill basketball tournament later this winter – but it won't be each country's best tipping off against one another.

Students from Israel and Iran at York University will represent their home countries at a friendly tournament scheduled for late February and early March. Other entries in the International Basketball Tournament at York (IBTY) will represent Canada, Serbia, Croatia, Turkey, China, Greece, Somalia and the United States. As many as 12 countries may be represented when the event begins.

The tournament is the brainchild of Doron Berger, a student of public relations at Seneca College who is involved with Hillel@York. Berger organized a similar competition last April at the University of Toronto that also featured an international lineup of students representing their homelands.

Croatia defeated Israel in the championship game, but more importantly, the tournament "created good relationships on campus," Berger said.

Berger is hoping for a similar result at York, where tensions related to the Mideast conflict have tended to preoccupy many Jewish students on campus.

"A lot of the programs we run cater to one particular issue," he said. "We wanted to create something that is inclusive. We wanted it to be innovative and community-wide and foster good relations with different student groups."

"Some Jewish students are turned off by politics and if they see something that's not politics – international basketball – they'll be turned on to the club."

Berger said he had no trouble recruiting teams for the event. "In one week, I recruited seven teams."

"The Iranians were very enthusiastic. I asked them if they had a problem playing with Israel and they said, 'No.' I think that's very positive."

Nariman Farsad, vice-president of York's Iranian Student Association (ISA), said political differences that may divide Iran and Israel didn't enter into the decision to participate. "We basically don't care about the political parts of the conflict," he said.

The ISA is a social and cultural club and basketball fits under that umbrella. The ISA does not believe in dragging politics into a sporting event, he added.

Berger said all the student clubs he has contacted were enthusiastic about IBTY, except the Palestinians, who did not respond to his invitation.

"There's a lot of buzz about the tournament," he said.

To give it a real international flavour, national anthems will be played before each game in the round robin event.

"I think people like the fact it's multicultural, the fact they're playing against clubs that have the same goal in mind," he said. "The multicultural aspect is the selling point. It's like a mini-Olympics."

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New student group looks to nurture future leaders

By TANIA HAAS
Special to The CJN

Minutes into a description of the Canadian Federation of Jewish Students (CFJS), Gary Diamond stops mid-sentence and says in a non-aggressive, but direct, manner, "This article will focus on CFJS as a group, and not exclusively on my role as the president, right?"

Diamond would rather the emphasis be on the group's plan to develop new student Jewish leadership in Canada.

"We're not just another acronymn. We are student leadership consultants," he said.

And busy ones at that. In less than 11 months, CFJS has made contact with almost every Jewish student association in the country and has already helped some deal with conflicts on their campuses.

It's also developing relationships with Jewish professional associations.

"We are creating a collaborative network so that we can learn from one another. Over the past year, CFJS has reached out to Jewish and Israel-related student groups on campuses from coast to coast. The student response has been very encouraging."

Gary Diamond

CFJS was formed last January after Canadian Jewish student leaders returned from a conference in Israel hosted by the World Union for Jewish Students. Inspired by their international counterparts, they created CFJS after a weekend of brainstorming. Diamond was elected vice-president of internal affairs.

"We were very excited with the potential of CFJS. We decided our ultimate role was to bring about leadership development and to assist with communication on campuses. Through this we could act as the representative voice of Canadian Jewish leaders."

Leadership and communication skills are just two of Diamond's strengths. Born and raised in South Africa, he came to Canada to attend the University of Western Ontario. Almost immediately, he became involved with Jewish student associations, and served as president of campus Hillel for the 2003-2004 school year.

He was accepted into UWO's law school for this fall, and September was Diamond's first month as both the new CFJS president and as a first-year law student.

"I'm a little nervous about the December exams," he said earlier this fall. "CFJS has been keeping me pretty busy."

In October, Diamond helped organize a student conference in Ottawa with the Canadian Council for Israel and Jewish Advocacy (CIJA), and last month, he attended the United Jewish Communities General Assembly in Cleveland.

"Gary is a natural born leader" said Lance Davis, director of National Jewish Campus Life (NJCL) and one of CFJS's multiple professional partners.

"He can bring a group of strong-willed leaders together and work as a team. He is a sophisticated planner and a strategic thinker. He always thinks 'What are my end goals?' – not only for next year, but for the next five years."

Diamond sees student involvement as an investment in the future of Canadian Jewish leadership.

"I think getting students involved in Jewish leadership will enrich the student's life. Ultimately, CFJS succeeds if Hillel succeeds."

CFJS has helped student leaders deal with the rise in anti-Israel sentiments on campus, most recently with Waterloo Hillel's response to statements made on TV's Michael Coren Show by Mohammed Elmasry. The University of Waterloo professor and president of the Canadian Islamic Congress told Coren that all Israelis over 18 are fair game for Palestinian violence.

"Campuses can be a hostile environment. We help by connecting student leaders to our professional partners like NJCL and United Israel Appeal Federations Canada, who can assist with press releases."

Diamond is modest but optimistic about his role in influencing future Jewish leaders.

"The idea of creating an organization that will have a direct impact on my peer group and leaders of the future is such a motivating force and a great experience."

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Experts discuss health, Botox, cosmetic procedures

By LEILA SPEISMAN
Staff Reporter

When one thinks of the Weizmann Institute of Science, subjects such as DNA, cancer research, electron microscopes, cell structure and brain functioning come to mind.

A recent all-day program sponsored by Weizmann Women & Science, held at the Park Hyatt Hotel, showed that the institution also recognizes the significance of the everyday.

Mark Hyman, co-medical director of the Canyon Ranch in the Berkshires; Stephen Kraft, professor of ophthalmology, department of ophthalmology and vision sciences at the University of Toronto, and staff ophthalmologist at the Hospital for Sick Children and the Toronto Western Hospital; and Stephen Mulholland, a cosmetic plastic surgeon and surgical director of SpaMedica, spoke about "Looking Great, Feeling Better – the mind-body connection."

There is a radical change in the practice of medicine, Hyman said. Medicine now concentrates on acute and chronic illnesses, and on public health matters, such as AIDS or the recent SARS epidemic. Ignored are the impact of such matters as financial status and relationships on health.

"Most people die from things that can be controlled in the U.S., such as smoking, obesity and lack of exercise..." Mainstream medicine, Hyman said, concentrates on causes of illness, rather than on prevention of it.

Individuals need proper food, vitamins and minerals, light, water and air, and love. They may have to be cleansed of toxins, allergens, microbes or stress.

People in America are not getting the proper care for the money that is spent on health care. "We spend more than any other country, but are 27th in life expectancy," Hyman charged.

Drugs, he said, don't cure disease – they merely suppress the symptoms. An example is the anti-inflammatory drug Vioxx, which was found to cause heart disease. Glucosamine, on the other hand, prescribed for arthritis, is an anti-inflammatory, stops pain – and repairs the joint.

Genes are not a cause of disease, he said. Rather, it becomes a question of how lifestyle and environment interact with a genetic predisposition. This includes the recently discovered BRCA-1 gene found often in Ashkenazi Jewish women, which predisposes them to breast cancer.

Other factors that prevent a proper state of health are lack of exercise, deficiencies in essential omega-3 fatty acids, lack of vitamins, malnutrition (even in wealthy western nations) and too much junk food.

Intake of antioxidants is essential, Hyman said. "Eat dark, colourful food, like blueberries," he advised.

Don't wait until you are sick to get healthy, he concluded.

Mulholland stressed that true beauty comes from both the outside appearance and inner health. "We must focus on what happens inside before we can look to the surface."

However, he warned, one must beware the plethora of incompetent surgeons, such as those who operated on celebrities Marie Osmond and Mary Tyler Moore, leaving them with mask-like, inexpressive faces.

Light therapies are a big part of Mulholland's practice. He called light "a panacea for all kinds of problems, including brown spots, rosacea,wrinkles, acne and hair removal."

Surgery, he said, is the "last opportunity. It's for those who say 'I want the best even if I die from it.'"

Stephen Kraft is one of the first physicians to have used Botox in Canada. Originally, it was used to treat crossed eyes in children, he said, along with those with disabling neurological diseases. He now also uses it in cosmetic treatment of prominent facial wrinkles, brow furrows, forehead lines, crow's feet and prominent neck cords.

New uses for Botox include treatment of migraine headaches and sweating.

Much research has been done on Botox at the Weizmann Institute, Kraft said. Botulinum toxin, the chemical name for Botox, works by relaxing the muscles by preventing nerve stimulation of the muscles. Results don't show up for three to five days, he explained. The effects can last for about four months.

Botox is the treatment of choice for spasm of the eye and face muscles, such as Bell's palsy. The injection sites vary depending on where relief is needed. It is also useful to treat tight arm or leg muscles from cerebral palsy or strokes; voice box cramps; spasm of the stomach sphincter muscles; cramps in the legs or arms, and pain relief.

Side effects are rare, Kraft said, since therapeutic doses are so very low – point four billionths of a gram.

Kraft noted that the benefits are not just physical. "There are also psycho-social benefits, such as increased confidence."

During the question period, Kraft called Botox an alternative to surgery, especially for children.

Suggestions for healthful eating that were mentioned during the question period included using mainly extra-virgin olive oil, or small amounts of cold pressed nut oil, sesame oil or canola oil.

Hyman warned against the trend to eliminate carbohydrates completely from the diet. "It's a question of quality. Eat carbs like vegetables and nuts, particularly in foods that also contain protein or fat, like fruit and nuts."

BASKETS FOR THE HOMELESS: Seven members of Ve'ahavta Chaverim Vaughan Chapter gathered at the home of Marleine Kay-Levin earlier this month to make decorative baskets containing such items as socks, gloves, hats, toothbrushes and soap. The baskets will used as centrepieces at simchahs to raise funds and awareness for Ve'ahavta's homeless initiatives, and will then be hand-delivered to homeless people through Ve'ahavta's Mobile Jewish Response to the Homeless. For more information, visit www.veahavta.org or e-mail mfbreslin@hotmail.com. Pictured, from left, are Sharon Stein, Lesley Silver-Wynick, Esther Tabacznick, Eva Kay, Kay-Levin and Shlomit Kriger.

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Books & Authors

James Laxer's *Red Diaper Baby* evokes a bygone era

By SHELDON KIRSHNER
Staff Reporter

There was a period, from the late 19th century to about the mid-1950s, when communism was the siren song of some idealistic Jews. James Laxer, in a memoir of his childhood, *Red Diaper Baby* (Douglas & McIntyre), addresses that broad theme and focuses on that bygone era.

In this pungent and revealing book, Laxer – a professor of political science at York University and the author of 15 books – zeroes in on his nonconformist parents.

Menachem Mendel Laxer, the son of an Orthodox Montreal rabbi and the recipient of a post-graduate degree in psychology, was an organizer and then a member of the central committee of the Communist Party in Canada. Edna May Quentin, who held a master's degree in social work, was daughter of a Protestant clergyman and scion of an upper-crust Toronto family. Both were true believers devoted to the cause of social justice and revolution. Their far-left philosophy rubbed off on Laxer.

Laxer, who ran second to David Lewis for the national leadership of the New Democratic Party in 1971, writes that his childhood was defined by their outlook. By the time he was five or six, his father had drilled into him the theory and practice of revolutionary politics.

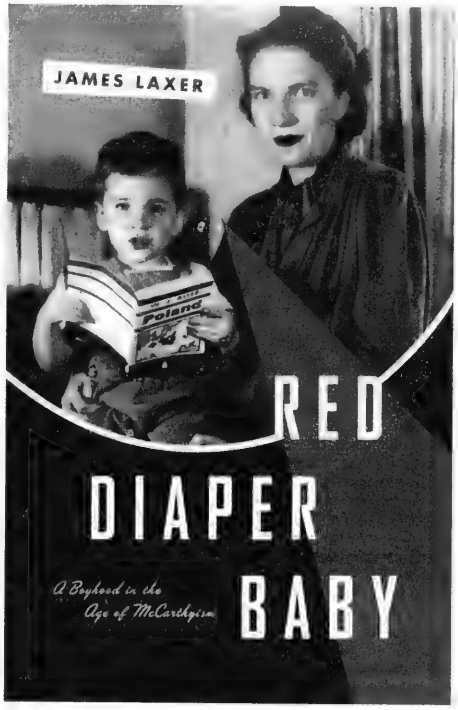
Because he lived in the shadow of their unpopular beliefs, Laxer inhabited two separate worlds, a public and a private one, in terms of his identity and ideas. "My truest early talent was my unerring knack for sliding from role to role, playing each one with complete sincerity," he recalls.

Laxer kept his beliefs to himself, fudged when asked about his father's occupation and danced around his ethnic background. "In our house, it was treated as a deep dark secret that my siblings and I – his sister and brother – were part Jewish… I was getting used to the idea that my life was divided into watertight compartments."

To say that Laxer was schizophrenic about his religious affiliation would be an understatement. Though he was circumcised, Laxer was christened and raised as a WASP, a white Anglo-Saxon Protestant. He can thank his father, a seemingly self-hating Jew, for this decision. Menachem Mendel, who went under the alias of Robert Owen, believed that being Jewish was "an unnecessary complication." Yet Menachem Mendel had no compunction about celebrating Christmas with a Christmas tree in the living room.

The Jewish holidays were painful for Laxer. "I looked every inch a Jewish kid," he observes. Classmates wondered why he had not skipped school and, once, a teacher posed the same uncomfortable question. "'I'm not Jewish,' I replied, feeling tight inside, feeling violated and miserable."

Laxer, however, could navigate his conflicting identities like a seasoned sailor. "I could blend in perfectly with either the Jews or the WASPs when I was with them on their own."



But, as he admits, problems arose when the two sides awkwardly mixed, like oil and water. "When they got together, I was stuck, not knowing which guise to adopt. And I didn't really feel I fit in with either. When I went to Montreal to visit my Jewish relatives, I knew I wasn't Jewish. In Toronto, the real world where I lived, I couldn't make myself feel exactly like a WASP. I could fake the externals well enough – I spoke perfect WASPY English – but something on the inside of my body was telling me different."

In the final analysis, Laxer was alienated from his Jewish background. He did not understand his Jewish relatives' Yiddish jokes, and was affected by his mother's perception that they considered her a "shiksa." As he writes: "They brought me back to the world I lived in, the world that she and my father had designed for me, the world in which I was not supposed to be Jewish."

Laxer probes the roots of his ambivalence toward his Jewishness, and in doing so, he inevitably comes back to his father. Born in Montreal in 1915, Menachem Mendel was the product of a staunchly observant home. At six or seven, Menachem Mendel "played the highly prized role of cantor at his father's weekly religious services."

Menachem Mendel was groomed to be a rabbi, but at 14, after reading Charles Darwin's *On the Origins of Species* and immersing himself in socialist literature, he shifted course. "But why he broke with Judaism has never been entirely clear to me," Laxer acknowledges.

Communism appealed to Menachem Mendel because of his core need for faith as "a compass by which he could make sense of a disordered world." But as far as Laxer is concerned, he traded in "one orthodoxy" for another.

What finally drove Menachem Mendel to communism, while studying at McGill University, was the rise of fascism in Europe. "Stopping the Nazis became his passion, and the Communist Party was the only instrument he believed was up to the job."

Laxer's mother, whose father had been a Methodist missionary in China, was radicalized by her membership in the Student Christian Movement at the University of Toronto. She and Menachem Mendel met in Montreal, and for him, it was a perfect match. "My father was anxious to escape the last vestiges of his Jewish origins. He had fought his way out of his father's religion and found his true calling."

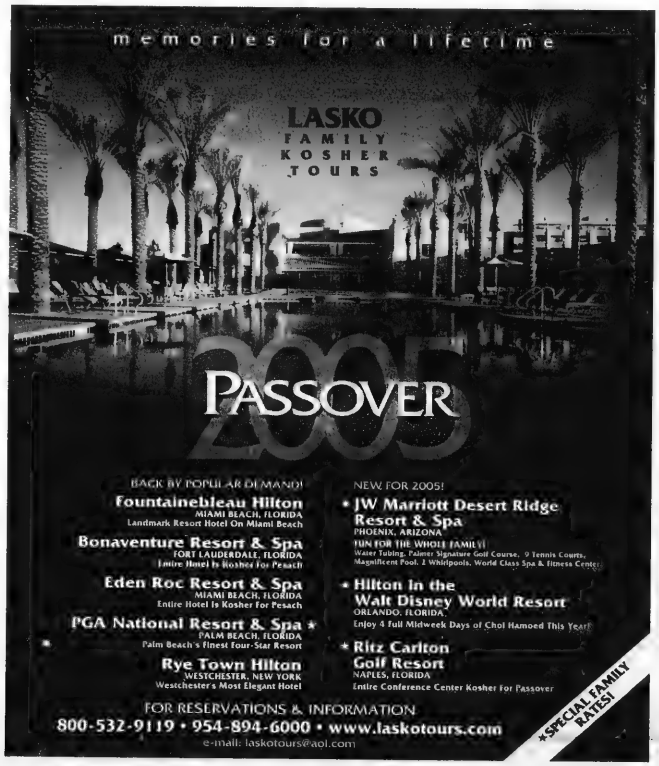
A dedicated communist, Menachem Mendel was a workaholic. In 1955, a year before his first trip to the Soviet Union, he managed J.B. Salsberg's campaign for re-election in the Ontario provincial riding of St. Andrew. Salsberg, a trade unionist and a communist, was later a *Canadian Jewish News* columnist.

Menachem Mendel was wined and dined in the Soviet Union. "It was a heady experience to go from being a member of a marginal, reviled organization in Canada to being feted by the Soviet establishment," Laxer notes.

But within a year of his visit, Menachem Mendel and Edna May left the Communist party, their faith shattered by two events: Nikita Khrushchev's startling revelations about Joseph Stalin's crimes and Moscow's brutal intervention in Hungary. Salsberg, disgusted by reports of widespread anti-Semitism in the Soviet Union, resigned as well.

After leaving the party, Menachem Mendel and Edna May quietly dropped their old friends and reinvented themselves. She returned to social work. He worked as a psychologist at the Toronto General Hospital and then as a teacher at York University and the Ontario Institute for Studies in Education.

As for Laxer, he, too, rejected communism. He had come full circle.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The Barenaked Ladies get some Chanukah ruach

By DAVE GORDON
Special to The CJN

Barbra Streisand has one. So does Neil Diamond, Kenny G and Harry Connick Jr. They're all Jews with Christmas albums.

One Jewish rock star, however, has recently recorded songs for Chanukah.

Steven Page, frontman for the band Barenaked Ladies, sings three songs about the Festival of Lights for the band's new holiday CD *Barenaked for the Holidays*.

"People seem to like to have holiday music play in their homes at that time of year," Page said, relaying a comment that came up when he was discussing the idea with his bandmates.

"So I said, 'Well, fine. But we do Chanukah at my house.'"

Thus, he took on the task of offering tunes with Jewish themes. There's the traditional *Hanukkah Oh Hanukkah*, and *I Have a Little Dreidel*. But *Hanukkah Blessings*, written by Page, is an original song.

Page said the the new disc grew out of holiday songs the band would play when touring during December. What's more, they had already recorded some Christmas songs. *God Rest Ye Merry Gentlemen/We Three Kings*, a duet with chanteuse Sarah McLachlan, became a surprise minor hit. And a few years ago, the band wrote and sang *Green Christmas* for the movie *Dr. Seuss' How The Grinch Stole Christmas*.

Because of Barenaked Ladies' reputation for being quirky, Page said, he thought his bandmates expected his Jewish contributions to the album to be humorous, like the *Hannukah Song*, the tongue-in-cheek ditty made famous by Adam Sandler on TV's *Saturday Night Live*.

"But I wanted a melodic idea that was personal to me. I found more attachment to Chanukah blessings. The song I set out to write was where I wanted to sing about someone who celebrates Chanukah in a society where everyone else celebrates Christmas," he said, adding that he also wanted to avoid the cliché of dreidels, chanukiyot and latkes.

"You can feel isolated from mainstream culture. It's difficult to remember that we have our own culture, religion and celebration. It's easy to just go home and light the candles and forget about the rest. But my kids have re-taught me that lesson, to remember Chanukah and what it's about."

Despite avoiding them in his song, Page – who lives in Toronto with his wife, Carolyn, and two young sons, Isaac and Benjamin – is quick to note that he and his family light a chanukiyah, eat latkes and play with dreidels on the holiday.

"We always enjoyed the food part of it. My wife puts on a killer latke-fest every year," he said.

And though his kids remind him of the true meaning of Chanukah, Page playfully recounted how, as a youngster, the gift-giving aspect of the holiday didn't always pay off for him.

"I'm not sure if I ever got a good Chanukah present. A sock one night; another sock the other night. Then the third night I heard, 'What else do you want? You got a pair of socks!'"

Steven Page

The band became international icons after their 1998 album *Stunt* and its hit single *One Week*.

Page, 34, attributes the band's success and longevity to its easygoing nature and the strength of its music.

"Some of it has to do with the personality with the band members, and that fans have gotten to know us and grown up with us. It's the value of the songs.

"They tell us 'This song or this album reminds me of a special time in my life.' Rather than see the music as transient, they see it as timeless."

The Barenaked Ladies will play Massey Hall in Toronto on Dec. 20 and 21.

Facing Windows is an enchanting film

By LARRY ANKLEWICZ
Special to The CJN

Every once in a while you come across a film that wins your heart and enchants you beyond your expectations. Such was the case with a small Italian film called *Facing Windows*, which arrived in video stores a short time ago.

At first glance there is nothing special about this film. It begins with the murder of a baker during the Nazi occupation of Rome and then switches to the present time where we are swept into the world of a contemporary young Italian couple, Giovanna and Filippo, living in a middle class section of Rome.

They have the usual problems of making ends meet and of living together.

They have two young children. Giovanna works in the office of a poultry factory and moonlights by baking pastries and desserts for a local pub. Filippo has trouble hanging onto a job.

A handsome young man lives across the street and Giovanna becomes fascinated by the activities in his apartment which she can see from her window.

One day the couple runs across a lost and bewildered old man. He can't remember his name or where he lives and carries no wallet or identity papers.

The old man winds up staying over in the couple's apartment. Eventually, Giovanna discovers the man's name and address and returns him to his place of residence. She is surprised to learn that the man was a renowned pastry chef before he retired and was also a Holocaust survivor.

The old man's senses return and he encourages Giovanna to take control of her life and do what she really wants to do, and that is to train to be a pastry chef.

The film is a perfect blend of its various elements. The story is very human and realistic, while a sensitive music score helps advance the story.

The acting is superb. Giovanna Mezzogiorno gives a remarkable performance as the wife seeking a more fulfilling life, while the late Massimo Girotti gives a compelling performance as David, the Jewish Holocaust survivor who had to make a decision during the Nazi occupation of Rome that affected the rest of his life.

Facing Windows played in theatres for a very short time, but now it is available for all to see in the comfort of their own homes. It may not be a classic film, but no one who sees it will walk away unaffected.

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Eye on Arts

By Bill Gladstone

THE UNDERGROUND REPORTERS TELLS STORY OF SECRET WARTIME NEWSPAPER IN CZECH VILLAGE

Toronto's Second Story Press came out recently with a new title in its award-winning Holocaust Remembrance Series for Young Readers.

The Underground Reporters by **Kathy Kacer** focuses on the true wartime exploits of a group of Jewish youths in the small Czech village of Budejovice during the period of Nazi occupation. Increasingly persecuted and isolated, they established a secret newspaper called *Klepy* (*Gossip*) and hand-printed 22 issues between August 1940 and April 1942, when Budejovice's 1,000 Jews were deported to the Terezin concentration camp.

Drawings, stories, a sports report, comics, and a humour section were often included in the newsletter *Klepy*, produced by Jewish youth in Budejovice. The title means "Gossip."

In contrast to the darkness of the times, the newspaper was essentially light-hearted and meant to pick up everybody's spirits. A cartoon of a "gossipy woman" usually appeared on its cover.

It started as a few typewritten pages but evolved into a more elaborate publication, filled with paintings, jokes, poetry and editorials, all created in the midst of war. Each issue had only one copy that was passed from hand to hand among the Jewish villagers and their friends.

Toronto resident **John Freund** was one of the original contributors to *Klepy* and one of the few to survive the war. His story, as told to Kacer, forms an important part of the book. Last summer, as part of her research, Kacer and her husband travelled with Freund to Prague and Budejovice.

On an earlier trip in 1989, Freund visited a surviving sister of the magazine's founder, **Ruda Stadler**, who did not survive. "I asked her, 'Do you have these magazines?' and she had them hidden in a suitcase in a cupboard somewhere." The originals were later donated to the Prague Jewish Museum.

Several years ago, Freund helped produce a Toronto version of *Brundibar,* the children's opera from Terezin, and Kacer's daughter was in the cast. Kacer later wrote *Clara's War* about the *Brundibar* opera. The former psychologist is also the author of *The Secret of Gabi's Dresser* and *The Night Spies*, earlier titles in the Holocaust Remembrance Series.

Since "the only way to beat death is by memory," Freund said he has derived "a lifetime satisfaction to think that I helped to keep these memories alive." The book has already received numerous plaudits and, typically for Kacer, may yet be honoured with a literary award.

Freund gave a signed copy of *The Underground Reporters* to Holocaust historian **Sir Martin Gilbert,** who sent him a thank-you note in which he called it "one of the most powerful books I have read on the Holocaust."

Geared for young readers, the fully illustrated, 156-page softcover volume sells for $15.95.

* * *

Yiddishland Cafe: Singers **Mitch Smolkin** and **Batsheva**, and musicians **Nina Shapilsky**, **Raisa Orshansky** and **Victor Kotov** perform "To Sing and to Laugh," a Yiddishland Cafe evening. $12. Workmen's Circle, 471 Lawrence Ave. W. Sunday, Dec. 19, 7:30 p.m. 416-787-2081.

* * *

Names in the News: Sony Pictures is coming out with a screen version of Shakespeare's controversial play *The Merchant of Venice,* with **Al Pacino** as **Shylock**. The work "easily rivals **Mel Gibson's** *Passion* in its ability to inspire controversy" reports the New York-based *Forward*, which indicates that director **Michael Radford** took a philo-Semitic approach and set the story within the context of centuries of anti-Jewish persecutions... **Adam Fuerstenberg**, director of the Holocaust Centre of Toronto, was the opening speaker at a major international Holocaust conference in Buenos Aires, Argentina, in late November. He spoke in Yiddish on the topic "Are the Lessons of the Holocaust Relevant Today?" and his talk was afterwards translated into Spanish. He was also interviewed for half an hour on the city's Jewish radio station, Radio Chai... A collection of rare Hebrew books sold at auction recently in New York. Included among the 65 incunabula was a first printed edition of **Maimonides's** *Guide for the Perplexed*... Historian-author **Dr. Jack Granatstein** is a recent recipient of the $5,000 Pierre Berton Award, named after the Canadian literary legend who died earlier this month.

* * *

Arts in Brief

• The annual Friends of Yiddish Chanukah Freylekhs features the music and comedy (in English and Yiddish) of Montreal's **Josh Dolgin**, accompanied by **Martin Van de Ven** on clarinet and saxophone, and lots of latkes. $10. Sandy, 416-736-8073. Zionist Centre, 788 Marlee Ave. Saturday, Dec. 18, 7:30 p.m.

• The Koffler Centre of the Arts presents the **Canadian Ballet Theatre** in a classical production of *The Nutcracker*, featuring **Svetlana Lunkina**, prima ballerina of the Bolshoi Ballet, **Andrian Fadeev**, principal dancer with the **Kirov Ballet**, a cast of more than 100 and sets and costumes from the Bolshoi. Leah Posluns Theatre, 4588 Bathurst St. Dec. 18 and 19. Tickets, 416-872-1111.

• A sing-along version of the musical film *Joseph and the Amazing Technicolor Dreamcoat*, starring **Donny Osmond**, includes lyrics on the screen, prizes for best costumes, fun bags, dancing and more. Nadal JCC, Al Green Theatre. Adults $20, children $16 in advance ($24/$20 at the door). Dec. 26 to 30, 7:30 p.m. TicketKing 416-872-1212.

• Seneca College at York Campus offers evening acting classes taught by skilled and experienced professionals in a caring and creative atmosphere. Orientation, Thursday, Jan. 6, 7 p.m. 416-491-5050, ext. 4112.

Message to *CJN* Snowbirds

If you will be spending all or part of this winter outside of Canada, there are three options available to you regarding delivery of your *Canadian Jewish News*.

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TRAVEL TALK

By BILL GLADSTONE

LEADING ISRAELI ARCHEOLOGIST DEVOTES LIFE TO STUDY OF JERUSALEM

Dan Bahat, a leading Israeli archeologist, is in the midst of an extended stint as visiting lecturer at St. Michael's College at the University of Toronto.

A senior lecturer at Bar-Ilan University and former chief archeologist of Jerusalem, Bahat is frequently invited to give talks. Earlier this month, he gave a keynote address at a Toronto seminar on Christian pilgrimage hosted by the Israel Government Tourist Office (IGTO).

He has lectured to Christian groups around the world on Jerusalem in the time of Jesus and was once invited by Pope John Paul II to do so at the Vatican. He seems equally versed on Jerusalem in the eyes of Islam and did his PhD thesis on Jerusalem in the Crusades period. Although his specialty is Second Temple Jerusalem, he is possibly the only authority anywhere on the topography of Jerusalem in the Middle Ages.

In his 40 years as an archeologist, Bahat has produced dozens of books and papers, including the much-republished *Illustrated Atlas of Jerusalem* and a popular illustrated volume two years ago on the Western Wall tunnel, over which he is excavations supervisor.

Within that ancient subterranean passage, which extends along the western perimeter of the Temple Mount, archeologists have uncovered a large water channel that is widely accepted as an aqueduct built by the Maccabees.

The first family of Chanukah, the Maccabees are celebrated in the Jewish world for restoring Jewish sovereignty over Israel, rededicating the Temple and lighting lamps with one day's worth of oil that miraculously lasted for eight days. According to Bahat, they were also major builders who transformed Jerusalem and likely inspired King Herod's vision of the Temple.

"The problem is that Herod the Great built so thoroughly that many remains of the Maccabeans have almost disappeared," he said of the family that was also known as the Hasmoneans.

The tunnel aqueduct is "the most important remain of Hasmonean Jerusalem today," he said. "It's an enormous ditch that was excavated from the surface in order to supply water to the fortress named Baris, which was the seat of the Maccabean family before they moved to a place in the area of today's Jewish quarter."

The Maccabees' architectural footprint was almost fully erased in Jerusalem by King Herod's massive construction projects, Bahat said.

Without archeological evidence "it's very difficult for us to decipher what exactly they have done. But there's no doubt the Maccabees greatly contributed to the [national] consciousness of the importance of the Temple. Because after the Maccabean period, there's no question that the Temple was the centre of Jewish life in all respects."

Born in 1938, Bahat grew up in Eretz Yisrael in an era when Jewish access to the Old City of Jerusalem seemed a far-away dream. It was the precision of Michael Ave-Yonah's famous model of Jerusalem in the Holy Land Hotel that first inspired him to study all available scriptures and texts about the Old City.

"I thought, 'If he can do it, so can I,'" Bahat recalled. "I never imagined that I would ever really be in the Old City of Jerusalem, so I thought that at least theoretically, I could get to know it very well."

He chose to specialize in the Second Temple period because the era marked "the apex of Jerusalem as a Jewish city," he said. "Remember the saying, 'The one who hasn't seen Jerusalem hasn't seen a beautiful city in his life,' or the other saying, 'Of the ten parts of beauty in the world, Jerusalem took nine.'"

When he attained his BA from Hebrew University in 1964, Jerusalem was still divided and not much literature was available in Hebrew about the Old City. "Most of the study of Jerusalem was done by non-Jews, mainly by Christians interested in the city where Jesus walked," he recalled.

The restoration of Jewish sovereignty over the Old City in 1967 prompted an unprecedented boom of Jewish-led archeological investigations. "The result of that is that today our knowledge of Jerusalem has increased immensely. We can't compare our knowledge of Jerusalem in 1967 to what we know today."

Bahat has worked on many major archeological digs in Israel, including the ancient synagogue in Beit Shean and the mountaintop fortress at Masada. It was at Masada that he made one of his most remarkable finds – a group of shards with Hebrew names on them, dating from the moment of the dramatic fall of the Jewish stronghold to the Romans in CE 73.

The father of four sons continues to focus most of his scholarly attention on the city to which he has devoted much of his career.

"All my life is based on studying Jerusalem," he said. "It's a lifetime job – it's not a simple thing. It's a multi-faceted city. The field is so complex and so complicated, but so interesting. So I'm kind of addicted to Jerusalem."

Correction: The name of the marketing manager of IGTO Toronto, Jerry Adler, was incorrectly reported in this space last month.

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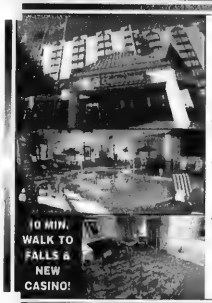

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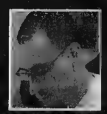
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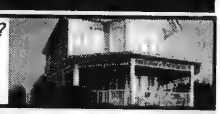

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Pot of Love is a delightful book for kids

By LEILA SPEISMAN
Staff Reporter

One of the special joys of being a parent is cuddling up with your children at night and telling stories. That is also a special joy of being a child, and many people fondly remember these experiences throughout their lives. Toronto mother Debra Kiez and her five children are no exception.

Kiez and one of her children, Rebecca Gross, 10, have taken it a step further, by writing a book based on that kind of story. *A Pot of Love*, a self-published effort, has recently come out. A delightful effort it is, too.

Written by Kiez and illustrated by Rebecca, the book tells the story of a little girl named Daisy, who lived with her grandmother in a cottage in the forest. Each day, they would gather vegetables, herbs, berries and nuts and make a big pot of soup.

Life was peaceful and happy, until one day, Daisy woke up to find that her grandmother was too ill to get out of bed. Panicked, she ran into the forest and asked the fairies for help. They told her to go to see the wise Wizard.

The Wizard advised Daisy to "make a pot full of love and kindness. Go home and make the stew as your grandmother has taught you."

Daisy did exactly as she was told, and she was thrilled to discover that the next day, her grandmother was well.

This story is one that Kiez told her children on Friday nights when they were all curled up together before bedtime. On a rainy, cold Sunday, she said, she suggested that she and Rebecca make a little book from the story – she would type it up, and Rebecca would draw the pictures.

A few months later, she took a trip to Winnipeg, where she used to live. When she showed the book to a friend, Yossi Cohen of Kromar Printing, he told them to redo the pictures in bright colours, using watercolours on watercolour paper, and he would print the book for them.

The technique he used was to have the pictures drawn with special watercolour pencils. Water was added afterwards, and the whole thing put together on cold press paper.

Kiez and Rebecca went to Winnipeg, where they watched the printing process.

"We flew there and back in one day," Kiez said. "Rebecca helped adjust the colours to the way she wanted them and she got to see the books being printed."

A few weeks later, the books arrived. Each of Rebecca's classmates received a copy. Others were sold at the school (for $6) and at the Community Hebrew Academy of Toronto's fair this fall. The book is now available at the Indigo store at Yorkdale Mall, or from Kiez at 416-638-7322.

All proceeds go to the Canadian Wildlife Federation, a cause dear to Rebecca's heart. "She reads *National Geographic Kids*, *Owl* and *Chickadee* magazines," Kiez said.

Kiez herself is a lover of fairy tales, which she thinks are an important feature of childhood. "Children think that there is magic in life," she said. Some of that lingers, or should, into adulthood, she believes. "It's very sad if you can't wonder and marvel at the world around you."

We know that fairies don't really exist, Kiez said. But there are good people who reach out to those in need, like fairy godmothers and the Wizard in the book. "They aren't there by chance.

"Daisy didn't know that she had the power to help her grandmother. The fairies and the Wizard are symbolic of the love that exists between one another. It's reality of a different kind."

Rebecca hopes to be an artist when she grows up. She is taking art classes, and she does crafts, such as sewing, making toys, knitting and beading. She bakes cookies, scones and brownies, and makes spaghetti pie and egg drop soup. Eventually, she would like to work with a cake-maker, and learn how to add the special artistic touches that make cakes unique.

Younger sister Tamar, who is seven, is a great fan of fairy stories too. When she was smaller, she used to write letters to the fairies and got replies as well – with maybe just a little help from her mother.

Yiddish poetry meets country music

By RABBI LAWRENCE M. PINSKER
Special to The CJN

"Yiddish is no language for poetry," wrote Jacqueline Osherow in her poem *The Yiddish Muses*. But Marty Green, a young Winnipeg musician, Yiddishist and local cultural icon has trumped her dour comment.

Recently at the Berney Theatre of the Rady Jewish Centre in Winnipeg, Green took a long Yiddish rhyming poem and transformed it into a tour de force theatrical experience.

Marty Green: Tour de force theatrical experience.

In his hands, Y.L. Peretz' poem *The Ballad of Monish*, a bold and at times bawdy 19th-century reflection on the idealization of 18th-century Jewish piety, became a remarkable musical and comedic exploration of eastern European Jewish culture, Jewish religiosity and spirituality, and popular North American music.

Using exuberant musical motifs from country music, Green invited us on a creative yet scholarly tour of the world of the shtetl and the yeshiva that were at the heart of eastern European Jewish culture.

In two hours, he managed to honour Yiddish literature – and the complex mixture of admiration and resentment that existed between secularist and religious Ashkenazi Jews – and did so to an original soundtrack of his own composition.

Peretz's story centres on the yeshiva bocher Monish, who is "every Jew's" ideal – a brilliant scholar, steeped in Torah and Jewish ethics – and on how Satan determines to test Monish's mettle. With comic echoes of the Book of Job and a host of subtleties embedded in uniquely Yiddish references to Biblical and Talmudic texts, Peretz brilliantly describes Monish's world and life and how it is unravelled by Satan.

As Green spoke and sang his English translation of the poem, he paused, flashed images on the screen that formed the backdrop of the stage, and demonstrated how he has analyzed and organized Peretz's fertile imagery for a modern audience while wrestling with the need to preserve the integrity of the poem.

And he succeeds. The fictional Monish's struggles and the real Peretz's bemused respect for the ill-fated yeshiva student came alive in a way that would be difficult to convey in a simple reading of the text.

Green convincingly demonstrated the musical and cultural affinity between the spirit of Peretz's work and the musical legacy of Hank Williams, Merle Haggard and Patsy Cline.

By evening's end, the audience was humming Green's catchy music and reflecting on the extraordinary insights that remain long after the laughter and music of the stage show have ended.

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Junior stars try to make impact in AHL

By ADAM GRACHNIK
Special to The CJN

In this lockout season that's seeing NHLers taking spots in the American Hockey League, a few young Jewish skaters have joined their ranks and are making their pro debuts on the farm.

Eric Himelfarb and Adam Henrich, younger brother of the Edmonton Oilers' 1998 first-round pick Michael Henrich, are among the notable rookies in the AHL, while veteran Cory Pecker is starting his third season with the Cincinnati Mighty Ducks.

In his first pro game in the NHL's minor league system, Henrich, skating with the Springfield Falcons, scored two goals and led the team to a 4-3 win. By press time, he had amassed four goals and eight assists in 24 games and was fourth in scoring for the Tampa Bay affiliate.

Adam Henrich

"I was a little nervous at first," said Henrich, 20, from his home in Springfield, which he shares with fellow Falcon Paul Ranger. "You are [competing] against players who have played in the NHL. It was cool to score."

Henrich, six-foot-four, 234 pounds, is a former star with the Brampton Battalion of the Ontario Hockey League (OHL), but he knows he has lots to do if he wishes to continue to improve and reach the next level. He said he has to work on being more consistent every night and maturing as a player.

The CJN reached Himelfarb, 21, on his cellphone in Grand Rapids, Mich., while he was shopping for a team costume party.

"I got a 'Kill Bill' costume," he said with a laugh. "I bought a little, tight, skimpy outfit with a blond wig."

The young sniper seemed thrilled with his first full pro-season. He used the word "great" countless times during a conversation with *The CJN*. From the coaching, to the team, to the city, to living on his own, to life in general, it was all just "great."

Eric Himelfarb

"I have a lot more responsibility this year. It's fun living with someone on the team," he said, referring to his roommate, rookie Brett Lebda. Like Himelfarb, Lebda signed with Grand Rapids, Detroit's AHL affiliate, at the end of last season.

This year, the team got off to a 5-2 start with Himelfarb scoring two goals and two assists, continuing last season's torrid pace. After 22 games, the five-foot-nine, 170-pound centre was third in scoring for the Griffins with five goals and nine assists.

Himelfarb signed with the Griffins late last season, before their playoff run and after his Kingston Frontenacs were bounced from the OHL playoffs.

Himelfarb and Henrich, who both hail from Thornhill, understand that only a small percentage of players will survive the minor league grind and make it to the "show" (the NHL).

Henrich also faces comparisons to his older brother, Michael. The elder Henrich played 214 games in the AHL for three different clubs and spent some time in Sweden as well. He was released by the Hartford Wolf Pack, the New York Rangers' affiliate, in training camp this season, but not before playing an exhibition game against his younger brother.

"We talk almost every day and I've watched him play a lot, but it was weird to play against him. We lined up against each other a few times, too," Adam said.

They didn't fight – Adam said he would never fight his brother – but the younger Henrich said he has learned a tremendous amount from his big brother, not the least of which is working hard every night.

Like many professional hockey players, Michael is off to Europe in the coming weeks to play hockey in Austria.

"If there is a lesson to be learned from Michael, it's that you are only as good as your last shift," said Springfield assistant coach Phil Russell.

The younger Henrich has a lot of work to do, but is playing well, said Russell. who played more than 1,000 games in the NHL. Russell said the team is pleased with Henrich's development.

Perhaps Himelfarb's coach, Danton Cole, who played more than 300 games in the NHL, offered the best advice for players skating alongside many who would be in the NHL if not for the lockout.

"[They're] playing against men, not just young boys anymore. There is a lot of competition and [they] have to come along quickly," Cole said.

Pecker, meanwhile, had two assists in his first 20 games.

Two for Bridge

By ERIC KOKISH and BEVERLY KRAFT

Beverly: It's difficult to imagine a more exciting finish than the 1-IMP victory by the United States over Italy on the final deal of the Monte Carlo Bermuda Bowl in 2003, but the Spingold Knockout in New York this July produced a comparable ending. After three-quarters of their semifinal match, Jacobs (George Jacobs/Ralph Katz, Lorenzo Lauria/Alfredo Versace and Howard Weinstein/Steve Garner) had built a seemingly insurmountable lead of 71 IMPs over Nickell (Nick Nickell/Richard Freeman, Jeff Meckstroth/Eric Rodwell, Bob Hamman/Paul Soloway), largely on the strength of vastly superior play. But Nickell wasn't about to give up.

Eric: Many players believe that the way to erase a huge deficit is to play a very busy game, opening and over-calling very light, making wild pre-empts, jumping to game or slam if there's a hint of possibility, doubling anything that breathes, and the like. I've never seen that strategy work and can tell you from bitter experience that I've lost a couple of matches that I believed we'd rescued, because teammates tried to do too much. The truth is that you've got to be quite lucky, give nothing away and look for sensible opportunities to swing in the bidding or the play. If I told you that eight of the 16 deals in the final quarter were tied or yielded only 1-IMP swings, would you believe that the score for the session was 84-2?

Beverly: I know you're not kidding. How did that happen?

Eric: On Board 50, Hamman made a passive lead rather than start with a high honour from AK2 in dummy's second-bid suit. The "reflex" lead would have given away the contract: gain 11.

On Board 51, Meckstroth held: AJ1095 KJ864 3 A8. When his passed-hand partner responded 2♥ to 1♠, Jeff jumped all the way to 6♥. Rodwell guessed the play correctly after a favourable (non-club) lead to bring in 13 IMPs.

Two part-score deals netted Nickell 13 IMPs, but with five deals left to play the margin was still 34 IMPs.

On board 60, Meckstroth/Rodwell bid and made an excellent grand slam that might have been defeated with a different opening lead. Jacobs/Katz had a mix-up about how to show aces after Blackwood had been doubled (work hard on your game, kids, it pays) and stopped in 6♠. 11 IMPs more.

On Board 61, Soloway was allowed to make an obscure 2♦ doubled for plus 180, while his teammates collected a 500-point penalty from 1♠ doubled. 12 IMPs more. The Jacobs lead was down to 11 IMPs. Then:

BD: 62
DLR: E
VUL: None

NORTH
♠ AJ84
♥ KQ10
♦ A102
♣ K82

WEST
♠ Q97532
♥ 96
♦ Q65
♣ A7

EAST
♠ —
♥ A8532
♦ 83
♣ QJ10953

SOUTH
♠ K106
♥ J74
♦ KJ974
♣ 64

West	North	East	South
Jacobs	Hamman	Katz	Soloway
		Pass	Pass
2♠	2NT	Pass	3NT
All Pass			

At both tables the contract was 3NT by North on the lead of the ♣Q, the defenders clearing the suit (spade discard from West). Both East and West were known to hold a six-card black suit and two more of West's cards had been accounted for after the second round of clubs. East was therefore slightly more likely to hold longer diamonds, and, as a consequence, the ♦Q. However, Hamman saw an opportunity to create a swing in the play without paying much of a premium for the privilege. He led the ♦2 to the king and finessed the ♦10 on the way back, cashed the ♦A, crossed to the ♠A, cashed the diamonds and finessed against the ♠Q for nine tricks. His counterpart played diamonds the other way to go three down. 11 IMPs more and the match was tied.

Beverly: Nickell had gained 71 IMPs on the set. There was no swing on the penultimate deal, but after all the excitement, the match was decided on a deal on which luck did play a key role. These were the N/S cards:

North	South
♠108	♠Q2
♥AQJ72	♥83
♦K1073	♦AQ8
♣98	♣AKJ632

Garner/Weinstein reached 4♥, which needed a bit more than the ♥K onside or hearts three-three. The cards were not kind. Meanwhile, Hamman/Soloway reached 3NT with the spade lead indicated. West's spades were precisely AKJ9 so the suit was hopelessly blocked for the defence. West cased a high spade and switched to the ♥10, having passed initially. Soloway accurately rose with dummy's ace and took the successful club finesse, finishing +460. "Win by 11," screamed Meckstroth in the comparison, as he was keeping a running score.

Beverly: It was almost an anticlimax that Nickell should win the Spingold final the next day, beating Spector (Warren Spector/Mark Feldman, Ron Smith and Canadians Billy Cohen, Gavin Wolpert, and Vincent Demuy) by 44 IMPs.

Getting my Jewish fix

I grew up surrounded by Jewish friends in school and at camp. My neighbourhood wasn't predominantly Jewish, but there was something of a Jewish flavour that always made its way into my life. Between the bar and bat mitzvahs I attended as a child and the Jewish holidays and family gatherings I was constantly invited to, there was always something Jewish going on.

something

By MIRIAM PORTER

When I recently travelled abroad, I felt disconnected from Jewish life because I stayed in areas of Europe that seemed so un-Jewish, so devoid of the flavour I was used to. I began to feel out of place, a bit like a bird with a clipped wing.

I tried to figure out what was missing and then it occurred to me: I needed a Jewish fix. Just as chocoholics need their daily Toblerone or Hershey's, I needed to have a shmooze with a Jewish woman, or walk through a Jewish bookstore, or hear a Yiddish accent.

This need for a Jewish connection became more powerful as the days went by. I found myself searching for someone or something that appeared to be Jewish. I looked at doorposts for mezuzot, but I didn't find a single one. I studied the signs in restaurants that appeared to be ethnic, wondering if I might find the equivalent of a "COR." Again, nothing. The more I explored the nooks and crannies of city streets, the less Jewish they appeared. There was not a Jew in sight, not a knish to be found, not a shul to walk into and not a kosher restaurant to be seen.

A blue Magen David necklace proudly hangs around my neck. In Toronto, I often get comments on it. Last month, in a small town in Muskoka, a woman in a doughnut shop stopped to tell me she liked it – and that she was Jewish too. We bonded instantly.

While abroad, I double-checked to make sure my necklace was still there – it was – but no one commented on it.

One Jewish man I met who had lived in Toronto for 20 years prior to moving overseas told me, "You won't find an equivalent to Bathurst Street, with Jewish stores in a row, or chanukiyahs in the windows at Chanukah – Judaism here is much more hidden. You have to know where to go."

This information made me sad, because it wasn't that Judaism wasn't there, it was simply hiding. I was sad for the Jews who live in such places around the world.

Later, trying to be positive, I arrived home in our wonderful city – a place where Judaica can be displayed as brightly as any Christmas light, or Honest Ed's storefront. I was reassured to discover that the ache I felt to meet someone Jewish – or taste something kosher, or saunter through a Jewish venue – came from inside of me, from a place of great pride in being Jewish. I missed the warmth of our community and that sense of belonging in the "hood."

I was happy to rediscover that, at my very essence, I like being Jewish. My soul is Jewish, and that means I am part of a very special people, with a collective heart that is striking.

I have always seen myself as a person of the world who found glory in other cultures – someone who was able to dance with the natives when they pounded their drums, to be mesmerized by Mennonites and their horses and buggies, and to ride camels with the Bedouin in the desert.

I still want to discover the world and uncover and digest the splendour that is produced by people of all cultures, but I am more certain than ever that one of my foremost character traits – a gene that lies within me, a feeling, a sense and understanding that is more powerful than any other – is my Jewishness.

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2 tblsp. Sherry wine vinegar
1 tblsp. minced shallot
1 1/2 tsp. Dijon mustard
1/3 cup olive oil
1 large head of Boston lettuce torn into bite-size pieces
3 medium-size firm but ripe persimmons, peeled, halved, sliced
1/2 cup crumbled feta cheese
1/4 cup chopped toasted hazelnuts

Combine vinegar, shallot, and mustard in small bowl. Gradually whisk in oil. Season dressing with salt and pepper.

Place lettuce in large bowl; toss with dressing. Gently toss in persimmons, cheese, and nuts. Season salad to taste with salt and pepper.

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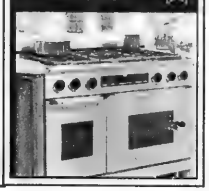


Epi on Education

Jewish values are the key

Seymour Epstein

Recently, I found myself explaining to a day school parent how Jewish studies is an integral part of the curriculum. The parent was complaining about the teaching methods in a particular classroom, and I had the distinct impression that what really mattered to this father was the teaching of general studies. In a moment of hyperbole, I exclaimed that I considered Jewish studies much more important and, indeed, the essence of the school. After the father regained his composure and I modified my radical stance, I regretted having considered my statement an exaggeration.

I place great importance on the general studies in our Jewish day schools and in the public schools – so much so, that I refuse to label them secular studies, since I think all learning is sacred. I am, nonetheless, cognizant of the fact that our Jewish schools exist for the sake of the holy supplement of Jewish studies to a general curriculum that is mostly amoral and valueless. The proof of that is that we continue to make vast and overwhelming progress in all of the areas covered in the general curriculum. Daily, we use and take for granted technologies that were the stuff of science fiction two decades ago. The sciences have given regular people lives that are more luxurious than those enjoyed by royalty and nobility of a previous age. But in the moral realm, we are worse than primitive.

History teaches us that at the height of the industrial revolution, people dreamt of a 20th century free of war and full of peace and tranquility. Blatant racism, immoral treachery and limitless greed turned that dream into a nightmare. At the end of the 20th century, we once again imagined the possibility of giving our children a better world, but already the 21st century has grossly disappointed us. While the world has progressed so rapidly in science and technology, it has regressed morally.

I was right the first time. The part of our curriculum that teaches the early ethical lessons of our tradition must be taught more effectively than anything else we teach, or we will doom another generation of grandchildren to further moral decay.

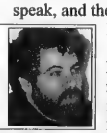
Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Menachem was right about Arafat

By AVRUM ROSENSWEIG

My friend Menachem and I often socialize on Sunday nights. We discuss life and debate Israeli politics and Jewish issues. Palestinian leader Yasser Arafat was often the subject of our talks.

Ever since the signing of the Oslo accords and the famous Rabin-Arafat handshake, Menachem has believed that Arafat, a man who had a thick layer of blood under his terrorist fingernails, could never be a genuine partner in peace with Israel.



URBAN WRITER

I disagreed. "We must have hope that Arafat, as the leader of the Palestinian people, can pursue a course of peace," I would say. "Besides," I asked later on, "isn't Ariel Sharon, our man chasing peace, the same person who left the gates of Sabra and Shatilla unguarded, allowing for the slaughter of innocent men, women and children."

When it comes to Arafat, Menachem was right and I was wrong.

It's clear to me now that he was unable to appreciate the purity of life. He was a megalomaniac who manipulated his people through fear and violence, the Arab world through doublespeak, and the Middle East by scapegoating Israel and the Jewish people.

Menachem was right when he said that any man who could murder children, as Arafat did in Ma'alot, could never transform himself from a sociopath into a statesman. Would we ever expect Paul Bernardo to become a humanitarian? Likely not. Why, then, did I believe that Arafat could exchange his sidearm for an olive branch?

Yet I did. I had hope, as did the late Israeli prime minister Yitzhak Rabin and millions of other Jews, that Arafat would honestly recognize Israel's right to exist. Those of us who believed this desired it with all of our hearts, and we had faith in the notion that all men can transform themselves. We were wrong. Some cannot.

Now that Arafat is gone, I ask myself this painful question: what damage did I cause by placing my hope in him as a partner in peace? Am I partially responsible for leaving my people unprotected, and for the bloodshed of innocent Jews and Palestinians? Was my gullibility about humankind in fact a knife that sat snugly in a scabbard of naiveté, a way of leaving the side door of Judaism and Israel open so that a depraved wind could blow through?

As I considered the answer to this question, I wondered about community members who were followers of Josef Stalin and the introspection they must have gone through upon hearing about his hand in the murder of 25 million people. How did the late J.B. Salsberg, a beautiful soul, and his cronies judge themselves when Stalin's Hitlerian colours began to shine like the noontime sun reflected off a sword?

From my discussions with Jewish community members who subscribed to communism, it seems that most of them handed in their Marxist badges and took responsibility for their bad judgment by ensconcing themselves even more deeply in the fight against social injustice.

This is what I have decided to do. I was wrong and am deeply troubled by the ramifications of my belief that Arafat would ever have considered peace with Jews. I realize that hope is paramount in life, but I understand that that there are those who are inherently depraved and cannot summon forth their own repentance. This realization saddens me greatly.

I continue to believe that peace will come to Israel and that a new generation of leaders might pursue alliance, not harassment; patience, not retribution; benevolence, not loathing. And like J.B., I will increase my commitment to tikkun olam – repairing the world – and work at a grassroots level for a political solution that so often seems to be as evasive as large quantities of oil after the destruction of a Temple.

Menachem was right. And I still have hope. Happy Chanukah!

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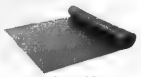

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Sharon says withdrawal will unite nation

Makes pitch for rapprochement with Palestinians

By DAN BARON
Jewish Telegraphic Agency

HERZLIYAH — If, indeed, it was the Jewish state's version of the State of the Union address, then things are good and getting better.

But there was more than just self-congratulation to Ariel Sharon's closing address last Thursday to the annual strategy conference known simply as the Herzliyah Conference. It was also the Israeli prime minister's chance to issue an appeal for rapprochement ahead of upcoming Palestinian Authority elections.

"The most genuine and greatest opportunity for building a new and different relationship with the Palestinians was created following the death of [PA president] Yasser Arafat, who constituted the primary obstacle to peace," Sharon said in a speech carried live by most major Middle East news channels.

Israeli Prime Minister Ariel Sharon at last week's Herzliyah Conference. *[Israel photo]*

"In light of the new opportunities and potential of a new Palestinian leadership, Israel will be prepared to co-ordinate various elements relating to our disengagement plan with the future Palestinian government," he told the policy forum's blue-ribbon audience.

It was the clearest statement yet of Sharon's willingness to recast his unilateral vision of withdrawing from the Gaza Strip and parts of the West Bank next year as consensual. And though he did not mention anyone by name, the speech was aimed at the man almost certain to succeed Arafat as PA president in Jan. 9 elections: Mahmoud Abbas.

Continued on page 25

Israeli skates for Saskatchewan school

By PAUL LUNGEN
Staff Reporter

Israeli-born Oren Zamir has lived in Saskatchewan for only a few months now, but already he's absorbed many of the nuances of life on the Prairies.

Take, for instance, his understanding of the weather. It's pretty cold out here, he acknowledges, but "it's a dry cold."

Hmm, "dry cold." Not something he's likely to have heard growing up in Metulla.

Or how about his newfound appreciation of the "toughness" of Canadian hockey? After he had played only five games of AA midget hockey, an opponent drove him into the boards from behind, dislocating his shoulder. Welcome to Canadian hockey, Oren. Oh, and by the way, keep your head up.

Recruited in Metulla by Jean Perron

As for matters of faith, Zamir recognizes a huge irony in his new lifestyle. Back in Metulla, he and his family were not particularly observant. They attended religious services occasionally, especially during the High Holy Days. But at the Athol Murray College of Notre Dame, a Roman Catholic school in Wilcox, Sask., being part of a faith community is expected of students.

Faced with the prospect of attending Sunday services in church – an experience he found "weird" – Zamir has hooked up with a Jewish family in Regina who take him to Shabbat services every two weeks. It took his enrolment in a Roman Catholic school to increase his own Jewish observance, he said.

But while adapting to life in Canada has been one of the enjoyable challenges Zamir has faced, it's hockey that remains central to his Canadian experience. It was his passion for our national sport that brought him to Wilcox in the first place.

Thanks to being in the right place at the right time, Zamir is playing hockey for the Notre Dame Hounds. That's the same school that has produced such NHL luminaries as Brad Richards, Rod Brind'Amour, Curtis Joseph, Wendel Clark and Vincent Lecavalier.

Of course, not everyone at Notre Dame can aspire to the NHL. The school sponsors several good teams at various age groups and Zamir, 16, plays right wing on the third-best of Notre Dame's seven midget teams.

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Vayechi
Candlelighting: 4:28
Havdallah: 5:33

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Seniors Scene

80-year-old sculptor has her first exhibit

By CYNTHIA GASNER
Special to The CJN

"Don't ever stop dreaming," says 80- year-old sculptor Phyllis Lipman, who recently held her first-ever, one-woman exhibition of her bronze and hydracal (heavy plaster) figures at Lipman Contemporary Art, a gallery owned by two of her three daughters, Marci and Louise.

"I loved art since I was a child," she says, "but life just got in the way. My art was interrupted by growing up."

When Lipman was eight years old, her principal at Regal Road Public School recognized her talent for painting and drawing and he arranged for her to take lessons. "I would take the streetcar alone from St. Clair Avenue and Dufferin to the Art Gallery of Ontario on Dundas for the lessons," she recalls.

When she graduated from Vaughan Road Collegiate, where she did illustrations for the yearbook, Lipman wanted to study at the Ontario College of Art. "My father discouraged me and I went to work in the family business, Breslin Industries, manufacturers of lamps," she says.

She married Captain Daniel Lipman, a dentist who was in the Canadian Dental Corps at CFB Camp Borden, and the couple lived in Barrie, Ont., where their first daughter, Judy, was born.

Phyllis Lipman is seen with some of her artwork.

"When we moved back to Toronto, I became the typical stay-at-home mother and became a volunteer at Mount Sinai Hospital," Lipman says.

When she was in her mid-40s, and her daughters had moved out, she studied art at Central Technical School. "I studied sculpting and that's where I fell in love with it."

Then Lipman's husband died suddenly, at 53. "I stopped sculpting. I was very busy surviving," she says. "I became a full-time caregiver for my parents, in-laws and elderly aunt and uncle."

Lipman married fur broker George Levin 18 years ago, after a long friendship. "And then my life totally changed again," she says. "No more cottages – now it was golf at Oakdale and Florida."

Her friend, the well-known sculptor, Gloria Robins, encouraged her to join her in taking a summer course in sculpture at Central Tech seven years ago.

"Gloria told me it was time for me to get back to my sculptures. That was the beginning," Lipman says.

"We winter in Palm Beach, Fla., and I began working at the Armory in West Palm Beach and in Toronto at City Sculpture on Bloor Street." She also went to San Miguel d'Allende, Mexico, to sculpt. "It was a learning period for me," she adds.

Lipman describes herself as "self taught" and says, "I began having some pieces cast, but it was for my own pleasure because when I create something that satisfies me, I get a momentary high."

She laughed when her daughter Marci said, "I think we should put some of your pieces in the gallery." Lipman adds that having a solo exhibit had never occurred to her.

Her daughters arranged the opening of the show, titled "The Lady Is Eighty," on her birthday.

"I was in shock when some of my pieces were sold," says the grandmother of three and great-grandmother of four.

"What is so wonderful about doing sculpture is being with so many different people. We all have something in common. We form a bond and as the oldest, they come to me for advice."

Lipman says it is never too late to live out your dream. "I never stopped dreaming. I knew that one day I would work towards that dream. I didn't plan my life – it just happened. No matter what happens in your life, and I've had a lot happen, you have to come back to square one and advance to go."

To view Lipman's sculptures online, visit www.lipmanart.com. Lipman Contemporary Art is at 880 Queen St. W.

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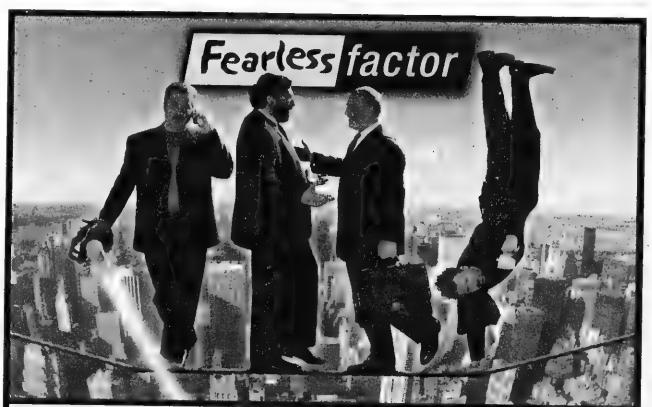

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Teen pleads guilty to firebombing UTT library

By JANICE ARNOLD
Staff Reporter

MONTREAL – Jewish community officials are convinced Sleiman Elmerhebi, who pleaded guilty last week to the April 5 firebombing of the St. Laurent United Talmud Torahs (UTT) library, did not act alone.

Both Bill Surkis, regional director of B'nai Brith Canada, and Jeff Boro, president of Canadian Jewish Congress, Quebec region, said they are convinced Elmerhebi was set up.

Crown prosecutor Anne Aubé withdrew charges of conspiracy against Elmerhebi in exchange for his guilty plea for arson.

But Boro, a criminal lawyer, said, "I believe there was a conspiracy. Unfortunately, the evidence did not justify the conspiracy charge, but… I am morally convinced other people acted with him… It's clear to me he is hiding something… His testimony did not have the ring of truth."

Surkis said he finds it "very difficult" to believe Elmerhebi was the sole author of the note left at the scene of the crime because the French is "too polished and literate," and because Elmerhebi's responses to questions by Aubé and Quebec Court Judge Jean Sirois were vague and evasive.

Sirois attempted unsuccessfully to get Elmerhebi to explain what he meant in the note, which was made public for the first time during the two-day sentencing hearing. Elmerhebi, now 19, answered that he wrote it by himself and that the signature "Les Brigades du Cheick Ahmed Yasine" (sic) was not an existing group, just something he thought up.

Aubé also failed to get a clear answer on why he committed the crime, other than that he became "emotional" after hearing about Israel's assassination of the Hamas spiritual leader a month earlier on television news. Elmerhebi was born in Lebanon and came to Canada at age seven. He is Muslim but not, according to evidence, observant.

The letter, written in French, says in part: "Today, our target was an empty place. Our goal was only to sound the alarm, without causing any deaths, but this is only the beginning. If your crimes continue in the Middle East, our attacks will continue… The next time, we will hit harder."

Aubé recommended a minimum sentence of two years in prison, and that the seven months he has been in custody not be taken into account. (The time an accused is held prior to sentencing actually counts for double.)

Aubé stressed that this was an "extremely serious" hate crime, which is an aggravating factor under the Criminal Code of Canada, and contrary to constitutional protection of multiculturalism. She also referred to it as a terrorist act. She cited Elmerhebi's own words in a wiretapped telephone conversation May 13, in which he talks about how he planned and committed the crime. He asks the other party, Ali Awada, if he thinks he'll go to prison. Awada answers: "Not for vandalism." Elmerhebi replies: "This isn't vandalism; it's terrorism." Elmerhebi was arrested the next day.

"At this point," Aubé said, police investigators have not established the existence of a terrorist organization, but raised doubt that only one person was behind the firebombing.

Elmerhebi is "essentially saying 'sorry, but don't ask me too many questions'," she said.

Other aggravating factors she cited were intimidation, the fact that an elementary school was the target, the damages (given as approximately $685,000 by UTT president Rachel Cohen), and the political motivation of avenging an international matter. It was also premeditated, she said, noting that Elmerhebi and another person were caught on videotape buying the six containers of kerosene used in the arson two days earlier at the Canadian Tire store on Cavendish Boulevard where he worked.

She also argued that Elmerhebi was aware enough of what he was doing to be thinking about how he might split the $50,000 reward (offered by B'nai Brith and the Sun Youth Organization), also on the wiretap.

His punishment should be "exemplary" to send a message that this type of behaviour is not acceptable in Canadian society, she said. Although the maximum for arson is 14 years, she took into account Elmerhebi's age and that this is his first offence, as well as sentences in similar cases in Canada.

Surkis said he was pleased with Aubé's emphasis on the hateful and grave nature of

Continued on page 19

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Challenge to Jewish leaders (2)

Last week in this column, I wrote about the Jewish Agency for Israel's creation in 2002 of the Jewish People Policy Planning Institute. An independent think tank of "some of the finest Jewish minds in the world," the institute's mandate is to contribute "to the thriving future and continuity of the Jewish people and Judaism."

From the editor's desk

In furtherance of that mandate, the institute has undertaken a series of projects that examine various aspects of the Jewish condition in the 21st century.

The institute intends to annually assess the "state of the Jewish people." This summer, it published the executive report of the first of those annual assessments. It was called *Between Thriving and Decline: The Jewish People 2004*.

I introduced the framework of the report last week. In the words of Policy Institute chair Dennis Ross, the report is an unequivocal challenge to the leaders of the organized Jewish communities around the world. It "offers clear guidelines not only for what should be on the agenda for world Jewry, but also for how to approach such critical priorities as responding to demographic trends, communities at risk and preserving Jewish values."

In this column, I record some of the report's key observations. The report is divided into four sections:

- Main Findings;
- The Jewish People: a Comprehensive Evaluation;
- Jewish Communities around the World: Thriving or Declining?; and
- Strategic Assets, Critical Choice and Strategic Agenda.

The first section of the report ("Main Findings") is itself divided into four sections that discuss overall balance; external factors; internal factors; and critical choices and the strategic agenda. The starting point of the inquiry is a tell-it-like-it-is view through the telescope. "The survival of the Jewish people is not assured, though there are great opportunities for a thriving future. Therefore, determined and large-scale efforts are needed to maximize the opportunities and ward off the dangers. Doing so requires significant resources, judicious coping with critical decisions and a careful crafting of long-term grand policies."

The authors of the report identify 13 different pursuits that comprise the Jewish people's strategic agenda. These agenda items are more fully discussed in the closing (fourth) section of the report.

The second section is "The Jewish People: A Comprehensive Evaluation." It is a three-pronged probe that examines the global context of the current Jewish situation; the impact of the external environment on the Jewish people and on Judaism; and major internal trends within the Jewish people.

This is no mere superficial discussion of the material. The information is interwoven, inter-related and cross-referenced. It is, true to its title, comprehensively compiled. For example, under external influences upon the Jews, the report cites and fully discusses 12 different developments. Under major internal trends, the authors explore six important themes: continuity and identity; unity and division; numbers and security; economic and social standing; Israel-Diaspora interactions; and Diaspora-Diaspora interactions. The presentation is a fascinating weave of interconnecting threads.

The third section is rather rhetorically called "Jewish Communities around the World: Thriving or Declining." It divides the Jewish world into these groupings: the United States and Canada, Latin America, the European Union, the Former Soviet Union, Asia, Africa and the Pacific, and Israel.

The report contains a synopsis of each of the Jewish demographic groupings in the world. The mini-synopsis of the community in Canada is the following: "Canada rates among the most successful of Diaspora communities. With a population of 370,000, up from 356,000 in 1991, it is one of the few growing Jewish communities. The Canadian Jewish community is characterized by a strong Jewish identity, with 89 per cent identifying themselves as Jews by religion and 11 per cent ethnic Jews without religion.

"Despite initial red flags raised over the increase in interfaith marriage rates and a decline in the number of donations to Jewish Federation campaigns, indicators point to an overall maintenance, and even intensification, of Jewish identity in Canada."

The very next sentence suggests the reason for the authors' optimism concerning "overall maintenance and even intensification of Jewish identity in Canada."

"The Canadian Jewish community has a strong Jewish educational system, particularly in its day schools."

The authors of the report are effectively delivering an unsubtle message to our community leaders: it is vital to maintain and enhance access to the Jewish educational system in Canada.

The final section of the report ("Strategic Assets") reiterates and expands upon the 13 pursuits that the authors define as the pressing agenda for the Jewish people.

One set of statistics underscores the urgency of the agenda for our communal leaders: In 1970, the Jews of the world numbered 12,633,000. In 2003, that number is 12,950,000. The projected worldwide Jewish population in the year 2020 is 13,548,000. In 1939, there were approximately 18,000, 000 Jews in the world.

More people live in Cairo than there are Jews in the world. We have our work cut out for us.

Please see the related demographic chart that appears here. ~~~ ***MBD***

Country	Jewish Population		
	1970	2003	Projected 2020[b]
World	12,633,000	12,950,000	13,548,000
Israel	2,582,000	5,094,000	6,228,000
North America	5,686,000	5,671,000	5,581,000
United States	5,400,000	5,300,000	5,200,000[c]
Canada	286,000	371,000	381,000
Latin America	514,000	401,000	364,000
Argentina	282,000	187,000	149,000
Brazil	90,000	97,000	87,000
Mexico	35,000	41,000	42,000
Other countries	107,000	76,000	86,000
Europe non-FSU	1,331,000	1,161,000	1,030,000
France	530,000	498,000	482,000
United Kingdom	390,000	300,000	238,000
Germany	30,000	108,000	108,000
Hungary	70,000	50,000	34,000
Other EU[d]	171,000	151,000	134,000
Other non-EU	140,000	54,000	34,000
FSU[e]	2,151,000	413,000	163,000
Russia	808,000	252,000	130,000
Ukraine	777,000	95,000	25,000
Rest FSU Europe	312,000	43,000	5,000
Other FSU Asia	254,000	23,000	3,000
Asia (rest)[f]	104,000	19,000	21,000
Africa	195,000	84,000	60,000
Thereof So. Africa	118,000	75,000	57,000
Oceania	70,000	107,000	101,000
Thereof Australia	65,000	100,000	95,000

Comedian brings his shtick to UJA supporters

By FRANCES KRAFT
Staff Reporter

UJA Federation of Greater Toronto's fundraising campaign for 2005 has raised $48 million and is expected to raise at least $7 million more, according to Chuck Winograd, the campaign's co-chair.

David Brenner

Speaking at last week's campaign closing at the Toronto Centre for the Arts, which featured comedian David Brenner, Winograd said new contributions would be allocated to "community security, a more powerful Jewish voice, building a stronger Israel, and empowering a new generation to tackle anti-Jewish and anti-Israel hatred."

At the same time, he added, federation "will never neglect its core funding for Jewish education, anti-poverty initiatives, assistance for the vulnerable and absorbing the thousands of Jews each year who are finding refuge in Israel."

Of the total, an estimated $7 million was raised by Women's Campaign and Advocacy under the leadership of Fran Sonshine, said Robert Harlang, Winograd's co-chair.

Following Brenner's hour-long performance – a routine laced with Yiddishisms, Jewish content and some off-the-wall takes on current events – evening co-chair Susan Harris praised the Philadelphia-born comic's "humour and generosity of spirit." She was referring to his post-Sept. 11 decision to go on the road again, despite a secure contract in Las Vegas, and use his comedy to help people cope.

What inspired him, he said, was a comment by a young New York fireman who told Brenner following a performance shortly after Sept. 11, 2001 that he had lost seven of his "brothers" – fellow workers – who were with him in the World Trade Center that day. Although the firefighter had quit his job, Brenner's performance, which was free to fire fighters, police officers and emergency workers, helped him laugh for the first time and motivated him to return to his work.

"Laughter is like a salve," said Brenner. "You have got to find your laughter to get through these times."

Leslie Gales, chair of the board of UJA Federation, announced that Campaign 2006 would be co-chaired by Warren Kimel and Honey Sherman, and that Linda Frum would chair Women's Campaign and Advocacy.

CHALLAH COVERS: **Grade 4 Students at Leo Baeck Day School's Atkinson campus display the beautiful challah covers they made as a special project to enhance their ongoing study of Shabbat. The project was inspired by author Noam Zion, whose books encourage family participation in Shabbat and the Jewish holidays.**

[Jan Lapedus photo]

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Vitaly Baranovski loses second son in accident

By PAUL LUNGEN
Staff Reporter

Daniel Olephir-Baranovski was very attached to his late half-brother, Matti. Although he was only five years old when Matti was beaten to death in 1999 in a North York park, Daniel was devastated.

The incident affected him so deeply that as he grew up, he became overly protective of his parents, calling them on the phone to make sure they were wearing their seatbelts, inquiring where they were and kissing them at every opportunity.

Daniel was killed early last week in a head-on collision on Dufferin Street in Vaughan. York Regional Police say the driver of an oncoming SUV lost control of the vehicle at the top of a hill, crossed into the oncoming lane and crashed into the Honda Civic driven by Daniel's father, Vitaly Baranovski, 45. As *The CJN* went to press, Vitaly was in serious condition in hospital with internal injuries.

Anyone with information about the accident is asked to call York police at 1-866-876-5423, ext. 7703, or Crime Stoppers at 1-800-222-TIPS.

Rabbi Yoseph Zaltzman, who officiated at Daniel's funeral, said the 10-year-old boy's death was a tragedy piled on top of another tragedy.

"How his father can deal with a second child's death, I don't know."

Rabbi Zaltzman said Vitaly's wife, Lilia Olephir, is keeping the news from Vitaly until his condition improves and he's able to handle the information.

Vitaly's oldest son, Matti, was killed in G. Ross Lord Park in November 1999 after he talked back to a gang of teens who demanded cigarettes. Last year, Meir Mariani and William "Lee" Cochrane were convicted of manslaughter and ordered to serve two years in addition to the time they had already spent in jail.

Daniel "was a very good student," Rabbi Zaltzman said. "He was very lively and he enjoyed parties, the occasion to celebrate. All the time, he did not forget Matti's loss. He was always nervous about his parents' safety."

Ever since Matti's death, Daniel "was missing him terribly," Rabbi Zaltzman said. "He was begging his mother to get him a younger brother and she had one two years ago.

"The child was mature enough to thank his mother for getting him a little brother."

One of Daniel's main interests was dance. He took dancing lessons on Sundays and afterwards his father would pick him up and drive them back to their Oak Ridges home north of Toronto. It was shortly after one of the dance lessons, as the Baranovskis drove on a wet and rainy day, that the accident occurred.

At the Windham Ridge Public School in Richmond Hill where Daniel was a Grade 5 student, students, teachers and staff were feeling "profound loss" at the news of his death, said Kim Tanaka, the school's principal.

"I can't describe it to you. We were in absolute shock," she said.

When news of Daniel's death reached Windham Ridge, the school quickly mobilized and a contingent of 20 students, 20 parents and 15 staff drove to Toronto for the funeral. Several of Daniel's classmates addressed the memorial service, recounting their memories about Daniel.

"They said he was always someone who could make you laugh, tell jokes," Tanaka said.

Daniel was remembered as someone who was athletic and loved handball games. He was involved in various aspects of school life and he was someone who was always positive, with a ready smile, she added.

"Our thoughts and prayers are focused on his mom, and hoping she does well, and that his dad pulls through," Tanaka said.

A few days after his death, the school gathered for a memorial service that featured a 10-minute video of Daniel's schoolmates talking about their friend.

Copies of the video will be distributed to members of his class and family. In addition, the school is considering other ways of memorializing Daniel, perhaps by planting a tree in Israel in his name or placing a commemorative plaque at the school, which would be dedicated in the spring, Tanaka said.

Meanwhile, Rabbi Zaltzman wrestled with the conundrum of why such a young boy lost his life. He was asked that question after the funeral and in answer, he cited a story involving the chassidic sage, the Baal Shem Tov.

"What we see is 10 years of a child. There's no explaining it. [To] the pain there is no limit.

"We must understand it in the life of a soul that has lived thousands of years and will live thousands of years more. The soul fulfils a mission and then is sent on a new mission," he said.

In death Daniel will remain close to Matti. Daniel was laid to rest in Pardes Shalom Cemetery, only a few metres away from his older brother.

Vaughan mall reverses decision on menorah

By PAUL LUNGEN
Staff Reporter

The management of Vaughan Mills shopping centre last week reversed an earlier decision and agreed to permit a menorah-lighting ceremony on the eighth and final day of Chanukah.

The move came after mall management acknowledged it had received customer complaints about its policy of excluding a menorah in the shopping centre.

Earlier, Vaughan Mills' management had cited a desire to remain neutral on matters of religious display when it turned down a request from Chabad Lubavitch to permit a menorah in one of the mall's public places.

That response prompted Rabbi Mendel Kaplan, rabbi at Chabad@Flamingo, to circulate an e-mail message to 1,800 recipients, calling for "a communal outcry" at the mall's decision. Its policy of rejecting a Chanukah display while allowing Christmas decorations was "at best an honest mistake or at worst an egregious example of the rising tide of global anti-Semitism," he wrote.

Kaplan said when he initially approached Vaughan Mills with the menorah request, "I didn't think it would be an issue. I thought it would be a no-brainer."

Other malls in the area had permitted menorahs and he had placed two in regional police headquarters, as well as one in the Vaughan Civic Centre, he said.

On the seventh day of Chanukah, Rabbi Kaplan received a call from Carol Hyams, general manager of Vaughan Mills, asking that he place a menorah in the mall. The next day, he and Hyams participated in a candle-lighting ceremony attended by about 60 people.

Rabbi Kaplan said he does not believe anti-Semitism played a role in the mall's original decision to turn down a menorah. "I'd like to think they came to realize it was an honest mistake, a bad marketing decision," he said.

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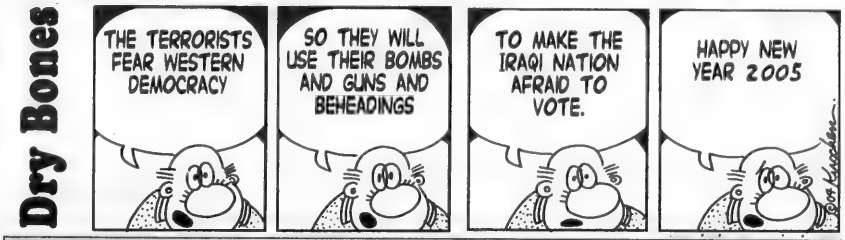
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Hope, optimism and reality

Last week, Israel's Prime Minister Ariel Sharon expressed the hope that the coming year, 2005, would be "a year of great opportunity." Speaking at the fifth annual conference of the Inter-Disciplinary Centre of Herzliyah's Institute for Policy and Strategy, Sharon shone with cautious optimism as he turned his gaze to a hopeful future for Israelis, Palestinians and all peoples of the region.

"In 2005, we have the opportunity for an historic breakthrough in the relations between us and the Palestinians, a breakthrough for which we have waited many years." The reason for the renewed hope, it was not surprising to hear "was created following the death of Yasser Arafat."

"Now there is a real chance," Sharon continued, "that new Palestinian leaders will rise, those who will be elected, who will truly abandon the path of terror and instead will advance a strategy of reconciliation and negotiation without violence, terror and hatred."

Feelings of hope and of peaceful yearning were expressed by every main government official who addressed the conference last week. For example, Foreign Minister Silvan Shalom urged all the parties to "do everything they can to ensure that this year [2005] will be the year of the moderates." Defence Minister Shaul Mofaz speculated that Arafat's death "could lead to a change in the entire region. New leaders could begin the change from an ethos of terror to one of coexistence and negotiation."

The hopes expressed by the Israeli leaders were but an earnest reflection of those held by their people. A poll conducted last week by Hebrew University's Harry S. Truman Research Institute for the Advancement of Peace found that 61 per cent of Israelis believe the death of Yasser Arafat has increased the chances for reaching a political settlement with the Palestinians. Interestingly, a poll conducted concurrently among the Palestinians by the Ramallah-based Palestinian Centre for Policy and Survey Research found that 53 per cent of Palestinians felt similarly optimistic.

But though hope and optimism are the inspirers of achievement, they nevertheless must always be tempered by reality and clarity of thought.

And in respect of Israel's conflict with the Palestinians, reality always intrudes where optimism wants to linger.

Speaking from Qatar, Palestinian Authority leader Mahmoud Abbas immediately deflated Sharon's bubble of hope. He rejected all the underlying premises of Sharon's outline for a possible settlement by saying, among other things, that he "won't give up the right of his people's return to their homes."

As this is the last issue of *The CJN* in the calendar year of 2004, it is appropriate that we look to the new year that looms but seven days beyond the next sunset. But it is imperative that we do so with our feet firmly on the ground even as our hearts try to see past the familiar clouds that appear to be forming on the horizon.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Same-sex marriage

Thank you for Ron Csillag's balanced report of rabbinic responses to the Supreme Court's decision on the same-sex marriage reference ("Liberal rabbis welcome same-sex marriage finding," Dec. 16).

As a Jewish scholar, I hope that Rabbi David Novak might reconsider his most recent public attacks on the Jewish bona fides of Justice Minister Irwin Cotler and on gay Jews as a whole, whom he disingenously and speculatively accuses of hostile intent to target rabbis opposed to gay marriage for lawsuits.

In my view, such statements are disrespectful to the Jewish tradition and to the dignity and Jewish identity of all Jews, and are damaging to efforts to address escalating disaffiliation from Jewish life.

Joanne Cohen, Co-ordinator
Coalition of Canadian Liberal Rabbis for Same-Sex Marriage
Toronto

* * *

Canada's shift at UN is not promising

It has been reported that Canada's "promising" shift at the UN is seen by some as "demonstrating a renewed commitment to balance and even-handedness" by Canada ("Canada's shift at UN 'promising,'" *CJN*, Dec. 9). In fact, in the same article, Canada's ambassador to the UN Allan Rock admitted that Mideast resolutions are "divisive and lack balance."

On Dec. 1, Canada voted for five out of six anti-Israel resolutions tabled at the UN.

On Dec. 3, Foreign Affairs Minister Pierre Pettigrew clarified, for Parliament, Canada's "new" position regarding the use of UN resolutions exclusively against Israel. He said, "Our longstanding policy toward the Middle East has not changed... Our approach with these 22 resolutions is to assess them on their merits. This year, we have decided to change our vote on three of them." (*Hansard*)

It is shameful to see Canada cast its votes 19 out of 22 times against the only democracy in the Middle East, Israel.

For some to draw the conclusion that Prime Minister Paul Martin's government has taken a "promising" shift toward Israel is not just wishful thinking – it is plain wrong.

Naresh Raghubeer
Executive Director, Canadian Coalition for Democracies
Toronto

* * *

Save the Riverdale Shul

I am writing this letter because I am saddened by the news that the Riverdale Shul may have to close its doors ("Riverdale Shul in danger of closing," *CJN*, Dec. 9).

Toronto's Jewish community includes people who can meet their needs through membership in mainstream shuls as well as those whose needs are best met through involvement with alternative shuls. It is the responsibility of all Jews in Toronto to ensure that communities such as the Riverdale Shul are supported in their efforts to meet the needs of segments of our Jewish population.

It is unreasonable to think that alternative communities such as the Riverdale Shul can raise sufficient funds to support their activities. These communities are small and are frequently populated by people whose very alternative nature means that their personal financial resources might be limited.

If every synagogue in Toronto provided some support to the Riverdale Shul and if we contribute as much as we can, then I believe we will all have participated in the important mitzvah of supporting our community.

Sylvia Bereskin
Toronto

* * *

Everyone should visit Israel at least once

My wife and I recently returned from a tour of Israel. We had the most amazing time in that wonderful "little" country.

It is a place that everyone must visit at least once in a lifetime. Words cannot describe the feeling we had there. There was an excitement and a passion in the air that we have never experienced anywhere else.

We enjoyed our trip so much not only because we are Jews but also because the area is the cradle of civilization and you are really aware of that when you are there.

What Israelis have accomplished in 56 years is unbelievable. It makes me so proud to be a Jew and to be a part of what this land and people are about.

I cannot stress enough how important it is for all of us to visit here and feel the excitement and passion that this place exudes.

Saul Perlov
Toronto

* * *

Kudos to Avrum – lover, matchmaker

I wish to thank Avrum Rosensweig ("Enter Avrum, lover and matchmaker," *CJN*, Nov. 11) for attempting to "spread the love." If each person, married or single, extended themselves to look out for the single people in this community, I believe we could assist in preventing the high rate of intermarriage. How many times have I heard, "I just couldn't find a nice Jewish man/woman"? Avrum's friend is lucky to have him advocating on her behalf.

I challenge each person in the Jewish community to try to play Eliezer the matchmaker and help at least one single person find his or her bashert. What a mitzvah. It's a "win-win" situation for all.

Debbie Bauer
Toronto

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No Jews need apply

Pierre Berton, one of Canada's most esteemed journalists, died on Nov. 30. The CJN *is reproducing one of his articles, which appeared in* Maclean's, *Nov. 1, 1948.*

Part 1 was published last week. It dealt with the refusal to hire Jews in many areas of employment, ending with the example of a directive to employers from the National Selective Service – the federal agency responsible for coordinating the nation's military and civilian mobilization during World War II – not to ask if applicants are Jewish. The following is Part 2.

The National Employment Service (NES), which is the successor to the National Selective Service, asks no racial or religious questions on its cards, but according to one high official: "I'm not saying that the boys don't mark a little red X or something on a card if a man's Jewish." This doesn't necessarily mean that the NES employee is discriminating against Jews. He knows there are certain firms which will not consider Jewish applications and it would only cause the applicant embarrassment to be sent there and turned down.

This economic discrimination means that an important and gifted minority is being forcibly channelled into a narrow field of economic endeavour. There are Jewish stockbrokers operating in most cities, but in Montreal, Toronto and Winnipeg, no Jew holds a seat on the stock exchange.

Often, the easiest way out for a young member of the Jewish community, looking for a job as Norman Lyons did, and seeking some sort of security and a reasonable chance of promotion, is either to go into business for himself or to get a job with a Jewish firm. The Jew then often becomes accused of "clannishness" or of "taking over certain industries" (for example 21 per cent of all workers in the garment industry are Jewish), when actually he has been forced into these industries by a series of closed doors in others.

What is worse, the community slowly finds itself split in twain, divided by a well of segregation that can only lead to suspicion, mistrust and hate.

Segregation by race, at which Canadians are apt to look askance when it is practised in the southern United States, is just as strong in the Canadian social world as it is in the economic world. There are golf clubs which make no bones about the fact that they won't accept Jewish members; college fraternities and sororities which exclude Jewish students. Members of these clubs have argued that in private, social organizations they should be allowed to choose the people they associate with.

Nevertheless, we are tending toward a ghetto society, Canadian style, where Jew mixes only with Jew, gentile only with gentile. The Jews, barred from mixed companionship, must seek their own. In towns like Winnipeg and Toronto, they have set up or are setting up their own golf clubs. On most campuses they have had to organize their own fraternities – some of which won't accept gentiles.

Discrimination exists right across the social board. A Jewish boy applies for membership in a Manitoba ski club and gets refused when he admits his nationality is Jewish. A few months later, he makes a second application listing his nationality as Canadian. Then he's admitted. A Winnipeg woman who's a first-class tennis player applies for admission to a tennis club, stating she's Jewish. She's turned down, too. A week later, on a visit to friends in Vancouver, she writes the same club under the name of Betty McDonald. She gets an air-mail letter of acceptance a few days later.

Because of an Ontario precedent, it now appears to be perfectly legal for summer resort owners, at least, to sell property on the condition that it not be resold to persons of Jewish race or religion. This ruling – made last May by Mr. Justice Walter Schroeder – upheld a clause inserted by the Beach-O'-Pines Association at Grand Bend on Lake Huron into its real-estate agreement which technically makes it illegal for a real-estate owner in this area to invite a Jewish friend over for dinner. The Schroeder decision, which is being appealed, is all the more important because it at least partially negates a decision rendered by Mr. Justice J. Keller MacKay in 1944 which held that such a restrictive covenant in a real-estate agreement was null and void. The situation will remain clouded in Canada until the appeal to the Schroeder decision is heard. Meanwhile, there are still restrictive covenants. A federal member of Parliament for Ontario recently sold a piece of property under the written provision that it was not to be sold, rented or leased or used in any way other than for domestic service by Jews.

This sort of thing has already forced the establishment of all-Jewish summer resorts and is leading to a type of segregation which, though not as blatant as the Jim Crow style, can be just as dangerous.

Last summer, *Maclean's* made a random study of summer resorts in Ontario, Quebec and the Maritimes to find where they stood on accepting Jews.

Congress tested 48 summer resorts

Two letters were sent to each of 29 resorts – one under a gentile name of Marshall and the other under the name of Rosenberg. The Rosenberg letter was mailed half a day ahead of the Marshall letter so that if only one reservation were available, it would, under normal circumstances, go to Rosenberg.

Out of the 29 resorts tested in this manner, Marshall was able to make reservations for a two-week holiday in 21 cases. Rosenberg was able to make reservations in only 12 cases. Six resorts which didn't bother to answer Rosenberg made prompt reservations for Marshall. Six resorts told Rosenberg they were full up, but wrote Marshall offering him several choices of rooms and cabins.

A similar survey was undertaken in the summer of 1947 by the Canadian Jewish Congress in an effort to discover what, if anything, is meant by the terms "restricted clientele," "select clientele," "discriminating clientele," etc. Using the technique outlined above, and the names Lockwood and Greenberg, the congress tested 48 summer resorts in Ontario and Quebec which used restrictive phraseology, and 49 others that used no restrictive phrasing. The Jewish applicant was able to make reservations in only nine of the 48 "restricted" resorts while the gentile applicant made reservations in 46 instances. In the nonrestricted group, the Jewish applicant was able to make 27 reservations, the gentile applicant 47.

How extensive is anti-Semitism in Canada and is it increasing or decreasing? The only statistical indications to this are in the findings of the Gallup Poll. In January of 1943, a mid-war year, the poll asked people what nationalities they would oppose admitting into the Dominion as immigrants after the war. Forty-seven per cent of those questioned said they'd keep out Jews. This answer was all the more startling because it showed that Jews placed next to Germans and Japanese – who were our enemies at the time – as the most undesirable immigrants. The poll took a similar ballot in October of 1946. This time, 49 per cent of those questioned voted to keep out Jewish immigrants. And this time, the Jews placed second only to the Japanese as most undesirable in the opinion of "average" Canadians.

Where is anti-Semitism at its worst in Canada? Once again, the Gallup Poll provides the only statistical answer. On the immigration quiz, the most prejudice against Jewish immigrants was found in Quebec. The Maritimes were next, followed by Ontario, the Prairies and British Columbia in that order. (The spread between Quebec and B.C. was 67 to 30.) Another Gallup Poll, which asked whether Canadians favoured a fair employment practices code, showed the most discrimination in the Maritimes, with Quebec and Ontario a close second and third, British Columbia fourth and the Prairies showing the least discrimination.

There seems to be little relation then between the size of the Jewish population in a given area and that area's degree of anti-Semitism. Ontario's 66,000 Jews represent 1.84 per cent of her population. Quebec's 69,000 represent two per cent of her population. Manitoba's 19,000 represent 2.6 per cent. Manitoba, thus, has the highest per capita population of Jews, with Quebec second and Ontario third. Yet the poll shows Manitoba more tolerant than the other two. There is a low density of Jews in both the Maritimes and B.C. – one-half of one per cent or less – but those areas hold opposite views on discrimination.

A study of the 1941 census indicates that Jews have a better chance of getting certain jobs is Manitoba (department stores, nursing, teaching, etc.) than they have in Ontario and Quebec. Generally speaking, there seems to be less anti-Semitism in the west than there is in the east.

Perhaps the most disturbing factor in the anti-Semitism picture in Canada is the Social Credit Party, particularly its right wing, which calls itself the Douglas Social Credit Council in the west and the Union of Electors in Ontario and Quebec. This wing, which split away from the party proper last spring (anti-Semitism was said to be a factor), hews strictly to the line laid down by the founder of the Social Credit movement, Maj. C.H. Douglas.

Douglas' writings, which are still distributed by the Social Credit party proper, are violently anti-Semitic. In the 1933 edition of his book *Social Credit*, he attacks Jews and quotes from the infamous anti-Semitic forgery *The Protocols of the Elders of Zion* – a spurious document alleged to show a Jewish plot to conquer the world. In a more recent pamphlet, published in 1943 and entitled *Program for the Third World War*, Douglas announces that Columbus' discovery of America was a Jewish plot, that Hitler was really a Jew, that the Depression was caused by the Jews and that the Nazi pogroms against the Jews were actually started by the Jews themselves so they'd have an excuse not to fight in the war (which Douglas says they started).

The Douglasites' main line seems to be to blame the world's troubles on a set of international Jewish bankers which they are somehow able to identify with Soviet Communism. One of the leading subscribers to this line is Norman Jaques, MP for Wetaskiwin, Alta.

Pierre Berton

The official organ of Quebec's Union des Électeurs (which gained 113,258 votes in the July election to become that province's third most important political party) is *Vers Demain*, which recently published *The Protocols of Zion* in serial form. The Ontario paper is called *Voice of the Electors*. It runs articles with titles such as "Anti-Semitic Whining." Last April, this paper published an article by John Patrick Gilleso who told his readers: "When you hear of ordinary politicians smeared as fascist, anti-Semitic, etc., you may generally believe that those men are your friends."

Although the Social Credit Government in Alberta has soft-pedalled vocal anti-Semitism, in 1947, it banned in its schools two motion pictures dealing with racial questions. One was the U.S. army film, *Don't Be a Sucker*, a warning against racial and religious prejudices, and the other was a British Ministry of Information film, *Man One Family*, a plea for racial understanding.

There is every indication then, that despite all the recent talk about anti-Semitism, despite the general lip service paid to the principle that it is vicious, there is still a lot of it around.

The society that kept Norman Lyons, the accountant, pounding the pavements vainly looking for a job to do in the midst of a war designed to wipe out the very attitudes that drove members of his race into a Belsen isn't any kinder to his younger brother three years after the war is ended.

The wall of segregation which today keeps the Greenbergs estranged from the Peabodys is as high as ever. And like all walls, it can cripple the freedom of men on both sides of it. Until it comes down, it stands in the way of both Jew and Gentile – a stubborn and ugly barrier blocking the pathway to the good life.

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Post-halachic Judaism

The late Emil Fackenheim, the famous philosopher, often attended Sabbath services at an Orthodox synagogue in Toronto. When he heard something from the pulpit he wanted to remember, he wrote it down. Though comfortable with Jewish tradition, he did not live according to Halachah (Jewish law), which forbids writing on the Sabbath.

Rabbi Dow Marmur in Toronto

He was something of a post-halachic Jew: respectful of Jewish law yet heeding its precepts only selectively. For many Jews, the polarities of earlier generations – either total commitment to Halachah or total rejection of it – have become irrelevant, as has the, often arbitrary, distinction between observant and non-observant Jews.

I have come across many Jews of Fackenheim's kind, both here and in Israel. If they attend Orthodox synagogues, it may be for the liturgy more than the discipline. Prudent rabbis look the other way so as not to alienate them.

I see this as a sign of the acceptance of post-halachic Judaism: rabbis and cantors of different persuasions ministering to Jews for whom Halachah has ceased to be normative, but for whom tradition matters. All movements in contemporary Judaism, except haredim, seem to be moving in that direction.

As a result, Jews who are now less and less under pressure to conform find their way to synagogues sometimes to pray, but more often to celebrate life cycle events or study. Even those who remain staunchly Orthodox usually do so as a matter of free choice, not out of habit or social pressure. Others often choose synagogues not according to religious allegiance but according to where they feel most at home.

Rather than bemoan the lack of theological clarity and halachic consistency, there are reasons to celebrate these seeming shortcomings, for parallel dynamics across denominational divides could reduce tensions and make for unity.

That is definitely so in the Diaspora, where the challenges that face Jews require common platforms, not senseless divisions. But even in Israel, where one denomination still has the power to impose practices on the whole population, Orthodoxy's clout is diminishing. The country's proposed constitution promises to further curtail halachic coercion and thus make it easier for Jews to live with their inconsistencies.

This need not mean that Orthodoxy is losing out, only that while its adherents will have every opportunity to practise their ways, manifestations of post-halachic Judaism will not be curtailed. Freedom thus won will strengthen Judaism, for it promises a new kind of cohesiveness, based not on intimidation but on appreciation of all aspects of Judaism, including Halachah.

Even if defenders of the denominational apparatus see this as a loss, there is much to suggest that the Jewish people as a whole will regard it as a gain, for it promises a move from adolescent belligerence to mature coexistence.

The West begins to feel included

The most common response elicited from my announcement that I had been accepted to and would be attending Simon Fraser University in British Columbia was a look of utter confusion. Many of my Jewish friends and family must have been expecting I would choose McGill, Western or York, and most had simply never heard of SFU.

Jessica Apter in Vancouver

Those initial reactions foreshadowed the sense of isolation that I, like other Jewish students here at SFU and at other campuses in Western Canada have felt. But things might just be changing.

Despite the feeling of being distant from what seems like the centre of Canadian Jewish life in the East, I am excited about the recent developments and nationwide interest in opening the lines of communication and nationalizing the Canadian Jewish student experience.

I remember my first year here, when my friends from schools around Ontario would get excited about the next big party hosted by any of the campuses' Jewish Students Associations or chapters of Alpha Epsilon Pi, the Jewish fraternity. It seemed to me that a regional Jewish student community had been formed – one that provided social and romantic opportunities – and I became acutely aware that a similar sense of community was missing among Jewish students in Western Canada.

The feeling of isolation was intensified as I experienced the campaign of anti-Israel propaganda that occurred at SFU during that first year. I had heard about the now-famous incidents at Concordia and York universities, but it seemed that nobody out East knew what was happening here. When I talked to the other Canadian delegates at the 2003 Hillel International Student Leaders Assembly in Honesdale, Penn., they were genuinely surprised at my accounts of the vocabulary and intimidation being used at SFU in debates about Israel.

At that conference, we Canadians discussed both the circumstantial and the very real differences between American and Canadian campuses, as well as how much we could all benefit from a network of Canadian Jewish students.

Since then, the Canadian Federation of Jewish Students (CFJS) has been founded and has already begun addressing the needs of Canadian students from across the country. The scope of representation of that body was extended by my recent appointment to the position of communications chair on an executive committee made up of students from several different universities.

I am optimistic that CFJS will help fill many of the voids in Jewish advocacy and programming and provide the kind of opportunities and services that we in the West have been missing. Without a formal communications network, Jewish students and Jewish student groups in the West and across the country have not been able to get and give advice on ways to deal with problems that arise on our campuses. We haven't been able to share programming ideas, and we haven't been able to create the social networks conducive to meeting other Jewish young people.

We hope the intercampus relationships fostered by CFJS will create a dynamic flow of fresh ideas, advice and new perspectives on the student level.

As a Western Canadian Jewish student, I am already excited about two upcoming CFJS conferences. The first is a national conference to be held in Montreal, called ONE, which will unite Canadian Jewish students, foster national and local leadership and allow hundreds and hundreds of people sharing the identity and experience of being a Jewish student in Canada to learn and party together. There is a huge buzz surrounding ONE in the West, as we students who have felt neglected in the past look forward to inclusion in the national community.

The second conference will address the unique experiences, needs and interests of Jewish students in Western Canada. To be held in Calgary, this conference is inspiring us as a result of the high level of input from students representing campuses from University of Manitoba west. It underscores the value of a student-run national organization and will help us create the kind of community in the West that students on campuses in the rest of the country have.

Hopefully, by facilitating dialogue with and including large and small campuses from across the country, CFJS will help make Jewish students, even those on campuses where Jews don't usually go in large numbers, feel like part of a vibrant, active and proud Canadian community of Jewish students.

Jewish students can sign up to receive e-mails from CFJS by sending one to: JewishStudentsCanada-subscribe@yahoogroups.com

The end is in sight

Recently, a friend of mine wondered aloud why we had to bother with fourth year. Although it's the time of university life when, at least theoretically, you take your hardest courses – and when you scramble to finish your honours thesis using all the knowledge you've acquired in the previous three years – through it all, an ever-present voice in the back of your head is constantly saying, "None of this really matters."

Joanna Grossman in Halifax

Right now, that voice is screaming at me as I try to finish my last two essays of the semester. I just received word that I've been admitted to law school – and to my first choice of schools at that. So while I care about maintaining my academic record and reputation, I nevertheless feel a dwindling sense of motivation.

Of course, university is supposed to teach you to love learning for its own sake. Your university years are a time of exploration and discovery that allow you to think freely about esoteric theories and engage in debates that may have little or no relevance in the real world.

For the forward-thinking student, however, an undergraduate education is also a means to an end. It lays the foundation for even higher education, which in turn leads to employment and self-sufficiency. (Last time I checked, the demand for undergraduate philosophers in the "real world" was zero).

Post-secondary education is, in some respects, a game. As much as it's about learning and acquiring skills, it's about getting the grades to get you where you need to go. And, as anyone who has been to university will tell you, quality of learning does not necessarily correspond to grades received.

So, as my fourth year of university chugs along, I can safely say that at this point, I know how to analyze a piece of philosophy and I know how to write a paper and how to give a presentation. But it's difficult to summon the kind of motivation that carried me through my first three years. With my future presumably set, it's extraordinarily difficult to keep my eyes on the present.

So, I sit in front of my computer for hours on end going through the motions of writing my end-of-term papers. Without enough time to really engage in what I'm doing, I feel like a zombie moving from one subject to the next – from Derrida to Heidegger to Nietzsche – while counting the days until I can head home to relax.

Of course, over the break, I have a thesis to write, then I head right back to school and more books and papers.

If I had the option of skipping my final semester altogether, I would. But I don't have that choice. So, assuming that my professors aren't going to be giving away any get-out-of-school-free cards, I'm considering how to approach the end of my undergraduate years.

Maybe when I'm freed from the immediate pressure of worrying about what lies ahead, I can learn for the sake of learning. Or, more importantly, perhaps I will be able to revel in the luxuries of undergraduate life.

It's hard to believe how quickly this phase of my life has flown by. It's so easy to get caught up in the deadlines and work that make the days go slowly, but once I lift my head to get a broader view, I realize how quickly each week, month and semester has passed.

While the urge to think ahead to next year is strong – and while the excitement and nervousness about living in a new city, engaging in new studies and meeting new people can hardly be suppressed – I am actually looking forward to the next four months. They will let me enjoy the pleasures (and last stresses) of my undergraduate years. Besides, they will be over before I know it.

The Kirshner File

The passing parade...

They died recently, leaving footprints in time…

Moshe Shamir was an Israeli novelist, journalist and politician. His 1948 novel, *He Walked in the Fields*, shaped the mythological image of the Sabra. A founder of *Bamachane*, the official organ of the army, he also edited the literary section of the daily *Maariv*. As well, he was a founder of the Greater Land of Israel movement and the Tehiya party and a Likud Knesset member from 1977 to 1981.

Sheldon Kirshner in Toronto

Moshe Rivlin, scion of a pioneering family in Palestine, was chair of the Jewish National Fund from 1977 to 1998 and director-general of the Jewish Agency from 1961 to 1977.

Robert Merrill (Moishe Millstein) was a Metropolitan Opera baritone for 30 years whose title roles included Tonio in *Pagliacci* and Escamillo in *Carmen*. He was also a radio, TV, film and nightclub performer.

Jerry Goldsmith was a composer whose movie scores included *Patton* and *Planet of the Apes* and whose TV scores ranged from *Gunsmoke* to *The Waltons*. **David Raskin** composed scores for hundreds of movies and TV series, from *Laura* and *Force of Evil* to *Wagon Train* and *Ben Casey*. **Elmer Bernstein** wrote the film scores for *Thoroughly Modern Millie* – for which he won an Academy Award – *The Man with the Golden Arm*, *To Kill a Mockingbird*, *The Great Escape*, *The Ten Commandments* and *Ghostbusters*.

Cy Coleman (Seymour Kaufman), a jazz pianist and composer who wrote *Witchcraft* and *The Best is Yet to Come*, was additionally known for two signature tunes, *Hey, Look Me Over* and *If My Friends Could See Me Now*. **Jay Bushkin**, a swing-era pianist, played with Benny Berigan, Artie Shaw and Tommy Dorsey, recorded with Billie Holiday and composed *Oh, Look at Me Now*, first sung by Frank Sinatra. **Lester Lanin**, a high society bandleader, was famous for his fast, two-beat dance tempo, and played at Grace Kelly's engagement party, Prince Charles' and Lady Diana's wedding and at a procession of U.S. presidential inaugurations.

Richard Berger, a president of Walt Disney Pictures, started Touchstone Films and helped develop the TV series *Dallas* and *Lou Grant*. **Shimon Wincelberg** was a TV scriptwriter whose credits included *Naked City*, *Mannix*, *Star Trek* and *Law & Order*. **Walter Scheuer** produced musical documentaries, notably the Oscar-winning *From Mao to Mozart: Isaac Stern in China* and *High Fidelity: The Guarneri String Quartet*.

Jacques Levy directed the original Broadway musical *Oh! Calcutta*. **Jerome Chodorov** co-wrote two Broadway hits, *My Sister Eileen* and *Junior Miss* and was co-author of the book *Wonderful Town*, which was turned into a Broadway musical. **Rodney Dangerfield** (Jacob Cohen) was a goggle-eyed comedian who starred in variety shows, TV comedies and films and won a Grammy Award for his first album, *No Respect*. **Norman Rose**, a stage actor who performed on Off-Broadway and Broadway, was the voice of Juan Valdez, the fictitious Colombian coffee grower. **Frances Chaney** (Fanya Lipetz) starred in two radio hits, *Topper* and *Gangbusters*, and had a recurring role in the TV soap opera *The Edge of Night*.

Sacha Distel, the vocalist and jazz guitarist whose songs included *Quelle Nuit* and *Personnalites*, recorded the French version of *Scoubidou* and *Raindrops Keep Falling on My Head*. **Sulamith Messerer** was a Bolshoi Ballet prima ballerina and a winner of the Stalin Prize. **Alicia Markova** (Marks), a British ballerina, co-founded the English National Ballet. **Zachary Solov** was a dancer and choreographer with the Metropolitan Opera Ballet. **Estelle Klein** was the artistic director of the Mariposa Folk Festival in Ontario for almost 20 years.

Richard Avedon was one of the most influential portrait and fashion photographers, and his work appeared in the *New Yorker*, *Harper's Bazaar* and *Vogue*. **Bob Davidoff**, who photographed celebrities, politicians, social climbers and royalty, was particularly known for his photographs of U.S. president John F. Kennedy. **Ellen Auerbach** was a commercial photographer in Weimar Germany whose advertising still lifes and studio portraits captured the essence of the Bauhaus design school. **Ezra Stoller** was an architectural photographer whose pictures displayed simplicity, proportion and balance. **Jane Meyerhoff** and her husband, Robert, were major art collectors who donated their priceless collection of American masters to the National Gallery of Art in Washington, D.C.

Harry (The Horse) Danning, the last surviving member of the pennant-winning 1937 New York Giants, was a catcher for that major league baseball team from 1933 to 1942

Pierre Salinger was the Kennedy White House press spokesperson and a European correspondent for ABC News. **Elie Abel**, born in Montreal, was a foreign correspondent for the *New York Times* and dean of the graduate school of journalism at Columbia University. **Harry Schwartz** was an editorial writer for *The New York Times* who specialized in the Soviet Union and wrote such books as *Russia's Soviet Economy* and *The Red Phoenix*. **Bernard Levin** was a columnist at the *Times of London*, the *Observer*, the *New Statesman* and the *Spectator* and appeared on the BBC's topical satirical show, *That Was the Week That Was*. **Cid Corman** was the editor of the British-based literary magazine, *Origin*, a platform for up-and-coming poets, and was an important translator of Japanese poetry.

Bernice Rubens won Britain's Booker Prize for fiction for *The Elected Member* and also wrote *Madame Sousatzka*. **Anthony Hecht** was a formalist poet who won the Pulitzer Prize for *The Hard Hours*. **Miriam Schlein** wrote numerous children's books about animals, including *Before the Dinosaurs* and *Little Raccoon's Big Question*. **Trina Hyman** was a children's book illustrator, two of whose works were *Herschel and the Hannukah Goblins* and *Saint George and the Dragon*. **Harry Lampert**, an illustrator, created the Flash, the faster-than-light superhero, for DC Comics. **Robert Lissauer** was the author of *Lissauer's Encyclopedia of Popular Music in America*. **Judy Corman**, a publishing executive, was the public relations dynamo who helped popularize J.K. Rowling's wildly successful Harry Potter series.

Jacques Derrida, an Algerian Jew and French intellectual, was the father of deconstruction, a method of philosophical inquiry. **Norman Cantor** was a medievalist and professor of history, sociology and literature at New York University who wrote the classic work, *Civilization of the Middle Ages*.

Marvin Mitchelson was a Hollywood divorce lawyer who represented celebrities, parlayed the concept of palimony into a lucrative practice and wrote two books about love and marriage, *Made in Heaven* and *Settled in Court*. **Bernard Shaffer** of Thunder Bay was a civil litigation specialist and former president of the Ontario division of the Canadian Bar Association. **Milton Pollack**, a federal judge based in New York City, presided over some of the biggest financial scandal cases of the 20th century.

Richard Bloch was a co-founder of H&R Block, the largest preparer of tax returns in the United States. **Marvin Davis**, an investor in the oil and entertainment industries, owned the 20th Century Fox movie studio, the Davis Oil Company and the Beverly Hills Hotel. **Maxwell Dane** was a founder of Doyle Dane Bernbach, the Manhattan advertising agency whose accounts included Alka-Seltzer, El Al and Avis. **Morris Gold** was president of the Gold Pure Food Products Company whose Gold's horseradish became a national brand. **Sam Lender** and his brothers owned Lender's Bagels. **Joe Gold** was the founding chair of Gold's Gym, the setting for Arnold Schwarzenegger's *Pumping Iron* film. **Walter Minz** was the co-founder of Cumberland Associates, the first U.S. hedge fund. **Herbert Haft** founded two American discount chains, Dart Drug and Crown Books. **Herman Goldstine**, a mathematician, helped build the first computers for the U.S. army and IBM.

Oved Shifriss, a plant breeder and geneticist, developed the Big Boy tomato and varieties of cucumbers, eggplant and watermelon. **Leon Katz**, a physicist at the University of Saskatchewan, was a pioneer in nuclear research. **Charles Kelman** developed a technique for eye surgeons to remove cataracts. **Howard Frank**, a Harvard Medical School professor, was one of the creators of the cardiac pacemaker. **Howard Eder** was a doctor whose studies of cholesterol led to breakthroughs in the treatment of heart disease. **David Pall** was a chemist who invented a filter for purifying blood in transfusions. **Gertie Marx**, an anesthesiologist, pioneered the use of the epidural injection during childbirth. **Phillip Sechzer**, also an anesthesiologist, developed a system that enables patients to medicate themselves for pain relief. **Philip Holzman** was a psychologist whose studies of schizophrenia led to a greater understanding of mental disease. **Sidney Goldring** was a neurosurgeon who helped develop a brain operation for patients with severe epilepsy. **Harold Hoffman** of Toronto was a renowned neurosurgeon.

Joseph Sisco was a top-ranked U.S. diplomat who played a role in Mideast peace efforts in the 1970s. **Richard Butler** founded Aryan Nations, the American anti-Semitic movement. **Alan Bullock**, the British historian, wrote the landmark book *Hitler: A Study in Tyranny*.

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Jewish Life

No dogs or Jews allowed

By ZE'EV GLICENSTEIN

Roots & Remembrance

Pierre Berton's article "No Jews need apply," which originally appeared in *Maclean's* in November 1948 and was reprinted in last week's and in this week's *CJN*, offered a penetrating look at the discreet, country-club-style anti-Semitism that was rife in Canadian society.

Berton, who died last month, pointed out that people with names such as Greenberg were frequently denied job interviews, promotions, hotel and country-club reservations and the right to live in certain neighbourhoods. He was one of a growing number of civil libertarians in the postwar era who produced a rash of books, movies, articles, plays and radio broadcasts, among them *Gentleman's Agreement*, *Crossfire* and *Earth and High Heaven*.

A computer-assisted search of Toronto newspapers of the 1930s and '40s highlights the prevalence of discrimination in those times. As the following examples suggest, the prejudice was sometimes quite blatant, yet was entirely legal.

"Alderman's ban labelled insult to Jewish race" was the headline of a story in the *Toronto Star* of June 16, 1932. The piece centred around Robert Siberry, a city alderman who was preparing to open Bangor Lodge, a summer hotel whose advertising circulars stipulated, "Patronage exclusively gentile."

When Siberry invited the city council to the opening, two Jewish alderman, John Glass and future mayor Nathan Phillips, publicly protested. Other aldermen also voiced disapproval of Siberry's "indiscreet" advertising; the council had unanimously censured a local firm for similar public statements about a year before. Toronto's mayor, W.J. Stewart, also declined to attend, although he preferred not to disclose his reason. "This is not the time to raise controversial issues," he told the *Star*.

Sam Factor, a former alderman who had become an MP, expressed surprise "that a genial Irishman like Bob Siberry would show such prejudice. I thought that kind of prejudice had subsided, but apparently it crops up every once in a while. I certainly condemn his action."

A parallel episode reared its ugly head the following winter. "Toronto Jewry incensed at proposed island ban," screamed a headline in the *Toronto Star* on Feb. 24, 1933. William J. Sutherland, a rooming-house operator on Centre Island, was "calling on island residents to unite 'in keeping out undesirables such as Jews and indiscreet young folks.'" As Jewish leader A. B. Bennett noted, Sutherland's property had been marked with blatant "Gentiles only" signage for years.

"Improper and unjustified" is how B'nai Brith representative J. L. Oelbaum described the proposed ban. "Unless the Jews are breaking the law, they have as much right on the island as anyone. The authorities should prevent the agitation going further and should prohibit these 'Only gentiles allowed' signs.

"If the Jews are breaking the law, it is time for the authorities – not some individual – to step in. But agitations like this should be squelched at once."

Half a year later, the mayor came to much the same conclusion.

That spring and summer, newspapers carried regular reports of the rising tide of restrictions and persecutions against the Jews in Germany, where Hitler had recently taken power.

In superficial sympathy with the Nazis, some east-end residents formed a "Swastika Club" in the hope of keeping the city's Jews from using the local public beach. City newspapers gave detailed reports of the clashes that occurred there in August 1933.

The so-called Swazis soon moved onto Jewish turf and unfurled a large swastika flag during a baseball game in the park at Christie Pits. Scores were injured in the famous riot that ensued. The episode is recounted in a work of historical non-fiction – Cyril Levitt's *The Riot at Christie Pits* – as well as in Karen X. Tulchinsky's recent novel *The Five Books of Moses Lapinsky*.

The day after the riot, the mayor prohibited any display of the swastika within the city of Toronto.

The great Rabbi Bengio of Tangiers

By RABBI YEHIEL BEN AYON

Through A Sephardi Window

In Morocco, religion – meaning Islam, but also Judaism – was officially sanctioned by the king. That is to say, every jurisdiction would have an appointed individual who would represent the court of the king in matters of religion. The position was a powerful one. The individual would act as a registrar in matters of birth, marriage and death. He also could levy taxes, have the police at his disposal, incarcerate people, and, in some instances, even mete out corporal punishment. He would also adjudicate and oversee matters of kashrut.

In 1856, the chief rabbi of Tangiers, Rabbi Joseph Bengio, died. Rabbi Abner Ha'Serfati of Fez, the chief rabbi for all of Morocco, sent a letter to Rabbi Yitzchak Bengualid of Tetuan instructing him to appoint a new chief rabbi for Tangiers. This individual, Rabbi Bengualid was told, had to meet all of the relevant criteria, but he also had to be chosen from among the natives of the city.

Dutifully, Rabbi Bengualid travelled to Tangiers for the task. The distance between the two cities is a mere 60 kilometres, but in those days, on the back of a donkey with no roads to speak of, it was a two-day trek.

Upon arrival, the rabbi made his way directly to the synagogue, which also served as a house of study. Of course, everybody rose to greet this distinguished guest. Rabbi Bengualid requested that they all immediately resume their studies and simply allow him to listen in. After a time, Rabbi Bengualid asked for the group's attention. "I have been sent to choose from among you the new chief rabbi for the district," he told them. "I hereby appoint Rabbi Mordechai Bengio to the position."

Rabbi Bengio was all of 28 years old. His protests that he was unworthy and much too young for such a position were ignored. Rabbi Bengualid returned to his duties in Tetuan and the young Rabbi Bengio became the chief rabbi of Tangiers, a position he held until his death in 1918.

Rabbi Bengio presided at a time when Tangiers grew in importance as a centre of commerce and as a gateway to Europe and the entire Mediterranean Basin. For 62 years, he was the absolute and sole authority in all matters of Jewish religion for Tangiers. And for his entire term, he turned over all his salary to the community, never once accepting any money for holding the position.

He was called on to settle disputes, which he did in a most fair and impartial manner. Jews and Muslims alike venerated Rabbi Bengio. Once, with the help of corrupt officials, a Jew had obtained false certificates and swindled a Muslim, who approached Rabbi Bengio. The rabbi was able to see through the ruse and ruled in favour of the Muslim man.

Rabbi Bengio was staunch and fearless and never shy to express his opinion. Only once during his tenure did he succumb to external pressures.

The French authorities had put pressure on the Muslim authorities to in turn pressure the rabbi to issue a get, a bill of divorce. A divorce in those days was very rare and always scandalous. Under extreme and unrelenting pressure and against his better judgment, Rabbi Bengio issued the get. This divorce was for a man of great influence who lived in the city of Oran, Algeria.

This caused Rabbi Bengio much anxiety and after a sleepless night, he instructed his son to send a telegram declaring the divorce papers to be invalid.

When his son arrived at the post office to send the telegram, there was quite a commotion. Word had just arrived that the boat carrying the divorce papers sank in a storm.

The king honoured Rabbi Bengio by naming a street after him during his lifetime.

Jewish Life

The new gluttony

***Gluttony: The Seven Deadly Sins* by Francine Prose, Oxford University Press.**

This slim volume is part of a lecture and book series on the seven deadly sins sponsored by the New York Public Library.

Books
Bernard Baskin

Francine Prose, a well-known author and editor, skilfully blends history, religious doctrine, literature, art and popular culture in her well-rounded approach to a many-sided subject.

Who in the world first decided that gluttony was a sin? Whom exactly does it harm except for the gluttons themselves? Admittedly, the act and the physical consequences of gluttony can be intensely unattractive. But the sin is not nearly so esthetically unappealing as, say, the more repugnant spectacles of sloth, avarice and envy. Nor is gluttony so plainly dangerous as pride and anger, which can so easily lead to discord, violence and social chaos.

These days, few people seriously consider the idea that eating too much or enjoying one's food is a crime against God, a profound moral failure for which we will be promptly dispatched to hell. It's doubtful that even devoutly religious persons are likely to seek absolution for looking forward to breakfast, or having taken pleasure in the delights of last night's dinner.

"Yet," writes Prose, "even as gluttony has ceased to be a spiritual transgression, food, the regulation of eating, and the related subjects of dieting, obesity, nutrition, etc., have become major cultural preoccupations. A casual survey of the self-help section of the local bookstore will make it clear how large a place gluttony (in its new, deconsecrated form) now occupies in our collective consciousness."

As a television comedian put it, "We can understand why the two questions most asked by Americans are: Where can I park, and how can I lose weight? Eating and drinking to excess cause many of our diseases and infirmities. As a lamp is choked by too much oil and fire is extinguished by too much wood, so the natural health of the body is destroyed by too much food."

The Talmud teaches that more people die from overeating than from undernourishment (Shabbath 33a).

Maimonides warned, "Do not believe that much eating or drinking… enlarge the understanding – the opposite is true." And Rav Sadia Gaon declared, "The glutton is like a dog that is never satisfied. He becomes disgusting to everyone."

Paradoxically, for all its abhorrence of tiny weight gains and minuscule accretions of body fat, our culture is fixated on identifying the trendiest restaurants in town. What results is often the phenomenon of wealthy people eating tiny portions. It is no wonder that visitors from developing countries are often confused by the fact that in North America, the rich are more likely to look thin, while the poor tend toward overweight.

It is widely believed that compulsive eaters have problems such as low self-esteem or a history of family abuses. They are trying to fill some emotional void by binging on massive quantities of often unhealthy and fattening foods. In our culture, gluttony is now a medical issue or a social sin.

Indeed, a predisposition to obesity can come from genetics or an imbalance of body chemistry.

The author concludes her overview of a complex subject with these words, "One thing seems clear: the broad shiny face of the glutton has been – and continues to be – the mirror in which we see ourselves, our hopes and fears, our darkest dreams, and deepest desires."

Israel's modern currency

By MARK MIETKIEWICZ

Presidents, prime ministers and poets – they are the elite of Israeli society. And their portraits can be yours to hang on a wall or carry in your pocket. Israel's modern currency tells the story of the evolution of the country by depicting its heroes and its symbols, new and old. And since the country and its currency are always changing, you can keep up on the latest developments on the web.

The Bank of Israel has put together an extremely impressive site, particularly in the area devoted to Israel notes and coins. You get a concise, illustrated history of the evolution of money this century, from the Palestine pound and *prutot* to Israeli pounds and *agarot* to the hyper-inflation that ushered in shekels and finally new shekels. **[www.bankisrael.gov.il/catal/catale.htm]**

Along the way, there are some fascinating anecdotes. On the eve of the establishment of the country, banknotes could not be printed locally since the British Mandate had not yet expired and because of the lack of local expertise. At the same time, foreign firms did not want to print money for a non-existent state. Eventually, the American Banknote Company of New York was persuaded to help. But in order to get approval from the U.S. State Department to print foreign banknotes, the notes could give no indication that they were "legal tender." That phrase had to be printed onto the bills later. **[www.bankisrael.gov.il/catal/angl.htm]**

When the notes were printed, the name of the new country hadn't yet been decided, so the phrase "Palestine Pound" was used on the notes (as it had been during the mandate). The banknotes reached the country secretly in July 1948 and went into circulation the following month. It wasn't until the country was four years old that it had its own "Israel Pounds." You can read about – and view – early coins and banknotes of the British Mandate of Palestine at the informative page created by Howard M. Berlin. **[http://tinyurl.com/3u7uo]**

Although many Israeli coins feature traditional motifs such as menorahs or olive branches, that doesn't mean you won't find contemporary themes on them, too. Coins have been minted to mark the International Chess Olympiad, the International Harp Competition and in 1962, to commemorate the Shavit, the Israeli meteorological rocket. **[http://tinyurl.com/53tru]** And recently, the Bank of Israel issued a coin to celebrate Israel's 2004 windsurfing delegation to the Olympics. **[www.commem.com/prod37.htm]**

Many coins minted in Israel are not legal tender but have been created to honour a personality or a celebrity. The Israel Government Coins & Medals Corporation has released a framed medal of Rembrandt's *The Jewish Bride*, a keychain with the likeness of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, as well as reproductions of the works of Chagall, Pissarro and Shalom of Safed. **[www.coins.co.il/]**

Did you return from your last trip to Israel with local bills you didn't have time to exchange? They're probably OK, but you may want to read up on how to protect yourself from counterfeit Israeli bills in circulation. Look for watermarks, security threads, microtext and my favourite – two triangles printed on both sides of the bill that when held up to a light form a perfect Magen David. **[http://tinyurl.com/4oncv]**

Israel's current set of banknotes has been around for six years and carries portraits of former prime minister Moshe Sharett and writer Shmuel Yosef Agnon as well as former president Zalman Shazar on the highest denomination in circulation, the 200 new Israel shekel bill. A 500 new Israel shekel banknote will be added in the future. The next personality to be honoured: Yitzhak Rabin. **[http://tinyurl.com/44ptx]**

If you happen to have a drawer full of older banknotes that were withdrawn from circulation in 2000 – carrying the likenesses of Maimonides and former prime ministers Levi Eshkol and Golda Meir – don't worry. You can exchange them for crisp new ones at any branch of the Bank of Israel until the end of 2005.

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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Tradition versus liberalism discussed at USCJ meeting

By FRANCES KRAFT
Staff Reporter

Halachic pluralism (defined as more than one legitimate way of observing Jewish law), inclusion of youth in synagogue life, and feelings of alienation among those in smaller communities were key issues discussed at the recent weekend convention of United Synagogue of Conservative Judaism (USCJ), Canadian region.

While some of the more than 100 participants, representing communities across Ontario and as far east as Halifax, said they gained deeper knowledge of what Conservative Judaism means, challenges were apparent in a panel featuring rabbis Baruch Frydman-Kohl and Steven Saltzman, titled "Can we decide, and not divide?"

Referring to the inclusion of women in synagogue ritual – which varies significantly from one Conservative synagogue to another – Rabbi Frydman-Kohl, senior rabbi of Beth Tzedec Congregation, said he thinks there is value in the idea that life is not always clear.

Judy Yudof, the Texas-based president of USCJ, said Conservative Jews "sometimes allow other movements to say they're more authentic," but she denied that this is the case.

Rabbi Howard Morrison of Beth Emeth Bais Yehuda Synagogue, where the meeting was held, addressed the issue of whether Conservative Judaism is halachic, in his Saturday morning sermon.

"The answer is a clear yes!" stated the rabbi, who is president of the Rabbinical Assembly – Ontario region. He spoke of a long history of halachic pluralism, dating back to Hillel and Shammai, and defended its validity in a movement in which many synagogues provide full egalitarianism, while others – including the majority in Toronto – hew to more traditional standards.

Rabbi Saltzman, of Adath Israel Congregation, expressed the opposite view. If a current study by the movement's committee on Jewish law and standards on the halachic status of homosexual behaviour results in the ordination of openly gay rabbis or in "consecration ceremonies" for same-sex couples, it will be "the last nail in the coffin of any facade that this movement is halachic," he said.

Rabbi Baruch Frydman-Kohl

Rabbi Howard Morrison

One of his congregants asked whether there is room for traditional Conservative synagogues within the movement, citing a dearth of males graduating as cantors, and recent publications that he said were "not any good" to traditional congregations. "People don't know that Conservative Jews are expected to be observant."

Rabbi Saltzman said egalitarians "are playing a risky game with the future." He said that people who have left his synagogue for egalitarian congregations return for the daily minyan, which he said egalitarian synagogues are less likely to be able to provide.

Rabbi Frydman-Kohl did not agree that the movement, by increasing women's participation, has veered from tradition. At his synagogue, which does have a daily minyan, women may have aliyot, but they are not included in the minyan.

He said, however, that the two synagogues have much more in common than not.

Rabbi Saltzman said his congregation has much less in common with the Conservative congregation his brother attends in Massachusetts, which is so liberal that it allows videotaping of Shabbat morning bar and bat mitzvahs, and music at the reception, as long as it is Hebrew music.

An attendee whose son-in-law is not Jewish raised the issue of intermarriage, asking for an across-the-board policy statement about the inclusion of intermarried couples. "This is becoming a bigger and more important issue for all of us."

Rabbi Frydman-Kohl's approach once an intermarriage has taken place – typical of that of most of his Conservative colleagues here – is to "find a place for the Jewish partner, and to enable the non-Jewish partner to come for the High Holidays, because that's the only time tickets are an issue… We want to build bridges to [non-Jewish spouses] because hopefully we can bring them over the line into the Jewish community." He acknowledged, however, that it doesn't always happen that way.

Rabbi Saltzman said his congregation is probably the only Conservative one in North America to ask members to leave if they marry a non-Jew. "In the end, they have to respect our decision to build a community of Jews married to Jews [and] raising Jewish children." They would be welcomed "with open arms" if there is a decision to convert, he said.

Yudof said that while United Synagogue would never encourage outmarriage, she would like to hold out hope that such marriages "can result in beautiful Jewish families."

Another issue in the movement, raised by former United Synagogue Youth (USY) regional president David Goldberg, is that "young, dedicated and halachic Conservative Jews are becoming Orthodox, because we cannot provide proper communities. It is time for the leaders in our movement to start looking for these teens and bring them into our already existing communities," he said.

As an example, he mentioned a university student who had been welcomed by an Orthodox rabbi who provided her with a place to stay for Shabbat and ritual items such as a chanukiyah, but who had not experienced anything similar within her Conservative community.

Tamara Kochberg, USCJ Canadian region youth director, said if the leadership demonstrates that youth are at the centre of the synagogue by involving them in new ways, congregants will follow suit.

She also noted that when youth are involved in programs or synagogue services, parents become involved as well. The best example, she said, is her father, Paul Kochberg, now president of the region.

Goldberg also expressed the need to build Conservative synagogues in areas like Thornhill where there are many Conservative families. The area currently has only one synagogue affiliated with the movement.

Yudof indicated she would follow up on that issue.

Clarification

The story "Liberal Rabbis Welcome Same-Sex Marriage Ruling" (*CJN*, Dec. 16) may have left the impression that the Toronto Board of Rabbis is for Conservative, Reform or Reconstructionist rabbis only. In fact, it is open for membership to all rabbis, regardless of affiliation.

Mall allows menorah

Continued from page 6

"I have no intention of tarring them with the label of anti-Semitism. I don't think it would be fair."

Hyams said Vaughan Mills is "trying to respond to the needs of our community. We're growing and learning. We're the new kid on the block."

Vaughan Mills tried to position itself as a "non-denominational, neutral entity in the community," Hyams said.

Santa decorations are seen as cultural in nature. There are no Christmas trees, wreaths or angels in the display, she added.

Hyams and Rabbi Kaplan said they expect a menorah will be in the mall starting with the first day of Chanukah next year.

Greater Toronto Area

Withdrawal opponents show solidarity with settlers

By ADAM SEGAL
Special to The CJN

Opponents of Israeli Prime Minister Ariel Sharon's plan to pull settlers out of the Gaza Strip and part of the West Bank expressed their support for Jewish settlers in the territories in a recent event presented by the Toronto Zionist Council.

Broadcast live on Israel National Radio from Shaarei Tefillah Synagogue, the evening's theme, "It's Your Land," emphasized solidarity, strength and celebration of the Gush Katif settlement in Gaza, home to 8,000 Jewish settlers.

"We will not give away our land of Israel and you must help us in our battle," said Rachel Saperstein, a Gush Katif resident who called in from Israel. "We remain strong while the Sharon government shows weakness."

About 200 people attended the program, which featured music by the Gush Katif band, Maarava Mikan, two films and opinions on the disengagement plan from talk show host Tovia Singer and Israeli Brig.-Gen. (Ret) Tzvi Fogel.

The event also united a Jewish and a Christian family struggling with grief, as David Hatuel, a Gush Katif resident whose pregnant wife and four daughters were killed by Palestinian terrorists, met with Marc Woerlen, a Pelham, Ont., man who lost his wife and seven children in a farmhouse fire in November.

"We learn from the Maccabees that even if the situation looks desperate, we always have to have faith and hope," Hatuel said, speaking through a translator. "This is the way to win and continue."

Rabbi Moshe Stern remarked on the emotional meeting between Hatuel and Woerlen.

"Suffering and pain sometimes brings people together," Rabbi Stern said. "Marc and David are two people of different faiths... but when they met, they fell on each other's shoulders and wept. As I said, tragedy, pain and suffering knows no boundaries."

The disengagement plan calls for the removal in 2005 of all 21 Jewish settlements in Gaza, as well as four from the West Bank.

Fogel, a former chief of staff of the Israel Defence Forces' Southern Command, said he does not expect the plan to become a reality in the near future, if at all.

"The pullout is not going to happen, at least not in the two years to come," Fogel said. "I believe leaders do not change their ways... [Sharon is] not going to give up [the land].

"When he will see with whom we are dealing with, he will stop, I am sure," Fogel added.

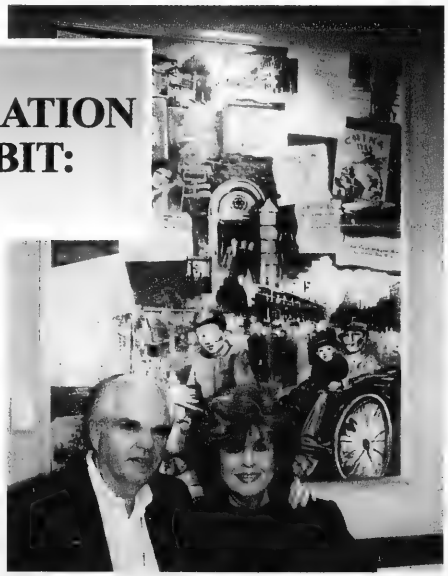
A film called *Gush Katif Forever* was presented during the evening. It juxtaposed Gush Katif's thriving agricultural businesses and beachside vistas with images of mortar attacks and shootings.

The film also highlighted clips of Sharon speaking strongly in support of the settlers in 2001.

"You can live in your country and be in exile," Rabbi Stern said. "This exile of Jews in their own land must and will come to an end."

The rabbi added that he is planning a solidarity trip to Gush Katif and other settlements for February 2005.

IMMIGRATION EXHIBIT:



On Dec. 5, Baycrest Centre for Geriatric Care celebrated the opening of "Lech Lecha/Go Forth," a mixed-media exhibit by Toronto artist Ian Leventhal that's being shown in the Apotex Centre, Jewish Home for the Aged's community hall. Tracing five streams of Jewish immigration, the exhibit tells the stories of families who now make Toronto their home. It consists of five panels in wood, paint, sculpture, collage and photography, representing the Ashkenazi, Indian, Sephardi, Chinese and Caribbean Jewish experiences. Seen here are Sandra and Harry Fiedler. Harry was born in Shanghai and many of his photographs and family documents are incorporated into the Chinese panel.

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Tory wants to reinstate private school tax credit

John Tory – lawyer, businessman, political strategist – won the leadership of Ontario's Progressive Conservative party in September, capping years of political activism. Now 50, he joined the Ontario Young Progressive Conservative Association at age 15. Over the ensuing years, he managed several municipal, provincial and federal campaigns, and in 1981, he was named principal secretary to then premier Bill Davis. Since then, he's served as president and CEO of Rogers Cable and as commissioner of the Canadian Football League, among many professional accomplishments. Last year, he ran unsuccessfully for mayor of Toronto, but the campaign raised his public profile considerably. For the PC leadership, he positioned himself as a pragmatist who wants to move the party away from the right-wing agenda of former premier Mike Harris.

The CJN's Ron Csillag interviewed Tory recently at his Queen's Park office.

CJN: *Recently, you said you would put tax credits for private schools "back on the agenda." Would you reinstate the Equity in Education Tax Credit?*

Tory: The answer to that is yes, but... I intend to engage in a broad process of consultation, both within my own party and outside it, with people who have children in independent schools, with educators, [and] with members of my party, to frankly improve the policy. I thought it was far too easy for the government, politically, to get away with simply abolishing the policy that had been thought through and put in place a couple of years earlier. Not only that, but they abolished it retroactively, which is a very unusual thing to be able to do... [Premier Dalton] McGuinty was able to very substantially deceive and mislead the people into believing two things: one, that this was somehow about private schools for wealthy people and their children, and two, that the existence of such a credit, as opposed to addressing a fairness issue, was going to do terrible harm to the public school system.

Both of those things are demonstrably false. First of all, most of the people who benefitted from the tax credit before [were] very average, middle-class Canadians who are, in many cases, struggling to send their children to independent schools. And secondly, we don't believe that the existence of such a tax credit will in any way put a strain on the public school system. In fact, while a tax credit does cost money, if you look at the cost to taxpayers of having to staff public schools in order to take back all the kids who [would leave] independent schools, it would cost well in excess of the money that was projected to be spent on the education tax credit.

Specifically, I have said that I want our party to consider two important changes to the policy [that would] improve it. The first

Ontario PC leader John Tory

was to income test it to ensure that more support went to those with lower income. That's not to say anybody would get nothing, but you would tilt support a bit toward those who made less money. The second change was to really focus on accountability and to make sure that curriculum and teaching qualifications met the highest standards.

CJN: *Would you limit a tax credit to faith-based schools only?*

Tory: No, I don't think so. I think this is something on which I'd want to reach out and get comments from both the membership of my party and the community at large. I think the fairness argument applies more explicitly to faith-based schools because there's one set of faith-based schools under our Constitution that are fully funded [– Roman Catholic ones]. I think it then becomes just as difficult to say, "Fine, we're going to fund all independent schools that are faith-based and not supply some tax credit for parents [of children] in schools which are not faith-based."

CJN: *Is a tax credit the way to go? Can you foresee another way to alleviate the strain on parents?*

Tory: It's interesting you should ask. During the leadership campaign, I talked about ways in which you might make sure that these schools had access to high standards of technology that were available to students in other schools. I talked about textbooks. It's a constant struggle for Canadian publishers to sell their textbooks. It's also a struggle for schools to keep up-to-date textbooks. So, I think there are ways in which you could help these schools make sure they have access to the best technology and the best school books. I don't know whether you do that instead of, or in addition to, a tax credit. This is what I want to consult the party and the community on... which would include the Jewish, Muslim and independent Christian communit[ies].

CJN: *Under your two immediate predecessors, the party drifted rightward. You ran and won largely as a centrist. How can you return the party to where you can challenge the McGuinty government from the political middle?*

Tory: Where the political middle is has changed over time. I think as time passes, we're seeing that [the Liberals], while they try to pretend they're in the political middle are, in fact, not. They try to pretend that they were fiscal conservatives. Of course, they've proven, in the first year alone, that they're

Continued on page 18

Jews, Christians and the Struggle for Truth

Sunday Dec. 26, 2004 9:30am - 3:00pm

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9:30am A Rabbi Cross-Examines Christianity
◆ Rabbi Michael Skobac
Educational Director Jews for Judaism

10:45am The Jewish-Christian Debate through the Ages
◆ Dr. David Berger
Brooklundian Professor of History at Brooklyn College and the Graduate Center of the City University of New York

12:00pm Lunch

12:45pm Christian Zionism – Friend or Foe
◆ Dr. David Novak
Richard and Dorothy Shiff Chair of Jewish Studies, University of Toronto

2:00pm Jewish Attitudes Toward Non-Jews: A Complex Tradition and the Modern Ideal of Equality
◆ Dr. David Berger

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New Ontario PC leader wants to reach out to Jews

Continued from page 16

anything but. They're on a spending spree that's almost unparalleled in the history of Ontario. They brought in the single biggest tax increase in the history of Ontario. They've indicated they won't balance their books until the fourth year of their mandate, which to me is not an indication of a government that's really serious about its budget.

I think people are looking for a more conservative approach to the management of their money. I think they're tired of paying more and getting less. In that respect, it will be easy to distinguish us from them when the next election comes.

Number one, we are going to make a very significant effort to reach out to people who weren't a part of our party previously, not because we kept them out, but because we didn't reach out. And number two, the same regionally. We have two regions of the province where we have no seats: Northern Ontario and Toronto. Between those two regions, that's 33 seats, of which we hold zero. I've already started to spend quite a bit of time reaching out to those parts of the province and begin the process of winning them back.

CJN: *Do you think the party has done a good job reaching out to the Jewish community and if not, how would you change that?*

Tory: I've had a long association with [the Jewish community] over the years. Do I think we spend enough time listening to that community and inviting [it] to be part of our party? To be frank, no. But that's not necessarily meant as much to be criticism of any previous leader or administration as it is a challenge to me to do better and to say, "This is a community from which I can learn a lot as a political leader." I want to have people feeling I have reached out and understood their concerns about the issues. And I intend to do that.

CJN: *Would a government led by you look at helping to fund the provision of security at Jewish institutions?*

Tory: I answered that question in a questionnaire during the leadership and said that every single citizen of Ontario has the right to feel secure… and I think while there's obviously some judgment involved in drawing that line – where does the government's role begin and end? – I certainly think that if there are instances in which synagogues are under surveillance or are being subject to graffiti attacks or where threats have been issued, that the public, of which the Jewish community is an integral part, has some responsibility to assist and fund the cost of addressing those issues. So I said the answer to that was a qualified "yes," qualified only by the fact that you have to set some parameters around how much security is appropriate.

CJN: *You said you would scrap the [provincial] health premium. Would you replace it with anything?*

Tory: I would replace it with an awful lot more money that should be coming from Ottawa. If there's a fault I find with Mr. McGuinty repeatedly, it's that he seems to be ill-equipped, if not unwilling, to go down to Ottawa and talk to his Liberal friends about doing their fair share for Ontario. [I would suggest] that there be some kind of independent body established to review the federal-provincial fiscal regime [in which] the government of Canada can accumulate a $9 billion surplus at the same time as the government of Ontario and all the other provinces are struggling just to pay the bills.

CJN: *What do you see as the single biggest challenge facing Ontarians?*

Tory: I think probably to maintain our prosperity. I think we lull ourselves into a false sense of self-confidence on a number of fronts, and this allows us to drift towards mediocrity. I think if let things go, we will find that all the arguments don't matter as much because there will be no money to provide adequate security or for the health care system or properly funded schools, because we will not have the prosperity we have today.

USDS RAISES FUNDS FOR ZAREINU: Students and teachers from all three United Synagogue Day School campuses ran, walked, biked and held special events to raise more than $3,300 for special treatments and education programs at Zareinu Educational Centre. Pictured, back row from left, are USDS Jewish studies director Amiel Sabari, as well as students Rachel Wise, Tamar Swerling-Shapiro, Shoshana Taitz, Noa Schwartz, Alyssa Birbrager and Zareinu executive director Randy Spiegel. Pictured in the front row, from left, are USDS students Josh Gladstone, Josh Rosenberg, Shira Strauss and Ryan Peters.

שישאר מינינו

גידי קורן וחברים

עוד דברים טובים

עיתון העסקים החשוב בעולם, הוול סטריט ג'ורנל, מקיים תחרות שנתית יוקרתית לחישגים הטכנולוגיים החשובים ביותר של השנה. תשמחו לשמוע שבפרסים השני והשלישי זכו חמצאות ישראליות, שתיהן בתחום הרפואה:

מצלמה זעירה שתחולה יכול לבלוע והיא מראה לרופאים את מערכת העיכול בפרטי פרטים, ומכשיר אולטרסאונד שיכול לרכז אנרגיה גבוהה שמסוגלת להרוס נקודתית גידולים מאירים. מחמם את הלב. רק שלא יזניחו את החשכלה הגבוהה בישראל, כי כל החמצאות האלה באות משם.

מה יהיה

שינוי עובה את הממשלה ומפלגת העבודה נכנסת.

חמתימטיקה הפשוטה מאפשרת לשרון לצאת מעזה. אבל בגדול-המפליד העיקרי הוא האזרח הישראלי, שאחרי שנתיים של הפוגה שוב ישלם סכומי עתק לדתיים כדי לקנות את החצבעה שלהם. וכך שוב, בניגוד לרצונם של רוב הישראלים, ישלמו סכומי עתק לישיבות, למקוואות ולשאר צרכים מסוג זה, בעוד שכל ילד חמישי ילך לישון רעב. ממש בושה. תרשו לי לנחש שבבחירות הבאות יותר ישראלים יצביעו עבור " שינוי", כשבגרונם עומדת חבחילה שגורמת לחם חסחטנות חזו. אבל שישאר בינינו.

באהבה לכל האימהות

חברתי רותי שלחה לי את הקטע הבא:

חלכתי לחדש את רישיון הנהיגה שלי ושאלו אותי למקצועי. כשעניתי שאני אמא ענה לי הפקיד:"אנחנו לא מחשיבים אמא כעבודה. ארשום עקרת בית".

בפעם הבאה כששאלה אותי פקידה מה עיסוקי ענית:

"דוקטור בהתפתחות ילדים ויחסי אנוש".

הפקידה התרשמה וביקשה לדעת מה אני עושה בדיוק. ענית:

"אני מפתחת תוכנית ארוכת טווח (כל אמא עושה זאת) במעבדה ובשטח. אני אחראית על צוות (המשפחה שלי) וכבר קיבלתי ארבעה פרוייקטים (כולן בנות).

רמת הכבוד המתגבר הורגשה בקולה של הפקידה שסיימה למלא את הטופס וקמה באופן אישי לפתוח לי את הדלת.

אימהוז.... איזו קריירה נהדרת.

כך היו צריכים לכנות את הסבתות:

"דוקטור בכירה בהתפתחות ילדים ויחסי אנוש:

....וסבתות רבא:

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מחירה של תרופה.

איש זקן בא עם אישתו לבקר את נכדיו חצעירים. במגרה בחדר שחקציב לו בנו הוא מצא תרופה. שאל הזקן את בנו ממה הוא סובל, וחבן חסביר לו שזו ויאגרה. כשביקש חזקן אם הוא יכול לנסות ענה לו בנו שחבל על חזמן, זה כדור מאוד יקר-עשרה דולאר לטבליה אחת. אמר לו חזקן-"יש לי רק מאה דולאר, בחמשך היום אפרוט ואשאיר לך עשרה דולאר מתחת לכרית".

למחרת בבוקר מצא חבן מתחת לכרית 110 דולאר. הוא מיהר לאביו וחזכיר לו שביקש רק עשרה דולאר. ענה לו חזקן:

"אני שמתי עשרה דולאר. השטר של ה-100 הוא מאמא שלך...."

Govt. wants anti-Zionist rabbi's case reheard

By JANICE ARNOLD
Staff Reporter

MONTREAL — The fate of a self-styled chassidic rabbi who, because of his extreme anti-Zionist views, claims his life is in danger if he is deported to his native Israel, is now in the hands of a Federal Court judge.

The Canadian government says the Immigration and Refugee Board (IRB) erred in granting refugee status to Rabbi Shlomo Erez Elbarnes in October 2003, and wants his case reheard by another panel. He has been living in Ste. Agathe in the Laurentians for 4½ years, leading a community of about 30 families.

The government allowed Elbarnes' refugee claim to be heard, despite the fact that he was convicted in 1994 of kidnapping a 13-year-old boy in the United States, served two years in prison, and was deported to Israel in 2000.

Last week at a judicial review, Judge Michel Beaudry heard Justice Department lawyer Sherry Rafai Far argue that the IRB did not give enough consideration to whether Elbarnes had exhausted recourses open to him in Israel to protect him from the defamation, harassment, threats and physical attacks he allegedly suffered. Elbarnes also alleges that Israel's intelligence services were working to lay false charges against him and is afraid he may be killed in a "targeted assassination."

Rafai Far noted that Israel is a democratic country with an independent judiciary, a police review committee, and non-governmental civil rights organizations to which he could complain about persecution.

She also argued that Elbarnes' claimed fear of persecution is inconsistent with his return to Israel for three weeks in December 2001, after he settled in Canada.

She said the government is not disputing the evidence entered by Elbarnes' lawyer, Julius Grey.

That evidence is that, during the 1980s before moving to Monsey, N.Y., in 1990, Elbarnes was beaten repeatedly, received death threats and was subject to unrelenting hostility, which the authorities did nothing about. Much of the alleged abuse came from "vigilante" settlers, who are legally armed, Grey noted.

Grey said the police told Elbarnes that he was "crazy" and deserved what he was getting. Elbarnes alleges the Shin Bet, the Israeli secret service, threatened to "frame" him if he didn't get out of the country. (This testimony was given by a former agent, identified as Mr. Goldman, who is today Elbarnes' assistant.)

Moreover, Grey said Elbarnes was the target of a " hostile propaganda campaign" by the Israeli media, pointing to a March 2003 television program that suggested Elbarnes sanctioned the killing of Jews who leave their religion, when, in fact, he was stating that this biblical precept is not applicable today. Grey entered a video of the interview as proof.

Elbarnes, founder of Hisachdus Hayereim (Union of the God-Fearing), actively advocates the dismantling of the State of Israel and the land's return to Arab domination – but by peaceful means, Grey added.

Grey said countries "at war" tend to restrict liberties and take a dim view of those trying to undermine the state.

"Whether [Elbarnes'] views are right or wrong makes absolutely no difference" as to whether Elbarnes should be accepted as a refugee, Grey told the court. "The question is whether the evidence is reasonable" that Elbarnes faces the possibility of persecution in Israel.

An expert witness, Israeli lawyer Jacob Kaminsky, said it would be "suicide" for Elbarnes to stay in Israel. Another, Université de Montréal historian Yakov Rabkin, testified that, because of the ongoing conflict, Israel is more "authoritarian" and Israeli society is increasingly intolerant of anyone perceived to be playing into the hands of the enemy.

Elbarnes's brief return to Israel in 2001, Grey said, was before he made a refugee application and his experience at that time confirmed his belief he could not live in Israel.

Elbarnes, 42, was granted refugee status by IRB judge Gilles Ethier, who based his decision on documents, written testimony and the oral testimony of eight witnesses, including Elbarnes' mother, described as secular, and the abducted boy, now an adult.

Ethier wrote: "The evidence clearly shows that the claimant was persecuted for his opinions… and allows us to conclude that the alleged fear of future persecution is well founded, as the state was unable to and did not want to protect him and even contributed to defaming him as much as possible in the eyes of the public.

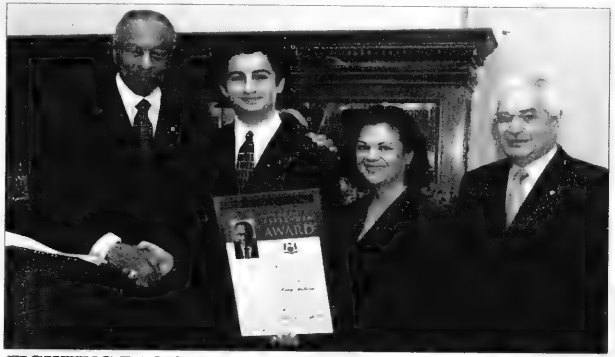
"At a time when tensions are exacerbated in Israel, I believe that the claimant would quickly be persecuted there, should he return."

Ethier cites evidence that, upon his arrival in Israel in May 2000, Elbarnes was informed by "two government agents that he was on a list of potential enemies of the state, that he had to learn a lesson from what had happened to him in the United States and that he had better keep quiet and stop spreading ideas that endangered the country's security if he did not want to end up in prison."

Elbarnes left Israel on June 20, 2000 to rejoin his family which had since resettled in Quebec. (Elbarnes has not ceased his anti-Zionist activities here; he has publicly burned the Israeli flag, given media interviews and distributed printed material.)

Elbarnes stayed in Canada on a visitor's visas that expired in March 2002. His application for residence was turned down when Canadian authorities became aware he had served time in the U.S., according to Ethier. Elbarnes then filed for refugee protection on Jan. 27, 2003.

Ethier decided not to hold Elbarnes' criminal record against him, in light of the testimony by Shai Fhima Reuven that Elbarnes did not kidnap him but was trying to help him escape an abusive stepfather and that he was grateful to him. Ethier notes that Elbarnes' sentence was reduced to two years from six by the New York Supreme Court because of what Ethier calls Elbarnes' "altruistic motivation." Beaudry said he will render judgment early in the new year.



FIGHTING RACISM: Thornhill resident Corey Shefman, second from left, was among three Toronto-area teens who received the 2004 Lincoln M. Alexander Award for youth who have shown leadership in eliminating racial discrimination. Shefman has been involved in efforts at Thornhill Secondary School to fight racism and discrimination, including playing a key role in starting Power in Diversity, an organization that raises awareness about the problem, and promotes diversity in schools and the community. In the past two years, it has raised thousands of dollars to fight racism. Seen with Shefman are, from left, former Ontario lieutenant governor Lincoln Alexander, provincial Citizenship and Immigration Minister Marie Bountrogianni and Lieut.-Gov. James Bartleman.

Sentencing set for January 18

Continued from page 3

the act, but hopes Sirois will give a stiffer sentence. Boro said he wants to see a sentence that will "provide some protection to the community for awhile."

Defence lawyer Pierre Poupart asked for a conditional sentence served in the community. He cited the 2002 case of the firebombing of an Edmonton synagogue, in which the 20-year-old man convicted, also a first-offender, received 30 months, with parole after 10 months.

Elmerhebi, he said, has already served the equivalent of 14 months, and unlike the other man, has fully acknowledged his responsibility and the consequences, and expressed remorse.

Elmerhebi submitted a three-page apology in which he asks for the "forgiveness of the Jewish community." Other than a slight frown and occasional hanging of his head, he was impassive throughout the hearing.

UTT director-general Sidney Benudiz said he found Elmerhebi's apology "phony" and "coached." Full closure for the school will only come when an appropriate sentence is handed down, he said. "It should send a message that this type of attack on democracy is not tolerated in Canada."

Boro also doubts Elmerhebi's remorse. "He should write an op-ed article explaining why he did it, why he's sorry for his stupidity and offer to meet the Jewish community."

Poupart brought forward a series of character witnesses, including psychiatrist Dr. Louis Morissette and Elmerhebi's father Khaled to try to show that his client had acted out of character and is trying to get his life back on track by studying to be a mechanic.

Prosecution witness Janice Gerson, a UTT parent, testified on the "devastating" impact of the crime on its victims.

"I never thought this would happen in our home, in Canada," she said.

Elmerhebi's mother, Rouba Fahd-Elmerhebi, still faces a charge of being an accessory after the fact for allegedly trying to arrange for her son to leave the country after the arson.

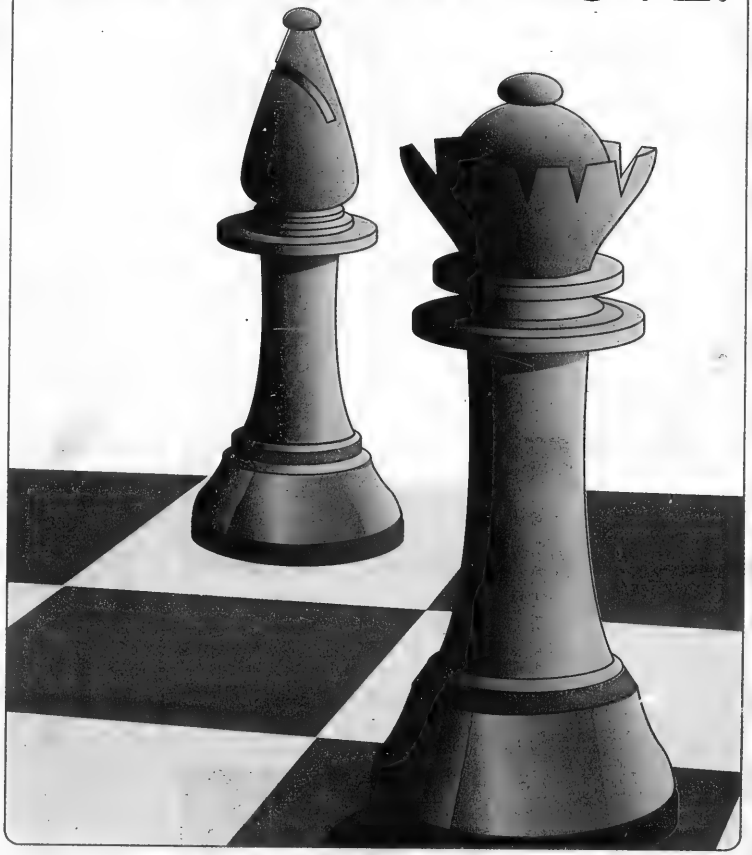
Sentencing for Elmerhebi is scheduled for Jan. 18.

PIONEER STUDENTS: Grade 3 students at Heschel performed in a play as a part of their study of "Pioneers Unit". They were dressed in full costumes and engaged in a variety of activities portraying the way of life as Canadian Pioneers.

The Canadian Jewish news

5th Annual Regional Chess Challenge!

IT'S TIME TO MAKE YOUR MOVE!



- ☞ **Open to school-age children, kindergarten to grade 12**
- ☞ **Just for fun, test your skills, or try for a place at the provincial tournament**
- ☞ **Awards & prizes**
- ☞ **Pairings according to school grade**

Competition held under the direction of The Chess 'N Math Association

Light refreshments provided for participants (nominal charge for spectators)

Date: Sunday, February 6, 2005

Location: Kamin Educational Ctr., 300 Atkinson Ave. Thornhill, Ontario

Registration: 12:00-12:45 PM

Entry Fee: $10 Pre-registered
$15 At the Door

REGISTRATION FORM FOR CJN CHESS CHALLENGE

First Name_____ Last Name_____ Registration Fee_____

Address_____ Apt._____ City_____ Postal Code_____

Telephone (___) _____ Date of Birth (D/M/Y)_____

E-Mail Address _____ School_____

Ranking _____ *CIRCLE THE APPROPRIATE SCHOOL GRADE:*

K 1 2 3 4 5 6 7 8 9 10 11 12

Return To: CJN, 1500 Don Mills Rd., Suite 205, North York, Ont. M3B 3K4 416-391-1836

Make Cheques Payable To: The Canadian Jewish News

Coast to Coast

TOY DRIVE: The students of Torah Tots nursery of Chabad Lubavitch of Markham and their teachers delivered toys collected in their annual Chanukah toy drive. Hundreds of toys were delivered to the Hospital for Sick Children, Zareinu and other locations in Toronto during Chanukah, to add to the joy of the holiday.

BIALIK BONDS WITH ISRAEL: Israel Bonds gave Bialik Hebrew Day School's Grade 7 students last month its Lion of Judah Award, the first time students at a Toronto day school have received the honour. For the second consecutive year, participating students and their families have purchased Israel Bonds as bar and bat mitzvah gifts for their classmates. In total, the students bought $140,000 worth of bonds, with the current Grade 7 class purchasing $83,000 of that amount. Pictured from left are Jonathan Rosenbluth; Ellen Rosenbluth, parent co-ordinator of the Bialik Bonding with Israel project; Emma Fogel; Alysse Fogel; Laura Orczy of Israel Bonds; Shauna Godfrey; Raquel Benzacar of Israel Bonds; Reena Godfrey; Danielle Brown and Alice Nussbaum.

CHANUKAH WITH HAZEL: More than 150 people – including Mississauga Mayor Hazel McCallion, second from left – took part in a public menorah lighting on the second night of Chanukah at Playdium Mississauga. Pictured with McCallion, from left, are Yehezkel Zahavy, owner of Aeroport Limousine; Mitchell Cohen, president of the Daniels Corporation; and Rabbi Yitzchok Slavin, director of Chabad of Mississauga, who presented McCallion with a menorah on behalf of Chabad Lubavitch.

Family Moments

only from The Canadian Jewish news

Mazel Tov to:

Happy 50th Wedding Anniversary

MAZEL TOV to Ruth & Herbert Tobis

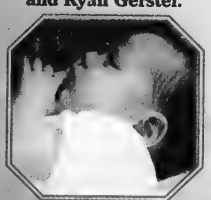
All our love from Lori, Francine & Howard, Lilly & Larry, Gayle & Vernon and the grandchildren.

Marla Seigel-Nudelman & David Nudelman were married Aug 29. Mazel tov.

Happy 35th wedding anniversary to Esther & Joseph Hayeems. We love you very much. Eran, Robin, Al and Karen.

Edith & Tommy Sharir, Carole & Henry Gerstel are thrilled to announce the engagement of their children Naomi Sharir and Ryan Gerstel.

Happy 86th birthday to my sweet brother Sid Baker. From your sister Rose Goldberg.



Geri Madison has us all mezmerized and magnetized with love. Mom & Dad Miriam & Brad, Bubbie & Zaidy Honey & Larry, Grandma Lyn, great - grandparents Syma & Dave Forberg, Marion & Gene Casselman.

Happy 90th birthday Kayla Mandshein. From your loving children, grandchildren and great-grandchildren. Mazel tov.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to:
The CJN, Family Moments,
1500 Don Mills Rd., Suite 205,
North York, ON. M3B 3K4.

JNF
Say it with Trees
"In Loving Memory"
JEWISH NATIONAL FUND
416-638-7200

What's New

By REBECCA NADLER

CANADIAN SOCIETY FOR YAD VASHEM TRIBUTE CARDS AND CERTIFICATES FOR ALL OCCASIONS from $10
416-785-1333

NOTE: There is no issue Dec. 30. Tuesday, Jan. 4 is the deadline for the Jan. 13 issue and Monday, Jan. 10, is the deadline for the Jan. 20 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Friday, Dec. 24

TOT SHABBAT SERVICE

Temple Kol Ami hosts its monthly tot Shabbat service for families with young children. 6:45 p.m. at the Leo Baeck School, 26 Atkinson Ave. 905-709-2620.

SERVICES IN LONDON

Shabbat services take place at Temple Israel of London with **Rabbi Joel Wittstein** speaking on "This Rabbi's View of Jesus." Oneg Shabbat following service. 519-858-4400.

Sunday, Dec. 26

STRUGGLE FOR TRUTH

"Jews, Christians and the Struggle for Truth" featuring **Rabbi Michael Skobac, David Berger** and **David Novak**. 9:30 a.m.-3 p.m. at Beth Jacob Congregation, 147 Overbrook Place. For information, call 416-633-5770 or visit www.jewsforjudasim.org or www.torahinmotion.org.

Tuesday, Dec. 28

SINGLES DINNER

Shalom Group of singles 39+ meets for dinner. For details, call information hotline, 416-631-3664.

Monday, Jan. 3

HEBREW CLASSES

Canadian Zionist Federation Hebrew-language studies, winter session, begins today with **Chanah Sargon**. Day and evening classes available at beginner, intermediate and advanced levels. For information on class schedules and registration, call 416-633-3988 or e-mail czf@bellnet.ca.

Tuesday, Jan. 4

CHUG HATANACH

Dr. Aaron Nussbaum leads a discussion of chapters 27, 28 and 29 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

BOOK REVIEW

Temple Israel of London book review group discusses *Blue Apes*, a short story collection by **Phyllis Gotlieb** with **Linda Fried** facilitating. 7 p.m. 519-858-4400.

Other news

NCJW FOR SINGLE WOMEN

National Council of Jewish Women are launching new branches for single women in the community. A group for women 50-60 meets on Tuesday, Jan. 11, at Council House, 4700 Bathurst St. Call 416-633-5100 or visit www.ncjwc-ts.org for information.

ISRAELI DANCE FOR KIDS

Children ages 8-11 years old are invited to join in the citywide Rikudiyah 2005 – Israeli Dance Festival to be held at York University on Sunday, April 3. Group rehearsals start on Jan. 12 from 4-5 p.m. at the Bathurst Jewish Community Centre. 12 sessions for $70. For information and registration, call **Teme Kernerman**, 416-636-1880 ext. 364.

RELATIONS IN THE BIBLE

Mekorot presents **Seymour (Epi) Epstein** on "Male-Female Relations in the Biblical Narrative." The three-week course explores the dynamics of male-female relations in biblical texts. The class will use English translations but will refer to the original Hebrew text, debating the narratives using a simple text-based and phenomenological approach, with some reference to historical and midrashic commentary. Begins Wednesday, Jan 12, 8 p.m. at Shaarei Shomayim Congregation. To register, call 416-395-1510 or visit www.mekorot.ca.

SISTERHOOD SHABBAT

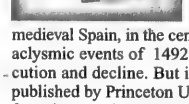
Beth David Sisterhood Shabbat takes place Saturday, Jan. 15. Services at 9 a.m. with guest speaker **Prof. Tirzah Meachan**, of the University of Toronto. Luncheon following services $10, by prepaid reservation. Call 416-633-5500 before Jan. 7.

Continued on page 23

Historian explores medieval Spanish Jewry

By SHELDON KIRSHNER
Staff Reporter

With the publication of his latest book, *A Jewish Renaissance in Fifteenth Century Spain*, Mark Meyerson – a University of Toronto social historian – has challenged a major hypothesis of Spanish history.



Most historians claim that the Jewish experience in medieval Spain, in the century before the cataclysmic events of 1492, was one of persecution and decline. But in his newest work, published by Princeton University Press and focusing on the town of Morvedre in the kingdom of Valencia, Myerson paints quite a different picture.

As his deliberately provocative title suggests, he takes issue with the grim conventional view that Spanish Jewry in the 14th century knew nothing but gloom and despair.

As he puts it, "It's a history that has been dominated for too long by the spectre of the Spanish Inquisition and the expulsion of the Jews in 1492. Instead of simply looking back from that precipice, historians need carefully to examine Jewish life on its own terms, at the local or regional level. The results may be surprising."

And in his book, painstakingly reconstructed from a variety of archives in Madrid, Valencia and Barcelona, that is precisely what he does. Meyerson, a fellow of the University of Toronto's Centre for Medieval Studies who has long been interested in Christian-Muslim-Jewish inter-relations, uses Morvedre to prove his thesis.

Conquered from the Muslims in the 13th century, the town had the largest and most important Jewish community in Valencia after the widespread anti-Jewish disturbances of 1391.

"The long history of the Morvedre community allowed me to undertake the sort of study of a medieval Spanish Jewish community that had never been done before," he explained. "The study of a Jewish community over the course of its entire history."

One of the reasons the Jews of Morvedre prospered was because the monarchs of that period, Alfonso IV(1416-58), Juan II (1458-79) and Fernando II (1479-1516), adopted a favourable policy toward them. "They fostered Jewish settlement in Morvedre, promoted Jewish industry and commerce and considerably lightened their tax burden."

The less onerous fiscal regime had the beneficial effect of ending bitter class struggles and factionalism, he noted.

"Another key factor was the introduction of new credit mechanisms," he added. "They reshaped the kingdom's credit market and displaced the Jews as the principal purveyors of credit."

The net effect was dramatic. Affluent Christian burghers and nobles became the main creditors, lending money to Jews and investing in the public debt of the Jewish community.

As a result, public discourse and ecclesiastical agitation over the issue of "Jewish usury" ceased and relations between Jews and Christians improved markedly, said Myerson, who wrote *A Jewish Renaissance in Fifteenth Century Spain* in conjunction with a companion volume, *Jews in an Iberian Kingdom*.

A third factor was the relationship between Jews and conversos (Jews who had been forcibly converted to Christianity)."Rather than treating the conversos in isolation and viewing them as the assimilating enemies of the Jews – as do historians Benzion Netanyahu and Norman Roth – I show how Jews assisted in the Judaizing of conversos."

According to Meyerson, Jews taught conversos about Jewish law and ritual, providing them with kosher food and invited them to their homes and synagogues. Conversos thus became a focus for Jewish piety and mitzvot.

"The Jewish-converso relationship was symbiotic," said Myerson, who holds a BA from the University of Florida and post-graduate degrees from the University of Toronto. "The Jewish identity and commitment of both groups were strengthened."

Therefore, when King Ferdinand and Queen Isabel justified the expulsion of Jews on the grounds that they had subverted the Christian piety of the conversos, "they were speaking the plain truth as they understood it," he said.

Yet the flight of Jews from Spain does not diminish the evident success the Jewish community in Morvedre, and perhaps other Jewish communities, enjoyed during the preceding century, Myerson pointed out.

The status of such Jews forces scholars to reconsider their interpretation of the history of Jews in medieval Spain.

Born and raised in Miami, Myerson, 47, is currently working on a book tentatively titled *Of Bloodshed and Baptism: Social Violence, Religious Conflict and the Transformation of Spain*.

"It's an anthropological history of conflict and violence within Christian, Muslim and Jewish communities, as well as an analysis of Christian mob violence against Jews and Muslims. It will shed a new and different light on the religious homogenization of Spain roughly from 1300 to 1600."

Myerson's interest in medieval Spain stems from his fascination with the way in which Jews, Christians and Muslims related to each other.

Since his first visit to Spain in 1983 to research his PhD dissertation on the kingdom of Valencia, Myerson has been there around 15 times.

Spaniards are generally interested in the Jewish and Muslim presence in Spain. "It's part of Spain's more general political, economic and cultural liberalization and revitalization," he observed.

"The old debates whether the Muslims or Jews knocked Spain off its predestined 'European and Christian' course have been replaced by a real fascination in, and appreciation for, the country's Muslim and Jewish past."

What's New

Continued from page 22

LEARN HEBREW

Keren Hatarbut Institute is accepting registration for winter-session Hebrew-language classes. Classes are offered for adult, teenagers and preteens at beginner, intermediate and advanced levels. Beginners will speak, write and read Hebrew in 14 sessions. Classes are taught on Tuesdays, Wednesdays and Thursdays beginning the week of Jan. 18. Reasonable tuition. 788 Marlee Ave. For registration, call **Joseph Klinger** at 416-787-0197.

KOLEL WINTER COURSES

Registration for Kolel Winter courses is now open. Classes include "Introduction to Rashi," "Jewish History From A-Z," "Jewish Identity Through A Cultural Lens," "Sacred Sex" and "Conversations about Conversion." Visit www.kolel.org or call 416-485-7007 x 0.

KIDS' PROGRAMS 2005

Adath Israel Congregation's programs for children six weeks to 5 years old have been expanded for the January to June 2005 session. Programs offered in the morning and afternoon. Registration and information at 416-635-5340 or visit www.adathisrael.com.

TOT DROP IN

The Village Shul offers two tot drop-in play sessions per week. The first, "Moms and Tot Drop-in," every Tuesday, 9:30-11 a.m. The second, "Nannies and Tots Drop-in," every Thursday, 9:30-11 a.m. Program includes creative play, arts and crafts, music and snack. $7 per session. 416-785-1107.

CALL FOR ARTISTS

The Toronto Heschel School invites artists and craftspeople to exhibit and sell their work while supporting the school's 2nd Annual Arts Festival Show and Sale on Sunday, Feb. 27 at Beth Emeth Synagogue. For information, e-mail heshartfair@sympatico.ca or call 416-635-1876 ext. 222.

JEWISH 411

UJA Federation-Jewish Information Service of Greater Toronto is your Jewish 411. The service has information on child care, singles, housing, synagogues and temples, holidays, Hebrew schools, organizations, events, volunteer opportunities and every other aspect of Jewish life. Speak to a JIST volunteer at 416-635-5600, visit the office located off the lobby at the Bathurst Jewish Community Centre or visit www.jewishtoronto.com and explore Community Directory, What's On, Volunteering, Community Jobs and Newcomer Information.

JF&CS GROUPS

Jewish Family & Child Service Lipa Green Building, 4600 Bathurst St. To register, call 416-638 7800 ext. 246.

Parenting Teens with Challenging Behaviour: An eight-week group for parents who have adolescents that demonstrate difficult behaviours such as not following rules, poor emotional control, angry outbursts, arguing, oppositional behaviour, school difficulties, alcohol and drug use. Begins Thursdays, Jan. 20, 6:30-8:30 p.m., at 4600 Bathurst St.

Social Skills Groups: An eight-week groups for children and teens who have difficulty making and keeping friends. Younger adolescent group (ages 12-14) Mondays, beginning Feb. 7, 7-8:30 p.m. Older adolescent group (ages 15-17) Thursdays, beginning Feb. 17, 7-8:30 p.m. PALS for children 6-8 years, Tuesdays, beginning Feb. 22, 6-7:30 p.m. and PALS for children ages 9-11, Thursdays, beginning March 31, 6-7:30 p.m.

FOR SENIORS

Seniors' Bowling League meets every Tuesday at 1 p.m. at Playtime Bowl, 20 Orfus Rd. $1.50/game. 416-495-1999.

Earl Bales Seniors' Club in the club house in the park. Free woodcarving lessons for members with **Louis Cohen**, Monday-Thursdays, 9 a.m.-12 p.m; Hebrew classes, Tuesday mornings 10 a.m.-noon, $25/month; bridge players wanted for Monday, Wednesday and Thursday, 1-3 p.m.; Casino Niagara, Monday, Dec. 27; Casino Rama, Wednesday, Jan. 12. Sunday dance, Jan. 2. Call 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m.

LZA Seniors' Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove. St. Dec. 23, bingo; Dec. 30, party for members. Call **Menachem Wallach**, 905-731-7748.

Young at Heart Seniors winter trips to the glatt kosher Saxony Hotel in Miami. Call **Helen**, 416-635-6343, Sunday-Friday.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

The winter fitness program begins Tuesday, Jan. 4 For information, call ext. 4636.

Celebrate New Year's, Thursday, Dec. 30, with a dinner and dance. 5:30-8 p.m. Members $18, non-members $25. Call ext. 2297.

SINGLES EVENTS WILL RETURN

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Register for winter-session babies music, Suzuki violin, piano, violin, guitar and "Adult Opera Talk" at the Koffler School of Music. Call ext. 269

Children's cooking class, "Holiday Cooking." Jan. 6-Feb. 24, 1-2 p.m. $50. Call ext. 390.

Adult cooking class, "A Taste of the Holidays." Jan. 12, 19, 26, 7-9 p.m. $45. Call ext. 390.

The BJCC and Mount Sinai Hospital offers a two-week prenatal class. Sunday, Feb. 6 and 13. $156 per couple. Call ext. 390.

Registration is now open for September 2005 for morning preschool and full-day day care. Programs include Tic Tac Two program from 9-11:30 a.m.; a morning nursery school from 9-11:30 a.m. or 9 a.m.-1 p.m.; morning junior and senior kindergarten from 9-11:30 a.m. or 9 a.m.-1 p.m., and a full-day day care for toddlers, 18 months through senior kindergarten. Programs include music, fun centre gym, swimming, Hebrew for groups three years of age and up, and Discovery Museum for preschool and up. For more information or to book a tour, call ext. 248.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Sing along with the film *Joseph and the Amazing Technicolor Dreamcoat,* Dec. 26-30. For tickets, call 416-872-1212.

Winter-break program for children from senior kindergarten to Grade 6. Supervised program includes music, swimming, sports, games and more. Monday-Thursdays, Dec. 23 and 27, 28, 29, 30.

Volunteers wanted

FRIENDS OF SWC

The Canadian Friends of Simon Wiesenthal Center are seeking volunteers to help with office clerical tasks. The office is located in North York Centre, on the subway line. Call **Mary Anne** at 416-864-9735, ext. 0.

ANOREXIA STUDY

Are you a family member of a person with anorexia nervosa? A researcher at the University of Toronto is interested in your experiences. Call **Gina Dimitropoulos** at 416-657-4170 or e-mail gina.dimitropoulos@utoronto.ca

NA'AMAT TORONTO:

At the recent new membership "Welcome Evening," Na'amat Toronto members were treated to a skit performed by some of Na'amat's leaders. Seen from left are Gerry Anklewicz, program chair; Orit Nusbaum, president Na'amat Toronto, and Doris Wexler-Charow, membership vice-president.

YAD VASHEM DINNER: The Canadian Society for Yad Vashem recently held a gala dinner in Toronto celebrating the opening of the New Holocaust History Museum at Yad Vashem in Jerusalem. Seen from left are Max Glassman, Moshe Safdie, designer of the new museum, and Gianna Glassman. The Glassmans received the Yad Vashem Benefactors' Award for endowing "The World Rebuilt" balcony at the museum.

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Tanya Salitrov	Dec 4/04	4266 Bathurst St
Rae Jacobs	Dec 5/04	193 Wilson Av
Renee Maksymiw	Dec 4/04	134 Colin Av
Harry Blackstein	Dec 5/04	5950 Bathurst St
Barbara Anne Good	Dec 8/04	18 Merton St
Samuel Cherns	Dec 8/04	42 Coldwater Ct
Ruth Cherniakoff	Dec 7/04	5935 Bathurst St
Milton Snider	Dec 8/04	32 Caribou Rd
David Morris	Dec 8/04	1733 Queen St E
Claude Abrams	Dec 8/04	318 Betty Ann Dr
Rochelle Lerman	Dec 9/04	4455 Major MacKenzie
Henry Gailer	Dec 10/04	21 Tudor Gt
Dr. Sam Seetner	Dec 9/04	26 Hearthstone Cr
Arkadi Tochner	Dec 11/04	38 Henry Welsh Dr
Alizah Trifler	Dec 11/04	28 Brookwood Dr

HEDREW BASIC

Lucille Pinnick-Simmons	Dec 3/04	10 Senlac Rd
Mina Stamberger	Dec 9/04	306 Finch Av E

Steeles Memorial Chapel

Fridkin, Percy	Dec 15/04	Private
Isaacs, Toby Yona	Dec 8/04	2121 Bathurst St.
Paukman, Roman	Dec 8/04	Private
Manett, Allan	Dec 9/04	7601 Bathurst St.
Egri, Borbala	Dec 11/04	7440 Bathurst St.
Harris, Anne D.	Dec 9/04	1 Clark Ave. W.
Olephir, Daniel	Dec 12/04	Private
Shusterman, Malka	Dec 13/04	5935 Bathurst St.
Plax, Sofia	Dec 14/04	Private
Machtinger, Joel	Dec 15/04	108 Acton Ave.
Sananes, Messod	Dec 14/04	4383 Bathurst St.
Lipovetsky, Tauba	Dec 15/04	6250 Bathurst St.
Dial, Max	Dec 16/04	850 Steeles Ave. W.
Arlin, Sam	Dec 15/04	Private
Kichler, Joseph	Dec 15/04	60 Artreeva Dr.
Ecker, Elizabeth	Dec 16/04	3 Delia Crt.

JACK BARNES ז"ל

Peacefully in Montreal, on Sunday, December 12th, 2004. Beloved husband for almost 60 years of Rosa, loving father of Barry (Barbara) and Elaine Van Dusen. Cherished grandpa of Steven and Behnaz, Naomi, Marcus Emanuel, Debra. Dear brother-in-law of Sheila Laderman. He will be sadly missed by the Brigadier Kisch Branch 97, Royal Canadian Legion, The Combined Jewish Appeal, The Knights of Pythias, his family, and many friends. The family would like to thank Dr. Michael Dworkind, nurses and staff of The Dialysis Unit at The Jewish General Hospital for their exceptional care and compassion. Funeral service took place from Paperman & Sons, Montreal, on Monday, December 13th.Donations in his memory may be made to the Shaar Shalom Synagogue, Thornhill, 905-889-4975.

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Coast to Coast

Why does CBC allow violation of its own policy?

In its guidebook, *Journalistic Standards and Practices*, the CBC lays out three criteria that its correspondents must follow when reporting the news: "accuracy, integrity and fairness."

According to Reports
By PAUL MICHAELS

The CBC defines integrity as follows: "The information is truthful, not distorted to justify a conclusion. Broadcasters do not take advantage of their power to present a personal bias."

While most CBC reporters do their best to abide by these standards, for several years, one reporter, Neil Macdonald, has compromised the corporation's guideline on integrity by injecting his own opinions into his stories.

For example, late last month, a special UN panel issued a report defining terrorism in a way that unequivocally condemned attacks against civilian targets regardless of circumstances.

In a "Viewpoint" on cbc.ca Dec. 3, Macdonald zeroed in on one part of the report which said that a problem in defining terrorism "is that peoples under foreign occupation have a right to resistance, and a definition of terrorism should not override this right."

Macdonald freely insinuated his own highly charged take. He "explained" that what the report was discussing, "although it avoids naming names, is Israel."

Apparently dissatisfied that a UN report would "finally" take a stand that would condemn terrorism by those "resisting occupation," he added a caustic aside. "One suspects that if Texas were occupied by a foreign power, its citizens would pull out their guns and start shooting at any enemy target that presented itself, civilian or not."

He then said, "The Israeli soldiers who enforce the occupation kill a great many Palestinian civilians. If Palestinians have committed terror [Macdonald cannot bring himself to use the word "terrorism"], the Israelis have certainly committed war crimes."

Macdonald is indulging in moral equivalency of the worst sort. To equate the deliberate, premeditated murder of Israeli civilians by Palestinian groups with the IDF's accidental killing of Palestinian civilians while counteracting terrorist attacks is absurd.

But this thinking is typical of Macdonald (whose personal opinions should never have been allowed on "Viewpoint" in the first place).

One of Macdonald's favourite themes is the way Israel pulls America's strings. So it is no coincidence that in reporting from Washington, he seeks "expert opinions" to underscore this thesis.

Last May, a known pro-Arab lobby group organized a press conference where a spokesperson, Eugene Bird, implied a link between Israel and the U.S.'s mistreatment of Iraqi prisoners at Abu Ghraib. Macdonald, the only journalist of any major news organization to cover the event, reported the statement. Afterwards the CBC was forced to issue a correction for the unverifiable allegation.

After a short respite, Macdonald was back to this theme. In a Nov. 21 report, he cited ex-CIA analyst and well-known Israeli critic Mike Scheuer, who has emphasized U.S. support for Israel as a major provocation for Osama bin Laden's terrorism. Macdonald complained that it is "heresy" in Washington to mention such linkage.

More recently, on Dec. 6, Macdonald interviewed another Mideast analyst, Allen Keiswetter, who also stated that the "principal" reason for Islamist terrorism is the U.S. policy towards Israel, with the United States "now regarded as being very much in the pocket of [Israeli Prime Minister Ariel] Sharon."

In its Dec.16 issue, *The CJN* quoted Cynthia Kinch, director of programming for CBC TV News, who in a written statement, defended the inclusion of Keiswetter's remarks. "The notion that journalists should not include experts on *any* story is not to understand what journalism is all about," Kinch said.

Kinch entirely missed the point. The complaint about Macdonald is not that he includes expert opinions, but rather that on the issues that matter most to him, he includes only one opinion, in direct violation of CBC's commitment to integrity and fairness.

It is time for an independent inquiry into why Macdonald has been allowed to parade his personal opinions on the publicly funded CBC, in defiance of the broadcaster's own policy. This is a matter for anyone concerned about the integrity of the CBC itself.

Paul Michaels is the communications director for the Canada-Israel Committee.

Nfld. man held for threatening St. John's Jews

By JOEL JACOBSON
Special to the CJN

HALIFAX — Michael Paul, president of the Beth-El Synagogue in St. John's, Nfld., says he is breathing a temporary sigh of relief.

A man accused last October of uttering death threats to Paul and the Jewish population of the Newfoundland capital, and of willfully causing damage to the synagogue building, has been detained for up to a year in a mental institution after a hearing Dec. 7.

In Newfoundland provincial court on Nov. 4, Oral Crocker Vrba, 30, was found not criminally responsible for his actions because he was incapable of "appreciating the nature and quality of the acts or of knowing they were wrong," a decision by Judge David Orr stated.

Orr concluded that Vrba, diagnosed as having bipolar disorder, was mentally ill at the time he committed the offences, and remanded him to a mental institution. The Dec. 7 hearing was held to determine if Vrba was ready for release.

In a recent interview, Paul said the fact Vrba is still in hospital satisfies everyone. "By being there, he's not a danger to himself and public safety is ensured," Paul said.

The case made national headlines, and marked the first time hate crimes legislation was used in Newfoundland.

Paul said that one morning in October 2002, he opened the synagogue and saw a man standing in a hallway.

He was "a tall man, in his late 20s, I thought, and with a large needle stuck through the septum of his nose. I asked him if I could help him and he told me, 'I'm here to murder you, I'm here to finish what Hitler didn't,'" Paul said.

"He left after a few moments. I had used an alarm button to call police and when they arrived, they told me they knew of him and that he was harmless."

Several times over the next 18 months, the man appeared at the shul. He gave Paul CDs with offensive lyrics and continued to utter threats.

Last April, the police called Paul to the synagogue after arresting a man for breaking a shul window with his arm. The man, who was taken to hospital in a police vehicle, ranted to the officers how he hated all the Jews in Newfoundland and would kill them.

He was denied bail and kept in jail for the six months until his November trial.

"Since that happened, we're more anxious and careful about people we don't know coming to the synagogue,' Paul said. "We no longer have an open-door policy."

Paul said the case was an important test for hate crime laws, and the readiness of the crown attorney and police to use them.

"Both were sympathetic, and helpful and receptive to consider it," says Paul.

Paul, a nephrologist, has lived in St. John's for 22 years and has been president of the 50-member congregation since 1993. Services are held Friday nights and Saturdays and on major holidays. The shul has not had a full-time rabbi since the last one left more than 15 years ago.

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PM urges MKs to back change to law on deputy PM

Coalition talks hit stumbling block

By GIDEON ALON and MAZAL MUALEM
Ha'aretz Daily Newspapers Ltd.

JERUSALEM — Prime Minister Ariel Sharon urged Likud faction members Monday to support a Labor party bill that would change the Basic Law: The Government and allow Labor leader Shimon Peres to become a second deputy prime minister, as a condition for Labor's joining the government's coalition.

The Basic Law: The Government provides for only one deputy prime minister, a post currently held by Industry and Trade Minister Ehud Olmert. The deputy prime minister is authorized to function as acting prime minister when the premier is away or incapacitated.

The Knesset's house committee approved the draft for the amendment to the basic law Monday, thus allowing a preliminary reading of bill to be held Monday night in the Knesset. Had the committee failed to approve the bill, it would have been buried for 45 days until the Knesset constitution law and justice committee would consider it.

Sharon and Peres were also slated to meet Monday afternoon in a bid to conclude the coalition talks, which hit a stumbling block when the chair of the Knesset constitution, law and justice committee, Likud MK Michael Eitan, on Sunday refused to rush through legislation to make the change.

The Labor party wants a speedy change to the basic law, demanding that Peres be appointed acting prime minister at the same time as the party's other new ministers are sworn in this week.

But Israel Radio on Monday quoted Labor officials as saying they would also accept Peres' appointment as foreign minister or defence minister, unseating Likud members Silvan Shalom or Shaul Mofaz.

The radio said Labor central committee members were preparing to submit a proposal to a meeting of the committee on Tuesday, in which they would demand one of the three posts – deputy prime minister, foreign minister or defense minister – as a condition for the party's entry into the coalition.

"We deserve appropriate representation on the issues that concern us," Peres told reporters Sunday.

Labor leader Shimon Peres

Likud negotiators had suggested that Peres become deputy prime minister for matters related to the peace process – a position that does not currently exist, but would not require an amendment of a basic law. Labor rejected the offer, however.

Eitan said Labor rejected his offer to make Peres a minister, with the process of amending the basic law to be started at a later date.

If the basic law is amended, the change would then have to be approved by a 61-MK majority in the Knesset.

"I don't understand what can be so urgent, that it requires an amendment to a basic law. This attitude is unacceptable and I will not be a part of it," Eitan said.

"Prof. Amnon Rubinstein told me once that his biggest mistake in his political career was approving an amendment to a basic law in order to allow the extension of the number of ministers in the government. I don't want to repeat the mistake and lend my hand to such hasty legislation."

Sharon praises improved relations with Egypt

Continued from page 1

The PLO chief's initial reaction was not promising.

Asked on Al-Jazeera television about Sharon's insistence that, under any final peace accord, Israel will keep some West Bank settlement blocs and refuse to allow in Palestinian refugees, Abbas said, "This statement is totally rejected."

Though he seems certain to win the election, Abbas still is jockeying for position by trying to avoid alienating major Palestinian groups. He has called for an end to the intifadah's terrorism, saying it doesn't serve Palestinian interests, but has refused to condemn attacks on Israeli soldiers serving in the Gaza Strip.

After five Israeli soldiers were killed earlier this month in an attack on their position in Gaza, 11 were wounded last Thursday night when they were shelled with mortars.

Sharon's speech, which also praised the recent improvement in relations with Egypt, seemed designed to appeal not just to the Palestinians but to the broader Middle East.

"During 2005, we face a historic opportunity to change, from the ground up, the strategic situation of the State of Israel and take great strides towards the realization of our hopes," Sharon said.

"In order to actualize these opportunities, we must take the initiative. This is the hour, this is the time. This is the national test," Sharon said, stressing that withdrawing from Gaza – to focus on areas considered more vital to Israel, such as the West Bank settlement blocs – will unite the nation and ensure that it retains a solid Jewish majority.

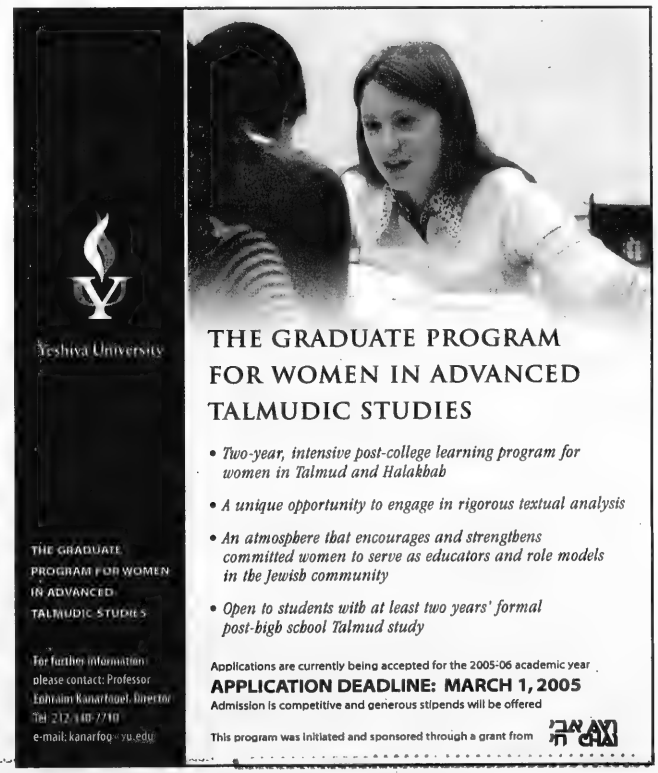
The withdrawal plan "is the foundation and cornerstone for the great opportunities which lie before us, and is perhaps one of the most important decisions we have made in the last few years," Sharon said.

"Disengagement recognizes the demographic reality on the ground specifically, bravely and honestly. Of course, it is clear to everyone that we will not be in the Gaza Strip in the final agreement."

Sharon also expressed hope for closer cooperation between Israel and other nations in the fight against terrorism.

"In 2005, we have the opportunity to establish a new partnership with the international community in the struggle against terror and regional and global instability," he said. "The world, and especially Europe, has learned to understand what we have faced for many years."

Unlike in past years, when Sharon used the conference as a forum to unveil major policy initiatives, his speech this year was devoid of bold new moves. But some saw that as a sign that Israel is finally emerging from a period of intense conflict and moving ahead on the path Sharon already has set forth.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Justice ministry probing call for disobedience

By NADAV SHRAGAI AND YUVAL YOAZ
Ha'aretz Daily Newspapers Ltd.

JERUSALEM — The Justice Ministry on Monday began an investigation into calls by prominent settler leader Pinhas Wallerstein for public disobedience during implementation of the disengagement plan, and will determine whether the Binyamin regional council head should be investigated for incitement.

Wallerstein told a meeting of the Yesha Council of Settlements on Sunday that the public should "disobey the 'transfer' law en masse, even at the price of a prison term."

Yesha is the Hebrew acronym for Judea, Samaria and Gaza.

Justice Ministry officials will meet Monday evening to discuss the matter, Israel Radio reported. The meeting will reportedly take place in the office of Attorney General Menachem Mazuz, who Monday urged Wallerstein to retract his comments.

"I hope that Pinhas Wallerstein will realize the weight given to things said by an elected official, and I hope that the Yesha Council will show responsibility and distance itself from these statements," Mazuz told reporters.

Prime Minister Ariel Sharon said Monday that citizens must uphold the law despite the difficulty of the evacuation, and described Wallerstein's statements as "harsh."

Sharon also reiterated his commitment to carrying out his plan to withdraw from all 21 settlements in the Gaza Strip and four in the northern West Bank.

Meanwhile, Knesset members and the Peace Now organization urged Mazuz to launch a criminal investigation in Wallerstein's comments.

At the end of Sunday's meeting, the Yesha Council decided in principle to adopt a strategy of non-violent civil disobedience as a means of battling the evacuation of settlements under the disengagement plan, said the council's political secretary, Yehoshua Mor-Yosef.

"There is certainly a significant escalation here both in the expression and the direction and therefore we have to consider... our position opposite these unusual statements," Mor-Yosef said.

The council's decision, however, is an informal one; another meeting was to be held Monday, after which the council was to hold a press conference to announce its final decision on the issue.

"I don't fear going to prison," Wallerstein told Army Radio on Monday, "and I hope that the masses will understand, like me, that this is the price we must pay in order to non-violently disobey an immoral crime such as forcibly uprooting Jews from their homes.

"I want a large part of the public who I believe are willing to go to prison to say so today, so the decision-makers will understand where we are going... I believe that what I represent is the central line in the Yesha Council," he said.

He charged that the soon-to-be-established coalition government is "illegitimate," saying, "All the gaps between Likud and Labor are being bridged by one desire: to uproot settlements and expel Jews from their land."

"If anyone had tried to pass a transfer law like this about an Arab village, no matter how hostile, all the champions of justice and human rights would have immediately risen to protest and cried out to heaven," said Wallerstein. "But when it comes to residents of Yesha, there is no justice and no rights."

This is the first time that the Yesha Council, which represents the settlement establishment, has backed civil disobedience, though this tactic has long been advocated by other right-wing organizations, such as Zo Artzeinu and Women in Green. These organizations have spoken for years of the need to oppose any evacuation of settlements via mass civil disobedience.

"I see the comments as harsh comments," Sharon told reporters Monday. "The law must be kept.

"I understand the pain," he said. "For me also, the developments are painful, but they are necessary. I'm confident we will take all steps so the law will be kept. The disengagement will be implemented according to the schedule the government decided upon and which the Knesset approved by a large majority."

The Yesha Council's change in strategy, with which most of the speakers at Sunday's meeting agreed, comes after failed efforts to impose elections or a referendum over the disengagement plan.

"Sharon's dictatorship has pushed us into a corner," said Mor-Yosef. "We tried to be democrats, we tried to bring about elections or a referendum to determine the public's view, but Sharon decided to ride roughshod over everyone, and we will no longer play this game."

In response to Wallerstein's statements, acting Justice Minister Tzipi Livni (Likud) and MKs from Likud, Labor and Yachad called on the attorney general to launch an investigation.

Likud MK Ehud Yatom called on Wallerstein to retract his comments, saying that if he doesn't, Mazuz should check whether there has been a violation of the law.

Labor MK Ophir Pines-Paz said Wallerstein's comments constitute incitement to rebellion and said Mazuz has "no legal choice besides trying him."

Peace Now also called on Mazuz to order a criminal investigation.

However, MK Benny Elon, a former minister of the right-wing National Union party, said public leaders have the right to warn against the dangers of the disengagement plan.

Israel teams with Jewish groups to aid distressed Sudanese

By RACHEL POMERANCE
Jewish Telegraphic Agency

NEW YORK — For the first time, Israel is sending humanitarian aid to an Arab nation that it has no ties with.

The Jewish state has joined the American Jewish World Service, the Union for Reform Judaism, UJA-Federation of New York and United Jewish Communities of MetroWest, N.J., in donating $20,000 apiece for an educational project in Chad, now home to at least 200,000 refugees from Sudan.

Israel also has no ties with Sudan.

The Sudanese situation reminds Jews of the Holocaust, said Ambassador Arye Mekel, Israel's consul general in New York.

"Israel, as the Jewish state, can't sit idly by when such a humanitarian disaster is taking place," Mekel said, adding that this is only Israel's first step in offering aid to affected Sudanese.

Since last year, government-backed Arab militias have killed tens of thousands of Africans in the country's Darfur region.

The new program in Chad, set to begin Jan. 1, will be run through the International Rescue Committee and offers schooling to the children of the Kashuni camp, many of whom have been orphaned. Children comprise more than half the camp's population.

The funds will help train teachers and provide materials at several neighbouring schools to offset tension between the camp and its surrounding community.

Giving displaced Sudanese children "something of a routine and quality educational programming is really important," said Ruth Messinger, president of the American Jewish World Service.

"It is critical for the Jewish community to respond to this genocide" and to back the Jewish promise that "we would never again let the world stand silently by," she added.

When Messinger visited a camp for displaced Sudanese refugees in August, an aid worker approached her about a notebook he was keeping – packed with stories of 5,000 women who were raped in their villages.

Messinger was visiting the ironically named Abu Shock camp during a trip to Sudan to see the devastation first-hand.

"I was there," Messinger says. "I saw the level of fear and depression and the unbelievable boredom for the children who have been uprooted, frightened and now have nothing to do all day."

In addition to the deaths and countless rapes, some 1.6 million people have been displaced in the conflict that broke out in February 2003.

Some groups, like the International Rescue Committee and Doctors Without Borders, have been fundraising for distressed Sudanese already, funneling money to nonprofit groups serving some of the camps.

The Jewish Coalition for Sudan Relief, made up of 24 mostly North American Jewish groups, was created in June and has raised some $250,000.

Separately, the American Jewish World Service has raised $500,000, and the Union of Reform Judaism has raised $172,000.

"We're the community that knows better than anybody else the dangers of silence from the international community and we ought to lead the way," Messinger said.

UN set to mark 60 years since camps' liberation

By RACHEL POMERANCE
Jewish Telegraphic Agency

NEW YORK — With Kofi Annan's backing, the United Nations appears poised to host its first commemorative session on the Holocaust.

The UN secretary-general is sending letters to all member states asking for their support for a special emergency session on Jan. 24 in honour of the 60th anniversary of the liberation of the Nazi concentration camps.

A majority of member states, or at least 96, must answer with a letter of support for the event to take place.

Many observers expect it to happen.

"It's a no-cost opportunity," said Felice Gaer, director of the Jacob Blaustein Institute for Human Rights at the American Jewish Committee.

Countries will be able to show their opposition to genocide without having to look for balancing language on other issues, she explained.

The move comes amid a major lobbying effort led by the United States, with the backing of B'nai B'rith International.

"We believe that it is important that the United Nations, an organization that rose out of the ashes of World War II and the Holocaust, mark this important occasion in a manner fitting its historical significance," the U.S. ambassador to the United Nations, John Danforth, wrote in a Dec. 10 letter to Annan.

Annan has lent his own outspoken support for a commemoration of the liberation.

Six months ago, the United Nations hosted its first daylong conference to address growing worldwide anti-Semitism. Annan introduced the event and spoke about the concentration camp anniversary.

"My friends, next January it will be 60 years since the first of the death camps were liberated by advancing Soviet forces. There could be no more fitting time for member states to take action on the necessity of combating anti-Semitism in all its forms," Annan said.

He referred to a recent resolution adopted by the Commission on Human Rights to protect Muslims and Arabs, asking, "Are not Jews entitled to the same degree of concern and protection?"

The special session would address the liberation anniversary with speeches. At the same time, a Holocaust exhibit, sponsored by Israel, is slated to open in UN halls on Jan. 24 and will last through early March.

Israeli soldiers get Torahs

A three-year program to deliver 100 Torahs to the Israeli army was recently completed. The program was carried out by the National Council of Young Israel, with help from El Al, Israel's national airline. Private individuals and synagogues across North America donated the Torah scrolls, which are being used by Israeli soldiers.

Israel-Egypt trade deal

Israel, Egypt and the United States signed a sweeping trade accord. Under the agreement signed in Cairo, Israel will open businesses in seven Qualified Industrial Zones in Egypt, whose products will enjoy waivers of import duties to the United States. Israel hopes the agreement, modelled on one it has with Jordan, will boost ties with Egypt.

Immigrants an asset

A new study found that recent North American immigrants to Israel are a major economic asset to the Jewish state. Each adult North American immigrant represents about $200,000 in value to the Israeli economy upon his or her arrival, according to a study commissioned by Nefesh B'Nefesh, a grassroots organization that encourages North American aliyah. The findings of the report and the announcement that almost 3,000 North American Jews immigrated to Israel in 2004 – a 20 percent increase from last year – were presented at a news conference sponsored by Nefesh B'Nefesh and the Jewish Agency for Israel, which works with the private group.

Heavenly credit

An Israeli bank plans to offer credit cards that can't be used on Shabbat. Bank Leumi said last week that the initiative was launched at the behest of Orthodox customers, but that it is not yet known when the card will officially be offered. Available under VISA and MasterCard, the card would automatically disable itself during Shabbat. Some press reports suggested it might only be usable in stores that also honour the holy day.

Brides spared lessons

Israel's chief rabbinate dropped a requirement that Jewish brides-to-be undergo lessons on "wifely behaviour." The decision to limit mandatory prenuptial classes to matters dealing directly with the religious wedding ritual was made last week after the High Court of Justice found in favour of a petition filed by the Center for Pluralistic Judaism lobby. Prompted by a television expose on rabbis who force secular prospective brides to hear lectures on how to "properly" tend to their future husbands, the petitioners argued that it was a violation of the freedom of worship.

Files from JTA and Ha'aretz

U.S. hopes to ban Hezbollah television station

By RON KAMPEAS
Jewish Telegraphic Agency

WASHINGTON, D.C. — A U.S. decision to place Hezbollah's TV station on a terrorism watch list could stop broadcasts of the station in the United States — but it raises questions about free speech and the murky laws governing satellite and cable broadcasting.

The State Department was set to place Al-Manar on its terrorist exclusion list by the end of last week. It would be the first such designation of a journalistic outlet. Others on the list include terror groups and banks, charities and even bakeries with ties to terror groups.

The decision was influenced by France's own move last week to ban the channel, which routinely raises money for its terrorist affiliate and broadcasts incitement and anti-Semitism.

"This is a first and important step," said David Harris, executive director of the American Jewish Committee, which has taken the lead for more than a year in urging a U.S. ban of Al-Manar.

Hezbollah is already on the State Department's foreign terrorist organization list, which is much more restrictive. It threatens criminal liability for groups that provide material support for banned organizations, and refers U.S. financial holdings to the Treasury Department's powerful Office of Foreign Assets Control.

The terrorist exclusion list, relating mostly to immigration status, carries weaker sanctions. It bans aliens working for Al-Manar from entering U.S. territory and subjects those already in the United States to deportation.

Under the exclusion list, it's not clear whether the Al-Manar bureau in Washington, D.C., would face sanctions if all its staffers are U.S. citizens.

A book on Al-Manar published recently by the Washington Institute for Near East Policy, *Beacon of Hatred*, says the station is housed in the Associated Press' Washington bureau building, and it identified the station's correspondent as Muhammad Dalbah.

Someone answering the phone at the Arabic TV section of the AP denied that, and there is no Washington telephone listing for Al-Manar.

A journalist working for another Arab TV outlet who was familiar with Al-Manar's operations confirmed Dalbah is Al-Manar's correspondent, but said he filed most reports over the phone and without pictures.

The journalist said Dalbah freelanced for Al-Manar and several other outlets and is a U.S. citizen, which likely would protect him from sanctions. Dalbah did not return calls requesting interviews.

Harris said the AJCommittee would seek further sanctions, including Treasury Department oversight and the freezing of the station's U.S. assets. Additionally, Harris said, the AJCommittee has heard from congressmen who are eager to pass laws restricting Al-Manar.

Intelsat, the Bermuda-based satellite operator that sells capacity to GlobeCast, the company that carries Al-Manar in the United States, would abide by any such laws, said spokesperson Fritz Stolzenbach.

"It goes without saying that if the U.S. federal authorities enact regulations or legislation that requires us to undertake an action along those lines, we're a company that follows the law," he said.

Stolzenbach emphasized that Intelsat was several steps removed from Al-Manar. Linking his employer to Hezbollah is like linking a company that "lays fibre in the ground" to an offensive website, he said.

A spokesperson for GlobeCast, a subsidiary of France Telecom, was unavailable.

Efforts overseas to remove the channel have been successful. An Australian satellite provider removed Al-Manar a year ago. In France, the station's repeated broadcasts of anti-Semitic material despite explicit promises to stop doing so led French authorities last week to order EutelSat – Intelsat's European equivalent – to remove the station.

But attempts to ban incitement to hatred in the United States have run up against the broad free speech protections of the First Amendment.

The AJCommittee's Harris said he anticipated free speech defences against any ban of Al-Manar, but said he was also certain that his group's decades of work defending free speech would help undercut such arguments.

Another murky area is the government's tendency to avoid regulating cable and satellite content.

"One of the things that is not regulated is which channels a cable provider carries," said Monroe Price, a communications law expert at Yeshiva University's Cardozo School of Law.

Even Al-Manar's direct appeals for funds for Hezbollah – complete with bank account information – might not be subject to U.S. regulation.

"I don't know whether there's any policing of cable channels for objectives for which money is raised," Price said. Cable and satellite providers tend to abjure themselves of any responsibility for content, he said.

MEETING THE PM: Heather Reisman, CEO of Indigo Books and Music, met with Israeli Prime Minister Ariel Sharon as part of a recent mission of influential Canadians that she led to Israel. Participants toured extensively and met with a number of prominent political figures, including Labor Party leader Shimon Peres and Finance Minister Benjamin Netanyahu. Among those on the mission were David Cooper of the Canada-Israel Committee; Ron Daniels, dean of the University of Toronto's faculty of law; Peter Godsoe, former chairman and CEO of Scotiabank; CIC vice-chair Moshe Ronen; and Tony Comper, president and CEO of BMO Financial Group.

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Food Scrumptious Food

Everything you need to know about chocolate

By NORENE GILLETZ

David Lebovitz is a chocolate maven. He nibbles chocolate every day – and he thinks you should, too! In his *Great Book of Chocolate: The Chocolate Lover's Guide with Recipes* (Ten Speed Press), Lebovitz not only writes about the history of chocolate, he also provides resources for chocolate-lovers and presents the health benefits of chocolate. This tall, slender book is even shaped like a chocolate bar!

This is the book that chocoholics have been waiting for. His third cookbook, it includes Lebovitz's personal collection of his best chocolate recipes, plus contributions from his favourite bakeries, chocolate shops, restaurants and chocolatiers. The mouthwatering recipes and pictures for Deep Dark Chocolate Truffles, Double Chocolate Souffles, White Chocolate Custard with Raspberries and Triple-Chocolate Parfait will transport you to chocolate heaven.

Lebovitz lives in San Francisco and Paris. A former Chez Panisse pastry chef, he trained at the École Lenôtre in Paris and attended Callebaut College, a chocolate school in Belgium. Visit him at www.davidlebovitz.com.

In his chocolate primer, you'll learn how to choose the best chocolate for the recipe you are preparing. He offers terrific tips for working with chocolate, including chopping, melting and tempering. You'll find out why chocolate sometimes seizes (clumps up) and what to do when it does.

Lebovitz advises: "The rule of thumb is that if you need to melt chocolate with a liquid, there should be at least 25 per cent of the liquid to the chocolate. For example, if you melt 4 ounces of chocolate, you should have at least 2 tbsp. of liquid or butter. Adding too little liquid (or even butter, which is about 20 per cent water) will likely cause the chocolate to lose its smoothness and become a granular mass."

I found Lebovitz's tips on using the right chocolate extremely helpful. Did you ever wonder what kind of cocoa or chocolate to use in a recipe? Here is the maven's advice: "Do not interchange natural cocoa powder for Dutch-process cocoa powder. Use what the recipe specifies. One is acidic and the other is alkali. If you don't have Dutch-process cocoa, chocolate guru Nick Malgieri advises adding a pinch of baking soda to the cocoa powder. Bitter chocolate is unsweetened chocolate. Bittersweet chocolate is sweetened, with added cocoa butter. Bitter and bittersweet chocolate behave very differently in recipes and are not interchangeable."

A recipe for Katharine Hepburn's brownies cropped up in Lebovitz's files when he was selecting recipes for this book. He was told that at the time she was making them, they were considered as legendary as the woman herself. Hepburn's recipe was fine as it was, but tastes have changed over the years, so Lebovitz tweaked it here and there, adding more chocolate as well as a handful of chocolate chips.

"I think she'd agree that Dave and Kate's brownies are the product of a perfect partnership," Lebovitz says.

These legendary brownies are easy to mix up with (or without) the kids over the holidays. Enjoy!

DAVE AND KATE'S REMARKABLE BROWNIES

8 tbsp. (1 stick) unsalted butter
4 oz. unsweetened chocolate, chopped
1 cup sugar
2 large eggs
½ tsp. vanilla extract
6 tbsp. all-purpose flour
¼ tsp. salt
¾ cup walnuts or pecans, toasted and chopped*
½ cup semisweet chocolate chips

Butter an 8-inch square cake pan and lightly dust it with flour, tapping out any excess. Adjust the oven rack to the centre of the oven and preheat to 325.

In a medium saucepan, melt the butter. Add the chopped chocolate and stir over low heat until melted. Remove from the heat and mix in the sugar, then the eggs and vanilla.

Stir in the flour and salt, then the nuts and chocolate chips. Scrape the brownie mixture into the prepared pan and bake for 30 minutes. Remove from the oven and cool on a wire rack. Makes 16 brownies.

Note: The original recipe said to cut the cooled brownies into neat squares and eat them right out of the pan. Or store them at room temperature in an airtight container for up to 3 days.

*Toasting Nuts: Spread raw nuts on a baking sheet and toast in a preheated 350-degree oven for about 10 minutes, stirring once or twice to make sure they are browning evenly. To test doneness, snap open a nut: it should break cleanly and the inside should be lightly browned throughout. Taste a few to make sure the ones you are using are fresh tasting, as they can turn rancid easily.

* * *

Several attempts to come up with a great pudding cake made David realize that to get just the right texture, you need to bake it less than you think you do. When it's done, it will still appear quite jiggly in the centre. You'll swoon as you dive in. This dessert is a marriage of pure chocolate and coffee bliss. Serve warm, perhaps with a scoop of vanilla ice cream or a dollop of sweetened whipped cream flavoured with coffee liqueur. What a wonderful way to bring in the new year before starting on that January diet!

MOCHA PUDDING CAKE

1 cup all-purpose flour
1½ cups sugar
6 tbsp. plus ¼ cup unsweetened cocoa powder, natural or Dutch-process
1 tsp. baking powder
½ tsp. salt
2 large eggs, room temperature
2 tbsp. butter, melted
½ cup (125 ml) milk
1 tsp. vanilla extract
1 cup (250 ml) hot, very strong, great-quality brewed coffee

Adjust the rack to the centre of the oven and preheat to 350. Butter an 8-inch square cake pan or a 2-quart shallow baking dish.

Sift together the flour, 1 cup of the sugar, the 6 tbsp. cocoa, baking powder and salt.

In a medium bowl, mix together the eggs, melted butter, milk and vanilla. Stir the liquid ingredients into the dry ingredients until just combined. Spread the batter into the prepared pan.

Mix together the remaining ½ cup sugar and the ¼ cup cocoa powder and sprinkle evenly over the top. Pour the hot coffee over the cake batter, then bake for 25 minutes, until it appears just set around the edges yet still slightly jiggly in the centre. Makes one 8-inch cake, 6 to 8 servings.

Norene Gilletz is a cookbook author, cooking teacher and food consultant. For information, call 416-226-2466 or visit her website at http://www.gourmania.com.

On Campus

Carleton journalism student wins AUCC scholarship

By FRANCES KRAFT
Staff Reporter

Alanna Petroff's first article – a piece about her father who died of cancer – was published in the *Toronto Star* when she was in Grade 9. Now a second-year journalism student at Carleton University, the 20-year-old Thornhill native recently received a prestigious scholarship from the Association of Universities and Colleges of Canada.

The Fairfax Financial Holdings Limited Scholarship, a renewable award that is worth $5,000 a year for three years, is one of three Petroff received to help fund her tuition and living expenses. To qualify for the Fairfax scholarship, Petroff had to write an application essay and be nominated by her school.

With a grade point average in first year of 10.4 (out of a possible 12), Petroff says she worked "ridiculously hard" last year.

Last summer, Petroff – who was featured in a *CJN* article last year as one of the youngest participants in the Weekend to End Breast Cancer – worked at UJA Federation of Greater Toronto, writing Internet articles about Jewish neighbourhoods in Toronto.

"It was a really valuable experience, because [other journalism students] are intimidated about starting to do all their interviews, and I did so many over the summer."

Although Petroff said she "really enjoy[s]" writing, her creativity is also manifest in her artwork, some of which she has been commissioned to create.

She is pursuing a double major in art history and journalism and thinks it "would be a lot of fun to be an arts critic."

Next year, Petroff will get a taste of broadcast journalism as part of her coursework. "I'm really excited [about that]," she said.

Alanna Petroff [Frances Kraft photo]

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Renowned hematologist comes to Hamilton

By HOLLY GINSLER
Special to The CJN

HAMILTON — Sam Schulman, a world-renowned hematologist from Sweden who specializes in treating thrombosis, has joined the Hamilton Health Sciences Centre.

"It's very challenging for me to come to Hamilton because their thrombosis research is very advanced," he says, "perhaps the most advanced site in the world."

There are many different causes for thrombosis, or blood clots, and part of Schulman's research is to find out why blood clots occur. They can develop, for example, if the person has had surgery, is immobilized for any reason, or has an underlying predisposing condition such as cancer. Although the condition is treatable, once a person has had blood clots there is a tendency for them to recur.

"What you have to do is thin the blood with medication so that it doesn't clot as easily," says Schulman. "The problem is when you thin the blood with medication to slow down the clot formation, then you also slow down clotting where you need it… for instance when you injure yourself, or if a blood vessel bursts in the brain.

"The results can be devastating. Our usual blood-thinning medication needs very close monitoring."

There are many side effects from the medication currently used, warfarin. When used to prevent blood clots from forming or growing larger, warfarin can interact negatively with about 100 different drugs, including antibiotics, cholesterol-reducing drugs or even aspirin.

Many people don't realize that alternative medicines such as ginseng or St. John's wort and certain foods may stop thinning the blood or conversely, the patient's blood can suddenly become far too thin and he or she may start bleeding.

Schulman is researching a new blood thinner called Exanta, which he says seems to be safer and seems to have fewer side effects. He notes that "it has almost no interactions with the vast majority of other medications or food." Therefore, the quality of life dramatically improves for the patient who does not have to make repeated visits to the lab to have their clotting status checked.

The American Food and Drug Administration has expressed concerns about Exanta, however, with regard to transient liver enzyme abnormalities in some patients. Exanta has not yet received formal approval in the United States, but in Europe it has been approved for patients who undergo orthopedic surgery and need protection against blood clots. It might be approved for long-term use in Europe by next summer.

"If it takes a while to get the new drug approved, then it is important to use warfarin optimally and wisely. We'll continue to work with it till we have a replacement," says Schulman.

Only in well-designed randomized studies can you tell whether the new medication is an improvement, he says.

Schulman has seen many advances in his field over the years. When he first started treating thrombosis, patients had to be admitted to a hospital and equipped with an intravenous drip of heparin for five to 10 days until the treatment with warfarin became effective, he says. When a new form of heparin was developed that could be given as an injection, patients were allowed to go home almost immediately and give themselves the necessary needle.

Although the newer medication was more expensive, it saved the patients from much longer stays in the hospital.

About Nutrition

By LISA WEINBERG

Q. Which type of milk is better to give my children who are three and five years old?
A. Technically, skim milk is a great choice because it has more calcium and is lower in fat than the others, athough some fat is good for young children. The most important thing to give them is the type they will drink. I think one per cent or two per cent is best. Even chocolate milk is OK for children who refuse white milk.
Q. I can't get my daughter to eat any fruits or vegetables in her lunch at school. She is in Grade 2. I send different things every day, and they always come home untouched. What should I do?
A. First, ask her which, if any, fruits or vegetables she would be willing to eat at school. Kids have very specific ideas about what they are willing to eat, especially at school, where they sometimes avoid messy or juicy foods or those that require effort. If she tells you something that she's willing to try and it's only one thing or a short list, then simply offer this whenever possible.

Don't worry about variety. The most important thing is that it gets eaten. You obviously don't want her returning with her food uneaten. If she still refuses any fruits or veggies at school, know that you are not alone. Focus on what she is willing to eat at school so that she has food throughout the day, and offer the other foods at home instead.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

Correction

The article "Experts discuss health, Botox, cosmetic procedures" (*CJN*, Dec. 16) contained two errors. While the Weizmann Institute has done a considerable amount of research into neurological conditions, it has not as yet done any research into the use of Botox.

In addition, Botox is not the treatment of choice for Bell's palsy; it is, in fact, contraindicated. Botox is used for such conditions as hemifacial spasm, and it is sometimes an alternative to surgery for cerebral palsy and tight leg and arm muscles in children.

A further clarification is that therapeutic doses of the drug are calculated in billionths of a gram.

The CJN regrets the errors and possible confusion.

New JVS chief psychologist stresses community involvement

By CAROLYN BLACKMAN
Staff Reporter

An offer to become JVS Toronto's new chief psychologist was something Reena Kronitz could not pass up.

Throughout the 20 years she was a psychologist with the Peel District School Board, Kronitz had heard about other job opportunities, "but I was established, and comfortable with what I was doing. No other job fit like this, however.

"I was being given the chance to use my skills within the Jewish community. I knew that would work well for them and for me," says Kronitz, who has a bachelor's degree from McGill University, as well as a master's and PhD from York University.

Reena Kronitz

"Change just for the sake of change is pointless, but change within a context makes sense."

Stepping into the shoes of former chief psychologist Ruth Borchiver, who was at the agency for 40 years, Kronitz will be responsible for supervising the services provided at Jewish day schools and for the psychological work done at JVS (formerly known as the Jewish Vocational Service of Greater Toronto). She will also have some involvement in psychological evaluation.

Although she had never worked in the Jewish community, Kronitz has a long history of involvement.

Growing up in Montreal, her father Leon, who died in 1985, was executive vice-president of the Canadian Zionist Federation. He was also a longtime educator in Montreal's Jewish day school system and a leader in the Jewish community.

"As a child, I was aware of the importance of community involvement, both voluntarily and professionally. I like to think about how my father would feel about me following in his footsteps."

Since 1995, Kronitz has been on the board of directors of Bialik Hebrew Day School, where her two children were students. She is also a newly appointed member the Board of Jewish Education, and for the last year has been a member of its "Tikun Chaim" special education steering committee.

"Working in the community was not a plan, but somehow, it happened," Kronitz says.

While working at the Peel board, she says, she initiated and developed a variety of programs in collaboration with community members.

"We put together one group that looked at the needs of children who were at risk of getting in trouble. We identified the need, and then we created a proposal and got funding for a program that could give these kids support.

"Early intervention can make a big difference in a child's life."

Psychologists at the Peel board share their knowledge with school teachers, she says, and she plans to encourage that at JVS. "Our knowledge is related, but it is different. It always helps to have the benefit of a psychologist's view."

She foresees having discussions with educators in the Jewish community. "I'd like to talk about what the needs are out there, and what we can do to help.

"I believe in community partnerships. I know they work. Together, people can come up with good ideas."

In her short time at the agency, Kronitz has been impressed with her staff of psychologists. "It is a group of capable professionals who care about kids," she says.

"There are always ways to improve services, though. It is an ongoing process. Psychology is a changing and growing field. We always have to look at how we can do better."

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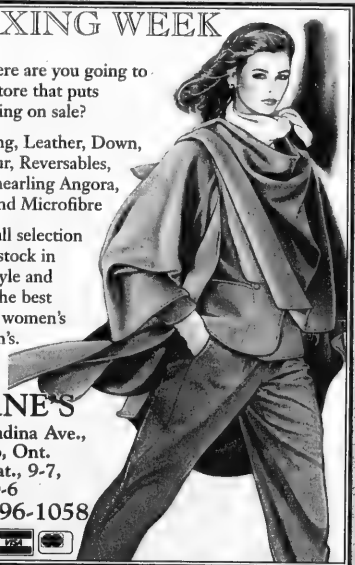

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Shylock is a complex character in Radford's film

By SHELDON KIRSHNER
Staff Reporter

William Shakespeare's multilayered play turning on prejudice, romance, heartbreak, trickery and tragedy, *The Merchant of Venice*, has been brought to the screen by Michael Radford.

This sumptuous film, starring Al Pacino as Shylock and Jeremy Irons as Antonio, opens in Toronto next week.

As a work of art, *The Merchant of Venice* has always been problematic, given its demonization of Shylock, the stereotypical grasping Jewish usurer who demands his pound of flesh from his nemesis, the Christian merchant Antonio.

But in Radford's production, Shylock is portrayed not as a demon but as an aggrieved, complex character whose cruelty toward Antonio is dictated by mitigating circumstances.

In his previous dealings with Shylock, Antonio has behaved quite badly. "The villainy you teach me, I shall execute," Shylock rasps in a vengeful moment, bitter over Antonio's deep-seated anti-Semitic attitudes.

And, of course, Shylock has been devastated by the flight of his beloved daughter, Jessica, with his money in tow. She has eloped with her Christian lover, Lorenzo, and expressed a willingness to convert to Christianity.

So if you're wondering whether Radford's nuanced version of *The Merchant of Venice* perpetuates hateful anti-Jewish notions, perish the thought.

Continued on page 32

Al Pacino (right) as Shylock

Experience a nine-day mission to Israel this winter

By BILL GLADSTONE
Special to The CJN

Toronto rabbis Gary Zweig and Moshe Stern of Toronto's Kiever and Shaarei Tefillah synagogues respectively, are joining with B'nai Brith Canada to offer a multifaceted nine-day mission to Israel that combines biblical and historical sightseeing, a full roster of special events and meetings, and visits to Hebron, Gush Katif and other sites that are off the beaten path for most visitors.

The trip departs Toronto via El Al on Feb. 20, 2005, and returns March 1. The cost is $2,749 (per person, double) plus applicable taxes.

"When it came to deciding on the itinerary, all of us agreed that we wanted to visit Hebron and the Jews in Gaza," Rabbi Zweig said, explaining that Gush Katif is the Jewish community in Gaza that Prime Minister Sharon is attempting to dismantle.

"This is really a fact-finding mission. It's not political. It doesn't matter if you agree or disagree [with the government policy]. We want at least to see what is there."

Biblical and historic sites include Yad Mordechai, Tel Be'er Sheva, Jerusalem, Tel Arad and Masada near the Dead Sea. Touring in the regions of Yehuda, Shomron and Gaza will be conducted with an armoured bus and guards.

Also on the itinerary are Ashkelon, the former Philistine town connected to the story of Samson, and Gerar, located south of Ashkelon on the coastal plain.

"Gerar is mentioned in the Torah. It's a place that Abraham passed through and there's now a Jewish settlement there. Until the Jewish people came there it was kind of a wasteland, a desert. They've made it bloom in the last couple of years," Rabbi Zweig said.

Participants are due to meet with prominent Israeli decision-makers and the mayors of Jerusalem and possibly Ashkelon and Netivot, and with IDF soldiers from various faiths, including some who guard the security fence, and a group of B'nei Menashe Jews from northeastern India who are considered remnants of a lost tribe and have returned to Israel in recent years.

The itinerary also includes a Shabbat dinner in Jerusalem with the Canadian ambassador to Israel, a Saturday evening concert with some Canadians who made aliyah, a visit to the trauma unit of Shaarei Zedek Hospital where terror victims are treated, and a tour of a new branch of the Yad Vashem Holocaust Museum, scheduled to open in February.

"February is a great time to go because it's the low season and it's inexpensive," Rabbi Zweig said. "I invite everybody to come. I am personally responsible for everybody having a great time."

The package includes seven nights in first-class luxury hotels, most meals, land travel by air-conditioned tour bus and the services of an "exceptional" tour guide. The cost of $2,749 (per person, double occupancy) applies to all participants who pay by Jan. 12. The single supplement is $499.

For further details, please contact Pearl Gladman at 416-633-6224, ext. 108, or by e-mail at pgladman@bnaibrith.ca; or Rabbi Zweig at 416-977-3502 or reingar@pathcom.com.

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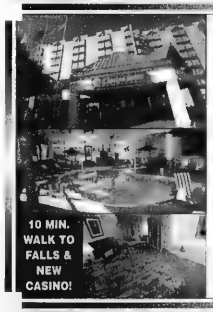

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Eye on Arts

By Bill Gladstone

CHILDREN'S BOOK PUBLISHED IN MEMORY OF EIGHT-YEAR-OLD-GIRL

Waterloo artist **Paula White-Diamond** is the principal illustrator of the charitable book *Kisses from Above*, by **Susan Devenyi**, written in memory of an eight-year-old girl named Victoria who died in a car crash two years ago.

"The message is how you can come through grief," White-Diamond said. "It's a grief-counselling book. It's about an angel who tells a family that even though she's gone away, her spirit is still with them every day."

Eight friends of Victoria's parents also contributed drawings of angels to the book, which is available at the Gallery on the Grand in Waterloo and at Angel Treasures bookstore in St. Jacob's, Ont. It may also be ordered by e-mailing mdpmartha@rogers.com or through the website paulawhitediamond.com. Proceeds go to a children's fund in Victoria's name.

* * *

Casting Call: Merle Garbe of Encore Entertainment is seeking actors for an upcoming production of the **Stephen Sondheim** musical *Company*, to be directed by **Mario D'Alimonte** and performed at the Toronto Centre for the Arts, Studio Theatre, next May. Musical director is **Ellen Kestenberg**. Garbe advises that the score is challenging and involves complex melodies, harmonies and rhythms. Audition dates are Jan. 9, 11 and 15; multiple roles are required. For an appointment, please call 416-733-0558 or e-mail merlegarbe@rogers.com. Non-paying.

* * *

Names in the News: Two Torontonians were the recent recipients of J. I. Segal Awards in Montreal. They are **Sam Simchovitch**, who won for his latest book *Dem Netzach Antkegn* (*Toward Eternity*), and **Vivian Felsen**, who won for her translation of **Israel Mendes's** Yiddish book *Between the Wars: Canadian Jews in Transition… Nanalan'*, a popular children's series that airs six mornings a week on CBC-TV, won Best Performance and Best Writing honours last week at the 19th annual Gemini Awards in Toronto. The brainchild of master puppeteers **Jason Hopley** and **Jamie Shannon**, the show is produced by Toronto-based Lenz Entertainment, which **Jack Lenz** founded in 1992… Jewelry artist **Gillian E. Batcher** is currently an artist-in-residence at Harbourfront Centre. Her one-of-a-kind wire-woven pieces are part of a select group of contemporary works featured at the Centre's craft shop, Bounty… The New York-based English-language *Forward* published a literary essay by Toronto poet **Adam Sol** two weeks ago about the Lower East Side and its formative influence on Jewish life and letters.

* * *

For Children

• Mickey, Minnie, Pinocchio, Jiminy Cricket, Buzz Lightyear, Woody and the Mouseketeers are among the classic and new characters in *Disney On Ice*, which celebrates Walt Disney's "100 Years of Magic." Watch beautifully choreographed figure skating to popular Disney tunes like *When You Wish Upon A Star* and *Beauty and the Beast*. $75 to $15. Air Canada Centre, Dec. 25 to Jan. 2. 416-870-8000.

• Join **Sharon, Lois & Bram** in the television special, *25 Years of Skinnamarink*. The rare live concert features guest **Denny Doherty** from **The Mamas & The Papas** and others. CBC television, New Year's Day, 12 noon.

* * *

Arts in Brief

• A sing-along version of the musical film *Joseph and the Amazing Technicolor Dreamcoat*, starring **Donny Osmond**, includes lyrics on the screen, prizes for best costumes, fun bags, dancing and more. Nadal JCC, Al Green Theatre. Adults $20, children $16 in advance ($24/20 at the door). Dec. 26 to 30, 7:30 p.m. TicketKing 416-872-1212.

• The fourth annual Massey Hall New Year's Eve Comedy Extravaganza features a talented array of standup and sketch comedy artists, including host **Sean Cullen**, **Jessica Holmes**, **Daryn Jones** and **Laurie Eliott**. Comedy entrepreneur **Mark Breslin** of Yuk Yuk's fame is artistic director. $59.50-$39.50. Dec. 31, 8 p.m. 416-872-4255, www.masseyhall.com.

'Suffrance is the baggage of our tribe'

Continued from page 31

Radford has clearly bent over backwards to clear the air and present Shylock as a truly tragic but calculating figure trapped by the anti-Semitism of 16th-century Europe and enmeshed in a catch-22 situation of his own making.

In a prologue that establishes the incendiary racial climate of the day, viewers are reminded that Jews in the mercantile city state of Venice were outside the boundary of its liberal ethos and subjected to the whims of intolerance.

Forced to live in a ghetto and wear red hats to distinguish them from their Christian neighbours, Jews were second-class citizens, always unsure of their personal security and physical safety.

This unsettling uncertainty emerges in the first few scenes as Jews are capriciously tossed off a bridge and as Antonio, in a blatant sign of contempt, spits in Shylock's face. "Suffrance is the baggage of our tribe," Shylock sighs in a world-weary aside.

Thanks to Radford's skills as a director and screenwriter, *The Merchant of Venice* is a work of seamless magic and mounting tension.

But in his greatest achievement, Radford makes this signature Shakespearean play accessible and compelling to a wider audience.

In unobtrusive fashion, he has updated Shakespeare's archaic, albeit transcendent, language and endowed it with a patina of modern currency. Even viewers who have been chary of Shakespeare will probably connect with his free-flowing dialogue.

Impressive as well are the sets (particularly a canal glowing orange at night) and the costumes. They set the mood and give the film its verisimilitude.

Radford coaxes admirable performances from his ensemble. Pacino, the centre of gravity in this intoxicating film, is a standout. But Irons and Collins are no less riveting.

This *Merchant of Venice* is an instant classic.

Cello-guitar duo blend their music – and their lives

By PHYLLIS FELDMAN
Special to The CJN

If music be the food of love, Daniel and Carey Domb are sharing a feast with their audiences. The cello-guitar duo creates the perfect blend of give and take in their music, and in their life together.

The Dombs will be performing their popular children's program, Pictures in Music, at First Night Toronto, a family-oriented alcohol-free year-end celebration from Dec. 29 to 31.

In its 14th year, at its new venue, the Distillery Historic District, Toronto joins 200 city events worldwide hosting an all-ages community festival featuring a broad spectrum of arts and performances.

Described as the themes from *The Simpsons* and *The Pink Panther* with a little Beethoven tucked in the middle, Pictures in Music introduces classical music to children in a fun environment. Between musical selections, they learn about the cello and guitar, with an opportunity for lots of audience participation. "And of course," says Carey, "we include music that their parents enjoy as well."

Daniel and Carey Domb: Easy on the senses.

Married for 15 years, the Dombs share their north Toronto home with four feline family members, who, Daniel tells me, "really like Bach."

"From the time we met, we found we had so much in common, including our music," says Daniel. "I could start playing a melodic line at any time and Carey was right there to work in her part beside me."

After many years of performing with orchestras, the couple discovered that they preferred playing exclusively together, for smaller, more intimate groups. "As a musician in a large orchestra, you don't really get a chance to exercise your creative side," Carey says.

Daniel's career began at 15, when he was chosen by Leonard Bernstein to play with the New York Philharmonic Young People's Concerts. He graduated from Juilliard with a master's degree in music, and performed as a soloist with with the Chicago Symphony, the Boston Pops, the National Symphony, Saint Louis Symphony and Cleveland Orchestra, later joining the latter as principal cellist for two years. Domb left his most recent position, principal cellist with the Toronto Symphony Orchestra, in 2001, after 27 years.

Daniel and Carey Domb perform at First Night Toronto.

Carey, also a cellist, performed with the Houston Pops Orchestra, Mantovani Orchestra, CJRT Orchestra, Toronto Philharmonic and Canada Pops Orchestra after graduating with a master's degree in music from Rice University, in Texas.

She began experimenting with the guitar about 10 years ago. "We decided to combine my guitar with Daniel's cello in our performances because the two instruments complement each other so well and create a slightly different experience," she said.

Their instrumental fusion is easy on the senses and, at the same time, compelling. The cello, in the same register as the human voice, evokes emotional response, tempered by the lighter effect of the guitar.

"Now we are doing exactly what we always wanted to do," Daniel says. "Playing great music that we love and that the audience loves. We choose music that speaks to people – light classics and a lot from our Jewish traditions. Music is very much a give and take situation. We're not just performing for people – it's really an exchange."

You can feel the free flow of artistic energy as they discuss their salon performances in private homes and the interactive educational programs they bring into the primary schools.

The Dombs first performed at First Night Toronto in 2000, and are looking forward to being part of the festival again this year. "It's exciting that after the performance the family goes home together, talking about the music," says Daniel. "Experiencing music is a way for them to communicate, just like having dinner together."

Daniel and Carey have recorded four CDs together under their own label, North Star Records. *Apollo* and *Odyssey* are recordings of light classics and *Il Sole Italiano* is a collection of romantic Italian pieces. Their latest release, *Steppes*, is a compilation of Jewish, Russian, Polish, Ukranian and Rumanian music that Daniel grew up with. He says, "This music is really in our souls."

"When we started recording *Steppes*, we had intended to do the same kind of CD as the others," says Carey, "but somehow it just wasn't happening. We thought let's play something freilech, and from then there was no turning back."

The Dombs are in sync as always, going forward and spreading joy to the world through the universal language of music.

"Music is in all of us to enjoy. It's a gift from God," Daniel says.

To purchase tickets for First Night Toronto, call Ticketmaster at 416-872-1111 or visit www.ticketmaster.ca.

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Books & Authors

The Tree of Life: a monumental novel of the Lodz Ghetto

By NORMAN RAVVIN
Special to The CJN

F. Scott Fitzgerald famously wrote that there are no second acts in American life. But there is a more appropriate use for his phrase. There are no second acts in Yiddish literature.

The world that nurtured its writers was largely obliterated in Nazi Europe, and what remained after the war, in centres such as Manhattan, Montreal and Buenos Aires, faltered and faded during the postwar decades.

Norman Ravvin

The prominence of Isaac Bashevis Singer – confirmed by his Nobel Prize for literature – was so rare a phenomenon that other major postwar Yiddish writers (and the odd writer's widow), mired in regret and resentment, expended valuable energy arguing over whether Singer was the right representative of their gutted tradition.

Another rare exception to the rule is the resurgence of Chava Rosenfarb's career. Rosenfarb came to Montreal in 1950 as part of the large contingent of Holocaust survivors who were allowed into the country as part of a face-saving coda to Canada's notorious rejection of Jewish refugees from 1933 to 1948.

She lived and wrote in Montreal for nearly 50 years, where she was an important figure in the influential coterie of Yiddish writers, educators and intellectual idealists who contributed to the city's unusual Jewish cultural milieu. Rosenfarb, who now lives in Lethbridge, spoke lovingly of these early years in Canada in a recent talk given at Concordia University.

"I could count more than 40 Yiddish writers living in Canada in the years just after my arrival in this country, writers of international reputation and recognized all over the Yiddish-speaking world," she said. "There was an active writers' union in Montreal, which I was invited to join. There were constant public lectures on literary topics. There were visits by the great Yiddish writers from abroad."

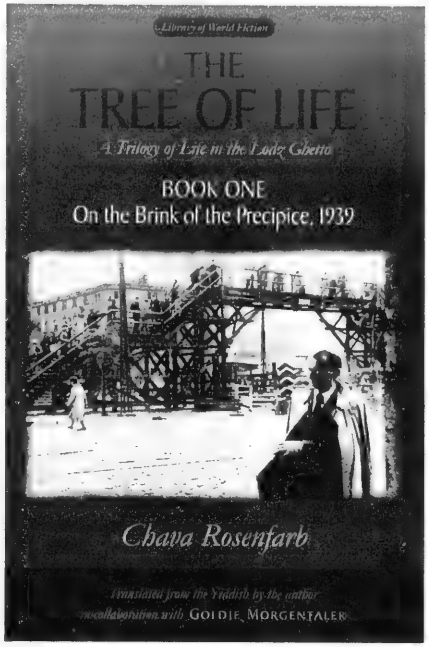
But Rosenfarb's fiction also reflects the difficulties of maintaining a writing life alongside family responsibilities, and she writes as well, in a novelistic story titled *Edgia's Revenge*, of the claustrophobic, troubled community inhabited by survivors in Montreal. In a recently published collection called, simply, *Survivors*, she reflects on her compatriots' inability to extricate themselves from the suffering of their past.

More recently, the University of Wisconsin Press has brought out a newly reprinted edition of Rosenfarb's monumental novel of the Lodz Ghetto, *The Tree of Life*.

Published first in English translation in Melbourne in 1985, *The Tree of Life* will appear in three volumes, the first of which, dealing with the lead-up to and the year 1939, is available under the subtitle *On the Brink of the Precipice, 1939*.

The Tree of Life is a remarkable historical document and an excellent read. The Lodz Ghetto, like the Warsaw Ghetto and the better-documented death camps, has gained the status of a symbolic site – a human landscape transformed into a particularly German landscape of Jewish suffering and death.

The ghetto was planned early in the war and lasted longer than any other, though it was never as large as the Warsaw Ghetto. Its long existence makes the examination of its society, leadership, and the German treatment of its inmates a particularly revealing case study. Rosenfarb begins with a portrait of prewar Lodz – from its Jewish inhabitants from the wealthy merchant and manufacturing class to the often leftist-inclined working poor. And she portrays the early


Library of World Fiction
THE TREE OF LIFE
A Trilogy of Life in the Lodz Ghetto
BOOK ONE
On the Brink of the Precipice, 1939
Chava Rosenfarb
Translated from the Yiddish by the author in collaboration with GOLDIE MORGENTALER

stages of what historians call the "machinery of destruction," as German edicts rob Jewish Lodzers of all they possess.

The novel provides a fascinating portrait of the man who would become what the Germans called the *Alteste der Juden* (The Elder of the Jews), Mordecai Chaim Rumkowski, the Nazi-appointed ghetto administrator.

Rosenfarb writes as if she knew Rumkowski, but more likely she simply encountered many people with detailed knowledge of his behaviour. So, Rosenfarb's fictional portrait must be consulted alongside that which appears in Saul Bellow's *Mr. Sammler's Planet* and Primo Levi's *The Drowned and the Saved*, as well as in the well-documented volume and video that appeared under the title *Lodz Ghetto*.

In this way, Rosenfarb's portrayal of Rumkowski's own brand of messianic madness and melancholy sentiment complements the quantity of historical documentation that was preserved by the energetic self-appointed archivists who worked in the ghetto to preserve its memory in diary, historiography and pictorial art.

There are other important fictional re-enactments of actual historical characters in the volumes yet to appear. And readers will do well to follow their publication.

The second act of Chava Rosenfarb's long, successful career in Yiddish is being played out in English. Her youth following the war, her longevity, her energy in later life when most of us turn to gardening and complaining, are all contributors to this development.

Crucial, too, is Rosenfarb's intimate working relationship with her daughter, Goldie Morgentaler, who acts as an able co-translator and literary help-mate to her mother. Alongside these factors is the willingness on the part of some publishers to dedicate resources to recovering a wealth of Yiddish writing that was largely ignored, even rejected after the war. It is we, the readers, who profit from this confluence of circumstance and hard work.

Norman Ravvin's recent novel is Lola by Night. *He co-edited* The Canadian Jewish Studies Reader *and chairs the Concordia University Institute for Canadian Jewish Studies.*

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Arts & Travel

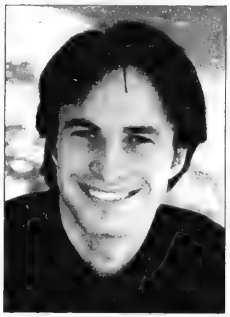
Toronto writer's play debuts in New York

By SCOTT DREVNIG
Special to the CJN

NEW YORK — There was an influx of Canadians to New York recently – no, not for last-minute Chanukah shopping but for the local premiere of Toronto playwright Daniel Goldfarb's new comedy *Modern Orthodox*.

With an all-star cast featuring Craig Bierko, Molly Ringwald and Jason Biggs, the play is Goldfarb's first open-ended commercial production of his New York career.

It is a memorable and hysterical romantic comedy about love, dating and unlikely friendships. A financial consultant (Bierko), his doctor girlfriend (Ringwald) and a Jewish diamond dealer (Biggs) explore how faith can still be relevant in the fast-paced world of New York City.



Daniel Goldfarb

Goldfarb, 31, grew up with a Woody Allen vision of New York so he was quite surprised to find what New York was really like.

"It's very tight here, more assimilated," he says The comedy is actually "very Toronto" but Williamsburg in Brooklyn has been substituted in place of Toronto's Bathurst Street. He describes opening night as "the biggest night of his career"

Goldfarb grew up in a fairly Reform close knit family in Toronto, hence the influx for opening night. He has three sisters and many nieces and nephews so he visits Toronto often from his adopted home of New York.

Goldfarb graduated from Earl Haig's drama program and moved to New York 12 years ago where he completed his BFA and MFA degrees at The Juilliard School and NYU. He's now a teacher at NYU and has a Canadian fiance in graduate school so they hope their academic schedules will allow for summers spent at home in Toronto.

Biggs, famous for his role in the *American Pie* movies and who shares the same representation as Goldfarb came to New York to do a reading of the play and was rewarded with the part as "lovable schmuck" Hershel Klein.

The play deals with the effects Biggs' character has on a young Jewish couple of lapsed faith. His prejudices against his "ersatz" Jewish hosts highlight the conflict between the religious and the secular.

Bierko, who just finished filming *Cinderella Man* in Toronto with Russell Crowe, plays Ben Jacobson, a successful Upper West Sider who is ready to get married to smart, vulnerable Hannah Ziggelstein, played surprisingly well by Ringwald (best known for such films as *Pretty in Pink* and *Sixteen Candles*). Ben's opinion of the Orthodox mindset is one of being distant, old world, and incredibly sexist – and there are a lot of Bens out there with the same thoughts. Ben has no problem using words like "kike" to describe fellow Jews, especially the deeply neurotic Orthodox diamond salesman he has just met.

Jenn Harris and Jason Biggs in *Modern Orthodox*.

Goldfarb, who's having a traditional Jewish wedding soon in Toronto, feels that some of the spirituality he needs comes from being an artist, "creating something when nothing is there." In many ways, the play is about the comfort that comes from faith and spirituality. "Yoga studios are full, meditation is prevalent – people are looking for something," Goldfarb says

The play covers some of the most pertinent and controversial issues facing the Jewish community today. In many ways it helps bring Jews together by providing some much needed understanding and laughter between the Orthodox, Conservative and Reform communities. If Jewish movements don't understand each other – how can we expect the world to understand us?

By the end of the play, Ben and Hannah get to a deeper place in their relationship because of their encounter with Hershel.

"It's about being the other and being the same."

Goldfarb wrote *Adam Baum and the Jew Movie* (2003 Canadian Authors Association Award for Best Play, 2000 NY Newsday Oppenheimer Award) and *Sarah, Sarah* which was presented recently in Manhattan and takes place in Toronto.

He wrote *Modern Orthodox* about five years ago when he was at Juilliard. He took a class in which he was asked to write about a topic "that's fascinating to you, but boring to write about." He started writing about the feelings and differences between secular and religious Jews.

In the play, "all of the darkness happens in the first part of the play, then a journey towards hope and optimism begins," Goldfarb says. He hopes to bring this play and *Sarah Sarah* to Toronto soon

It has been optioned by Bob Balaban's Chicago Films, so one way or another, many will have a chance to take a look at a refreshing new play that offers hope, reconciliation and understanding.

Modern Orthodox is directed by director James Lapine, whose usual collaborators include Steven Sondheim. It's on an indefinite run at a new off-Broadway theatre called Dodger Stages 340 West 50th Street,New York. 646-871-1730. For tickets www.telecharge.com; or call 212-239-6200.

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Israeli hockey player skating at Notre Dame

Continued from page 1

Even though he's still recovering from his injury, he's loving it. The people in Saskatchewan have been really great, he's made friends with guys on his team, and he gets to play the game he loves.

It's been Zamir's dream for years to devote himself to his favourite sport. He's always loved the speed, teamwork and skill associated with hockey, but in Israel, his ice time was limited, as was the chance to improve his game.

Then last summer, while attending the hockey school established by the late Roger Neilson at Metulla's Canada Centre, he met Jean Perron, the former bench boss of the Montreal Canadiens. Perron, who was heading up the hockey school, saw something special in Zamir and pulled him aside after a practice. They talked about Zamir's hockey future and what he heard surprised him and got him thinking.

How would he like to play hockey in Canada while continuing his education at Notre Dame? Perron asked.

Zamir was taken aback by the offer, but it appeared to be the answer to his dreams.

Happily, his family agreed.

"I think I'm really lucky to be part of that family," he said. "They're supporting me in every way. They wanted to help me make my dream come true."

What followed was "a crazy week" of last-minute arrangements and packing. By Sept. 3, Zamir was in Wilcox. He had been offered the opportunity on Aug. 15.

Perron liked what he saw in Zamir and he wanted to help him pursue his dream. "I always felt Notre Dame College was the best place for education and hockey at the same time," Perron told *The CJN*.

"The kid has, for me, good potential. He's a bright student… and he's a leader too."

One of the first items on Zamir's agenda once he arrived in Wilcox was tryouts.

"When I came here in the first week, it was so difficult for me," he said.

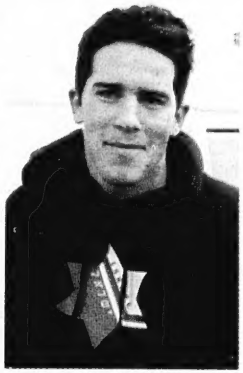
Growing up in Metulla, Zamir had watched only a handful of NHL games on TV, and important elements of the sport, like positional play and ebb and flow, were new to him.

When his coach at his first practice told him to play in a defensive box, Zamir had no idea what he was talking about.

"For sure it's a huge difference," he said. "When I came here, I knew it would be difficult. But I wanted to come here and take the chance."

Although he didn't make the school's junior team, Zamir was good enough for a spot on a team that plays good calibre hockey.

"It's awesome," he said. "The players are so good."



Oren Zamir

Blessed with a five-foot-10, 197-pound frame and good balance on his skates, Zamir said he must improve his puck handling and positional play.

Dale Derkatch, director of hockey development at Notre Dame, agrees that Zamir brings several strengths to his team, especially his competitive spirit.

Zamir plays at a decent level, and considering the major change in his life – moving away from his family, living in a dorm – he's adjusted pretty well, Derkatch said.

Zamir has shown impressive maturity for his age, he continued. "It was really nice that kids come from such a long way and they're so grown up and mature." Sometimes, students from overseas adjust to the residential school better than Canadian youngsters who are only a short distance from home, he added.

Perron echoes those sentiments. He too is impressed by Zamir's demeanor. "He's more mature than his age," he said. "You can see he's got vision about himself and Israeli hockey."

Perron and Zamir talk on the phone once a week, "about everything," Perron said. He believes the atmosphere at Notre Dame, where life consists of studying and hockey, is conducive to producing young people prepared for anything life throws at them.

Derkatch, who played under Perron at the 1983 World Junior Championships, said the school, though "Roman Catholic at heart," does not force that religion onto its students. "We want people to recognize God for about one hour a week." Zamir was free to do so as he saw fit, and Derkatch noted Zamir had arranged to attend synagogue services.

As for Zamir, he's beginning to feel more comfortable in his new home and he's even managed to disabuse his classmates about their misconceptions of life in Israel.

"At the beginning, they were asking ridiculous questions: did we ride camels, is it all desert, do we have cars?" he recalled. "After a while, they know we live in the same world."

Zamir is expecting time off around Christmas and he'll fly back to Israel to visit his family. Chances are it will be chilly when he arrives, but a far cry from that "dry cold" they have back in Saskatchewan.

Beliveau praises Maccabi Canada for supporting all qualified athletes

By DAVID LAZARUS
Staff Reporter

MONTREAL — Hockey great Jean Beliveau showered praise on the Maccabi Canada organization for commiting to allow every athlete who qualifies for the team to go to the 12th Maccabiah Games in July 2005, regardless of ability to pay.

The occasion was a recent fund-raising "petit souper" in Grover Auditorium of the YM-YWHA Ben Weider JCC.

Appearing relaxed and at home, the legendary "Gros Bill" spoke in almost majestic terms about his involvement with Maccabi Canada.

In 1985, he was honorary "chef de mission" of the Canadian team. In 1996, Maccabi Canada feted Beliveau with a tribute dinner. In 1997, the year of the tragic bridge collapse leading into Ramat Gan Stadium, Beliveau led the Canadian team again.

So Beliveau said he didn't think twice before accepting an invitation by Maccabi Canada stalwarts Gary Ulrich and Roy Salomon to speak at the Y on behalf of an organization he has come to hold dear.

"It didn't take me long to accept, that's for sure," Beliveau told the scores in attendance, among them Senator Leo Kolber, Keren Hayesod Board of Trustees chair Harvey Wolfe, FEDERATION CJA president Sylvain Abitbol, Y president Rickey Blatt and Ariela Cotler, representing her parliamentary spouse, Irwin.

As Ulrich noted, the timing was just right. Staging the event a day before the first Chanukah candle lent the appropriate symbolism: Judah Maccabee embodying the ideals of strength and dignity that define the Maccabi movement.

For Beliveau, though, the organization has also symbolized the power of a people united in spirit and purpose.

"I remember it so well," he said in a brief interview. "Those experiences of 1985 and 1997 were so great. I was involved in many Stanley Cups, but I'll never forget the feeling of walking into Ramat Gan stadium in front of 50,000, 60,000 people."

The audience laughed when Beliveau said that while he had been involved in "some" Stanley Cups, he rued never having had the chance to play hockey at the Olympics.

"I will never forget, talking to the athletes [in Israel], how enthused they were and how honoured they felt," he recalled.

"What you are doing tonight is supporting those who don't have the means."

Indeed, as envelopes were distributed for donations to the Maccabiah Athletes Assistance Fund, what seemed obvious was the challenge to be faced by the organization as the weeks and months count down to July 11.

At $6,000 per athlete, the total cost of sending a team of several hundred is staggering. While athletes have for years been called upon to help raise funds on their own behalf, Maccabi Canada has never wanted the situation to become one of "not quite the best-qualified-athlete who can afford to pay" versus "the better-qualified athlete who can't."

That's why the organization is determined to raise enough money so that the burden on the athletes won't be so onerous. That will be done through events and individual and corporate approaches. The organization recently held another successful fundraiser, the Mike Yuval Tennis Tournament on Nun's Island.

Leyla Di Cori, a fencer and 1993 Maccabiah Games veteran, recalled how "extremely emotional" the experience of competing at the Games was. "It was my first time there, but it felt like home," she said. "You have to participate to know what the Maccabi spirit is all about."

Salomon, who has long been known as "Mr. Maccabi" for his decades of devoted involvement – despite no longer holding the presidential reins – underscored the long-standing ties between the Y and Maccabi Canada and remembered how the Jewish spirit was rekindled within him at the Games he first witnessed in 1969.

Salomon remembered the ambivalence about going amid the terror of 2001, but also the glory of singing *Hatikvah* in Teddy Kollek Stadium after the team ultimately did go. He remembered Maccabi Canada stalwarts like the Luxenberg family. He remembered the late Gordie Schwartz, and the way so many community leaders got their first true sense of Jewish pride and affiliation competing at the Games or volunteering within the movement.

Ulrich pointed out that playing basketball [as Salomon also did], "inspired my love for the Jewish community."

For him, helping to send athletes to Israel by giving money is an investment in the Jewish community and future that will pay off for generations. "Our motto now is not to leave any qualified athlete behind," Ulrich said.

For more information on Maccabi Canada, visit their website at www.maccabicanada.com.

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יעל זליגר

מאין נחלתי את שירי: סופרים ומשוררים מדברים על מקורות השראה. עורכת: רות קרצון-כלום

"התדע מאין נחלתי את שירי?" שאל פעם ביאליק בפתח לשיר שכתב. וכאן, חמישה-עשר משוררים וסופרים מן השורה הראשונה שונים לשאלה זו ומנסים להסביר את מקורות ההשראה הספרותיים והאישיים שלהם. המסות משרטטות חוויות תרבותיות עשירות והתהוות מרתקת של היצירה הישראלית. פרופסור רות קרטון-כלום, עורכת הקובץ משמשת ראש החוג לספרות עברית באוניברסיטה העברית, ירושלים.

בהקדמתה לספר מסבירה העורכת שהשיח האינטימי שגובש הפך את הסופרים-יוצרים בעת ובעונה אחת למטופלים וגם המטפלים של עצמם; המשתתפים וגם המתבוננים. השוני והרב-גוני בגישה היצירתית נע בין האינטלקטואלי לריגושי, בין האינטימי והאישי ולבין העובדתי, מחקרי. מעניין לציין שהמסות בקובץ מחדדות את ההבחנה בין השראה לעומת השפעה. ההשראה נותנת דרור לדמיון ואילו ההשפעה מעצבת את אופי וסגנון הכתיבה. למשל, שלום עליכם פתח לדויד גרוסמן שער והיה לו להשראה. מקור ההשפעה על כתיבתו נבע ממקורות ישירים וברורים יותר. בהעלותם נשכחות מילדותם, רבים מהיוצרים מגדירים עצמם "כילדי חוץ"; ילדים שמתבוננים מן הצד ולא אחת חשו זרות ובדידות. אצל רבים מן היוצרים חלל אישי זה הביא לדחף היצירה; "מאז שאני זוכרת את עצמי, בוכה ומהרהרת ביני לבין עצמי, זה קרה בדרך כלל – אם לא תמיד – דרך ספר, דרך טקסט של מישהו אחר" מספרת מאיה בדרנו. האדרנלין היצירתי משקיט את המקומות הכואבים. הכתיבה האמנותית מהווה לא אחת פיצוי לתחושת אומללות והאומנות היא בבחינת תיקון קיומי.

סוגיית הזיכרון משחקת תפקיד מרכזי בהתהוות ההשראה הספרותית. מה זוכרים הסופרים ומה הם מסיקים מהזיכרון לגבי צורות וחכני הבעתם. "מתי התחלתי לאהוב ספרים", שואלת רות אלמוג והאם "דפי הזיכרון האישי-משפחתי והספרותי מתערבבים אלו באלו?"

אפילו שיר בודד כגורם משפיע. אורי ברנשטין מדבר על גילוי שיר של ש. שלום, אבנר טריינין מדבר על שיר של אלתרמן ורוני סומק על שיר בודד של ביאליק.

רות אלמוג ויורם קניוק דנים בהשפעת הממסד הספרותי ("שוטרי התרבות הישראלית") ותוהים מדוע גדולה הייתה כול כך השפעתם של ברנר ועגנון לעומת מחיקתם כמעט של סופרים חשובים כשטיינברג, קמחי, ראובני, קבק וברש. מבין האבות הספרותיים הלא-יהודיים ג'יימס ג'ואיס מוזכר כבעל השפעה מהותית על סופרנו.

ההשפעה הספרותית נקשרת לא אחת בדמות מורה ומחנך שעיצב את דרכם של היוצרים. יורם קניוק מדה למנהלת אגדית של בית-הספר תיכון חדש בת"א שבזכותה הכיר את תומס מאן ואת קפקא. לאה גולדברג זכורה לטוב על-ידי כמה וכמה סופרים כדמות של מורה נערצת באוניברסיטה.

החיבור החזק לארץ ולנופיה עולה רבות בתיאורי עברם של הסופרים. ספיגת צלילי השפה העברית, היידיש והערבית היא תופעה ייחודית לשירה והפרוזה הישראלית שכן היוצרים בארץ ישראל אינם כותבים בהכרח בשפה בה דיברו אליהם הוריהם. "לא נולדתי לתוך השפה העברית, ושפת האם שלי איננה שפת האם של אמי..." כותבת אגי משעול. השפה העברית מחברת את הסופרים אל העבר. דתיות, ישראליות וחילוניות משתלבים "לא בצורה של כניעה אחד לשני אלא כסוג של סינתזה אמיתי." האב הקדמון לכל הטקסטים העבריים הוא המקרא ולדעת מיטב הסופרים העבריים הכרת ההשפעה המקראית היא תנאי להבנת יצירתם.

...

קוראים יקרים:

בכתבה זו אני נפרדת מכם לזמן מה. תודתי לעורכי העיתון ולקוראים הנאמנים ותפילתי לשלום ולברכה. שלכם, יעל.

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1 14 oz. can black beans - drained & rinsed
4 eggs
1 1/4 cups Splenda
3 tblsp. unsweetened cocoa powder
2 tsp. baking powder
2 tblsp. canola oil
1 tblsp. vanilla
1/2 cup nonfat dry powdered milk
1/4 cup light ricotta cheese
chopped walnuts
cooking spray

Preheat oven to 350°F. In processor, puree black beans. Add all remaining ingredients and process everything together. Pour into 8"x8" baking pan sprayed with cooking spray. Bake 30-40 minutes (til toothpick pulls out clean.)

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Money Matters

Tax planning and Torah values

Rabbi Jay Kelman, C.A.

As we approach the end of the year, we are bombarded with article after article explaining how a little year-end planning can help us keep more of our money away from the taxman. While there is nothing unethical about limiting our individual tax burden, the constant search by tax professionals for sophisticated legal arrangements to circumvent the intent of the law runs the risk of sliding down a slippery moral slope. Democracies function through the voluntary payment for services by its citizens, services that can only be funded by tax dollars. It would not even be a stretch to state that taxes could be considered a form of tzedakah, enabling public services to be provided.

Of course, just as every tzedakah organization must be held accountable, so too governments must not misuse our funds. Strange as it may sound, paying your fair share of the tax burden is to be considered a mitzvah. And like all mitzvot, we should not try to avoid performing them. Of course the feeling of being forced to "donate" to the government coffers naturally causes feeling of resentment, whereas with our private tzedakah, the ability to choose where and how much to give provides us with a sense of deep satisfaction.

Attitude is crucial in developing an ethically refined personality. While the Torah tells us "if you lend money" (Exodus 22:24), our sages note that the word "if" in our verse really means "when," as those who have the financial means are obligated to lend money to those in need. Yet if the Torah means "when" why does it say "if"? The Maharal of Prague explains that the Torah wants to teach us that we should fulfill our obligations with the enthusiasm and fervour of a volunteer. They should not be a burden but a pleasure. And nowhere is this more important that in fulfilling our financial responsibilities.

The biblical command to "do what is fair and good" (Dvarim 6:18) instructs us to act beyond the letter of the law in our monetary dealings. We must at times be willing to give up that which is legally ours in order to foster a "kinder, gentler" society. By focusing on the sprit of the law, even if it means a few less dollars in our pockets, we are fulfilling the mitzvah of *kedoshim tehiyu*, (Leviticus 19:1) "be holy for I, your Lord am holy."

By AVRUM ROSENSWEIG

Wishing on the candles of 2005

URBAN WRITER

In 2005, how superb it would be if the soul and unity of the Toronto Jewish community burst out all over the place. Here are some ideas.

Wouldn't it be great if we liberated ourselves from some of the stodginess of past decades that has compelled us to look down on public debate and divergent opinions? Instead, we should let our communal hair down by pursuing a risky, confident and wildly outward proliferation of Jewish cultural programming and learning, and a progressive, hands-on relationship with Israel and the world at large.

In 2005, the Toronto Jewish community could do this by launching more Jewish newspapers and journals – be they right-leaning, left-leaning or centrist – as well as Jewish art galleries and exhibits of creativity in all its forms. We should revisit, in a progressive manner, the age-old Jewish tradition of the exhaustive pursuit of truth through the spoken and written words.

If the chance arises in the coming year, our community should also submit an application to the Canadian Radio-television and Telecommunications Commission for a Jewish radio station. Toronto's Greek community – which is half our size – has had a radio station since 1969, and last year, Toronto's tiny Latin American community secured its own spot on the dial.

Imagine the potential of 24-hour Jewish broadcasting. Imagine the fun we could have, the things we could learn and the thrill of being able to express our own opinions about Israel and Judaism to the world, rather than hearing the often loquacious and vituperative musings of unresearched journalists. And what a smart way to fight anti-Semitism.

In 2005, we need to launch a comprehensive home visitation program for our seniors, many of whom have only a walk to the drug store to look forward to. There are aging donors who would fund a friendship initiative that would show respect for the people who laboured, with gutsy character and heart, to build and maintain the Toronto Jewish community. What a mitzvah!

According to a recent national demographic study undertaken for UIA Federations Canada, the 15 to 24 age group in our community has grown by more than 20 per cent since 1991.

Listen closely to the voices on the street and you'll hear that many of those young people looking for a fun, inventive and socially aware place to interact with other Jews. Despite this, we are one of the only major Jewish communities not to have a youth drop-in centre. We need one.

Such a centre would have to be hip, compelling, appealing and exciting. It could have a nightly music café, as well as exhibits featuring the work of some of our brilliant artistic talents. It could also host controversial debates, clubs and classes on issues related to Israel, Torah and Judaism in general.

It would have to be centrally located and fully funded. A Jewish drop-in centre would encourage more interaction between high school graduates, university students and newcomers to the working world, and it would provide a much-needed place for Jewish singles to meet each other. A drop-in centre is the right of our Jewish youth.

In 2005, let's consider adjusting, ever so slightly, our Canadian humility. Let's tweak it with some American ego and a little African soul, as well as the Israeli ability to have a really great time, so that we can celebrate the beauty of our Jewish community, which is now among the 10 largest in the world.

For 2005, I blow out the New Year's candles and wish for a year of gigantic spirit, bold Jewish neshama (soul), and an embrace of our Jewish way like never before.

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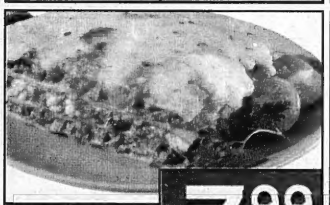

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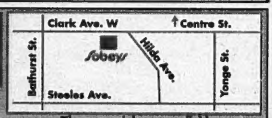

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